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FRIENDS JOURNAL

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*J*ESUS was not a mere social reformer. Religion was the heart of his life, and all that he said on social relations was said from the religious point of view. He has been called the first socialist. He was more; he was the first real man, the inaugurator of a new humanity. But as such he bore with him the germs of a new social and political order. He was too great to be the Saviour of a fractional part of human life. His redemption extends to all human needs and powers and relations.

—WALTER RAUSCHENBUSCH

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World Order Study Conference Cleveland, Ohio, November 18-21, 1958

THE theme of the World Order Study Conference, arranged by the Department of International Affairs of the National Council of the Churches of Christ in the U.S.A., was "Christian Responsibility on a Changing Planet." It was the fifth of its kind. Called together after careful planning, it was to "seek informed consensus on vital issues" of international affairs in the light of our Christian faith and to "mobilize spiritual resources for international peace and justice and for human rights."

The 600 delegates—200 clergy and 400 laymen—met in four study groups which dealt with (1) "The Power Struggle and Security in a Nuclear Space Age," (2) "Overseas Areas of Rapid Social Change," (3) "The Changing Dimensions of Human Rights," and (4) "International Institutions and Peaceful Change."

Our preliminary impressions as reflected in the "Editorial Comments" of the FRIENDS JOURNAL, December 6, 1958, will, we hope, convey the sense of an alert and well-informed fellowship at work during these busy days. As little time as possible was given to representational arrangements, customary at such occasions. The public lectures by Dulles, Finletter, and Sockman were appealing, but the weight of the Conference resided in the four working groups, some of which had to be subdivided because of the large numbers of participants. Bishop G. Bromley Oxnam of Washington, D. C., called in his keynote address upon Americans of all faiths so to change this planet that "when the first visitors from Mars arrive, they will find a society fit to be called the Kingdom of God." Referring to the anti-Communist hysteria, he advised the hysterical to "stay under their beds as they search for Communists." Our policies ought to be public ("let us strike down the secrecy policy"). In regard to Russia he said, "Let us try the handclasp instead of the fingerprint. . . . Our dear land will stand the scrutiny and prove the best answer to Soviet propaganda. Let them see our schools, our factories, our churches, our art galleries, our children at play, and our people at worship." Our refusal to recognize China is based on the forlorn hope that Chiang Kai-shek can return to the mainland. But he also asked the assembly, "Is there any way to break through the Soviet and Chinese duplicity, bad manners, and cynicism?"

Some of Bishop Oxnam's ideas voiced the same thoughts as emerged in more complete form from the study sections. The final statements of the study sections, intended as study guides but not as official pronouncements of the National Council, can be only briefly characterized within the scope of this report. The section dealing with "The Power Struggle and Security in a Nuclear Space Age" stressed that our Christian loyalty transcends the nation; yet the survival of the nation is also important to the defense of human personality. Freedom, justice, social welfare, and security are indivisible.

(Continued on page 7)

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FRIENDS JOURNAL

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Editorial Comments

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Church Membership in the United States

THE newly published *Yearbook of the American Churches* (National Council of Churches, 297 Fourth Avenue, New York 10, N. Y.) reports the data from 255 religious bodies, although 267 are listed. The total gain in figures during the report period was one-nineteenth of one per cent, whereas the population increase was 1.8 per cent. Of the total church membership of 104,189,678 persons, 59,823,777 are Protestants, 34,846,477 Roman Catholics, 5,500,000 Jews, and 2,540,446 Eastern Orthodox. The Baptists are the largest Protestant group, with 27 denominations, 89,485 churches, and 19,766,121 members.

Methods in reporting such statistics vary greatly. The Roman Catholics include all baptized persons, including infants. Most Protestant bodies count only persons who have attained full membership, almost all of them being over 13 years of age. The Jewish congregations list all Jews living in communities that have congregations.

Only 226 bodies gave figures on their clergymen. There are altogether 355,853 clergy on their rolls, including some retired persons and some who are in other vocations.

Church Membership in Great Britain

The picture as to church attendance is not quite so cheerful in Great Britain as it is in the United States. In fact, conditions there give rise to some anxiety. A recent Gallup poll disclosed some rather disturbing facts. Only 41 per cent of those asked believed in a personal God, while 79 per cent thought it possible to be a Christian without going to church. Twelve per cent of those asked stated they had been in church the previous Sunday, a poll that compares with 49 per cent in the United States and represents a heavy drop on what the figure would have been in Britain around 1900. *The Economist* suggests that the 38 million adults in England over 15 comprise an active religious minority of around eight million, against 12 million definitely nonreligious and 18 million who are nominal supporters of the church. Out of eight million children, notes *The Economist*, not more than 1,500,000 or two million go to the Sunday

church. Attracting suitable candidates to the clergy is a problem in England as elsewhere, and is especially difficult in the Church of England. *The Economist* sums up the various statistical results of the inquiry by stating that less than a quarter take their church observances seriously, but that also the "genuinely anticlerical minority" is smaller than in other countries. Yet about 70 per cent of people regarded "the Christian Church as a good thing, provided it does not interfere with their private lives." The latter remark appears most revealing, indeed, and might well be applicable also to other countries with a more optimistic statistical account.

In Brief

The Unitarian Church of All Souls, New York City, has acquired a Dead Sea Scroll, believed to contain the earliest copy of the Ten Commandments in Hebrew. The scroll will remain in the Palestine Museum at Jerusalem.

The World Council of Churches now comprises 171 church bodies. Recent admissions are the Hungarian Reformed Church in the United States, and the Independent Philippine Church, and the Cameroon, Africa, Evangelical Church.

In Yugoslavia about 200 young Nazarenes are in prison for conscientious objection to military service.

In 1957 an all-time record for giving was set by the people of the U.S. Protestant and Orthodox churches. They gave a total of \$2,206,593,817. The highest percentage per capita was given by the Seventh Day Adventists, with \$160 per member.

A miniature microscope no bigger than a pocket camera was demonstrated in New York for medical missions personnel at the 28th annual conference of the Christian Medical Council for Overseas Work. Produced in England, the McArthur Microscope can be operated in the hand and is unaffected by vibration even in planes and jeeps. The microscope is ideally suited for use in jungle heat or freezing temperatures and was part of the equipment taken on a recent Antarctic expedition. Dr. Robert G. Cochrane, who demonstrated the microscope, said that the chief plagues of millions in the Far East and Africa continue to be leprosy and tuberculosis.

Eternal Life

ONE day a young man came to Jesus, wanting to know how he could attain eternal life. He explained that he had faithfully obeyed the injunctions of the Mosaic code from his youth. He hoped, perhaps, that Jesus would say that such approved conduct was quite sufficient to assure him of eternal life, but the answer was not what he had expected. Jesus did not praise him for his excellent moral conduct but said that one thing was still missing, something that must follow and be added to his already good social behavior.

We are not told exactly what that something was. The subsequent injunction that the young man should sell all he had, give the receipts to the poor, and then follow Jesus seems to be incongruous with the spirit and the thought of the preceding part of the conversation. Aside from the implication that the young man preferred his material wealth to eternal life, there is little or no substance to this part of the passage. The obvious disapproval of the young man's choice does not really explain what it was that was still missing in his life. His not wanting to part with his wealth could represent only one manifestation of a spiritual lack; it could not be all that there was to his shortcoming.

The story of this young man's desire and his reaction to Jesus' answer illustrates quite well how most of us, rich or poor, often err in our own search for the good life. The young man was apparently quite sincere in what he thought he wanted, for Jesus was moved to feel kindly disposed towards him. In other words, we have here a case of sincere desire and not one of mere heckling. The difficulty lay in the difference between what the young man thought eternal life was and what Jesus meant it to be, between wanting something only because it indulges the self and wanting something because it is a necessary and meaningful thing in life.

Like most men, this young man wanted to live his material and physical life apart from spiritual considerations; his religious thinking and his workaday thinking were on two separate levels, in spite of his faithful observance of the law. Eternal life probably meant to him, as it means to many men today, a continued, blissful existence after leaving this workaday world of human society. What he wanted was some code by which he could attain this state of existence without disrupting or changing his material and business life. He was willing to concede that religion was God's business, but he still thought that material wealth, trading, politics, war, and every kind of human relationship was man's business. He could not see how God could run man's affairs; nor could he see

why eternal life should not follow as a natural reward for a well-ordered moral life.

Jesus, however, was not thinking only of future time when he spoke of eternal life. There is no time to the eternal; it is timeless. There is no past, no present, and no future to that which is eternal. The I AM of Exodus is that which *is*; it always was, it still is as it was, and always will be as it now is and as it has been. There is no yesterday or today or tomorrow for the life that is eternal. There is no measure of time or place or manner or description for that which is time but not in time, for that which is space but not in space, for that which is being but not visible in being. The eternal I AM *is* eternal life; it is here and now, in, around, through, under, and above all beings and all things; it is not something to be attained only when this mortal life is finished as a reward for good behavior.

Eternal life is the creative force that flung the countless galaxies of stars and planets into space as if they were just so many grains of sand from the hands of a child; it is the power that created all things, great and small, man and beast, mountains and atoms. It is by the power of eternal life and eternal love that men are born and die, that rain and sunshine exist, light and darkness, sorrow and joy. Without the power of eternal life and eternal love there would be no order in the universe, no art, no understanding, no feeling within any of us to reach out in love to our families and friends, no sense to see and to hear and to feel the beauties and blessings about us. Men and things come and go, but eternal life goes on. A human being does not really *attain* eternal life; it is always there as a part of his daily world. What we can do is to bring our lives and our thinking into harmony with that which is eternal, ageless, and unchanging.

The young man's question is still with us: "How shall I inherit eternal life?" *Inherit* is not a clear rendering of the original text. The term *share in* is more to the point. "How shall I share in eternal life?" is much more meaningful. It means that we partake of eternal life here, now, and always; it is not just something to be attained in the future. If we share in the eternal I AM, our lives will be transformed; our workaday thinking and our spiritual thinking will become more and more integrated; the material will become less possessive of us and more truly useful under our possession; God's business will become our business and our business will also be God's business; we will behave seemly and proper, not because some law restricts us and coerces us, but because that of the eternal in us gives us a purposeful directive.

This is what Jesus saw was still lacking in the young man's life—a purposeful and a positive directive. The code of behavior that the man so faithfully kept was restrictive and negative: Thou shalt not kill, thou shalt not covet, thou shalt not . . . , thou shalt not . . . , thou shalt not . . . , and so on. The Mosaic law was largely negative and restrictive. Jesus, without excluding this part of the law, added force to the Deuteronomic injunction to "Love the Lord with all your heart, mind, and strength," and with the Levitic command to "Love your neighbor as yourself." This is what was missing in the young man's life, the positive desire to search for and identify himself with that eternal spirit which is all love for all things and which is eternal life and will give the life of eternal light and truth to him who earnestly searches for it.

Jesus' approach was a positive one. Keep the commandments, love the Lord thy God, love thy neighbor as thyself, love thine enemy, be meek, be humble, be a peacemaker, go two miles if ordered to go one, turn the other cheek, ask and seek—this do, and thou shalt live. *Agape*, which is love for the sake of the thing loved, is part of this positive theme. To love a person for one's own sake is negative and self-destructive; to love for the beloved's sake is a positive directive into a life that shares in the eternal and the timeless.

There are many seekers today, men and women who are earnestly seeking for something firm and positive, something free from the frailties and the frauds of men's creeds and dogmas. Though perhaps unaware, they are hungering and thirsting for the strength and assurance that would come if they were shareholders in that which is eternal in life. For them the story of our "rich young man" offers much substance for meditation.

HENRY T. WILT

Internationally Speaking

THE new year opens with difficult problems and with some encouraging developments. Only two of each can be mentioned.

The Russian decision to turn the administration of Berlin over to East Germany presents the paradox of Western embarrassment at a Russian withdrawal. The East German administration would expect to replace the present joint administration by the United States, United Kingdom, France, and Soviet Union. The proposal raises many questions. Yet "disengagement" of the United States and Russia, by mutual withdrawal from Germany, has been suggested by as wise a diplomat as George Kennan, as a step toward reducing tensions. The United States might make a move toward disengage-

ment in connection with the suggested change of administration in Berlin. A change which might reduce tensions if positively supported could be embarrassing if reluctantly accepted only because war to prevent the withdrawal of Russian troops does not seem worth risking.

Quemoy and Matsu continue to illustrate the unsatisfactory state of United States policy toward China. It is generally recognized that adequately supervised disarmament or suspension of nuclear tests requires the participation of China; that United States opposition to including the government of mainland China in the counsels of the United Nations is viewed with increasing disfavor by nations friendly to us; and that nationalist China might involve this country, without consulting us, in all-out military operations. Public opinion is increasingly ready to accept a review of U.S. policy toward China. After a wasted decade, an effective change of policy may be difficult. Because of China's potential power and the inherent rivalries between the two largest states of the Communist group, improvement in our relations with China involves also both opportunities and perplexities in our relations with Russia.

Two encouraging signs appear. Vice President Nixon, in his speech in London at the dedication of the chapel in memory of American servicemen who have died in England, referred to the shift of emphasis already revealed in the decision to re-evaluate the United States military aid program. This country is beginning to see that military aid may not improve conditions, may postpone rather than expedite needed reforms, may bolster up tyrannies and so rouse bitterness against the United States. Military aid may help instead of hindering the spread of communism. The United States is beginning to appreciate the importance of a foreign aid program for the benefit of people rather than for strategic considerations.

The second encouraging sign for the new year is the increasing awareness of the necessity of supplementing the threat of retaliation with nuclear weapons by less dangerous means of preventing war. It is becoming widely believed that the *act* of nuclear retaliation would be futile—an irrelevant act of pure revenge or an aggravation of the disaster—if the threat should fail to deter resort to war. This means that the *threat* of nuclear retaliation is becoming an ineffective bluff, which must now be supplemented, and eventually superseded, by peaceful means of ensuring peace.

Awareness of such facts by government officials is not enough. The government officials who are aware need the support of public opinion deeply concerned but will-

ing to be patient as, along with the new steps to peace by peaceful means, there is retained for a time—if with decreasing confidence—the outdated threat of retaliation

while the new methods are being developed and public confidence in them is growing.

December 12, 1958

RICHARD R. WOOD

Is Our Light Hidden under a Bushel?

SOUTHERN Massachusetts, according to Rufus M. Jones, was honeycombed with Quakers by 1660. There were about 2,000 Friends on Nantucket in 1750. At the same time Pennsylvania counted in the neighborhood of 25,000 Friends. Historians confirm the report that at least 5,000 people attended Yearly Meetings in colonial Newport, R. I. And George Fox spoke to a thousand or more eager listeners in such isolated spots as Easton, Maryland. Were they giants in those days, and are we Pygmies in 1958? While the total religious membership in the United States goes up by millions, while Jehovah's Witnesses add a thousand ministers a week to their rolls, why is it that Friends just about hold their own in numbers?

It is quite true that spiritual power is not reckoned by counting noses or by using a slide rule. Yet it is also noticeable, if not alarming, to see the preponderance of gray or bald heads in almost any meeting for worship. Are we on the way out? What have we lost? Do we need more opposition or even persecution? Or have we, as Rufus Jones wrote, failed to educate our best Quaker minds to be leaders and teachers, thus losing the leadership to other groups who take their religious education much more seriously?

These deep questions are not the object of our search at the moment. I have recently met so many mature men of real stature who admit their unsuccessful search for spiritual truth and who react very favorably to their introduction to Quaker ways that I know Friends have a genuine message of great value. Our shortcomings, I suspect, are in ways and means rather than in content and vitality. One of these shortcomings has come to my attention very pointedly these past four years as I have visited over 200 different Meetings in the East, from Maine to Florida. I almost wrote "discovered" instead of "visited," because finding a modern Friends Meeting is something of a major operation, often requiring much faith and persistence as well as gasoline.

Suppose you are a stranger near any modern city, for example, Washington, D. C. You wake up Sunday morning in your hotel or motel and lazily look over the morning paper. The page of church notices catches your eye. Jewish, Catholic, Presbyterian, Methodist, Pentecostal—they are all there, except Friends. You cannot remember where local Friends meet, or when. You do not even

know there is a Meeting near you, in Sandy Spring; so you turn on the radio, and there is another empty seat in a meeting house at 11 a.m. In Philadelphia it is a little better. Five or six Meetings publish their hour of worship and their address, but forty others within easy reach do not even invite you to attend.

In a resort publication, *This Week*, of Boothbay, Maine, ten churches appear but not a word to the 30,000 visitors about one nearby Meeting and others near South China. If it costs too much for a weekly newspaper notice, why do we not alternate the insertions, with each suburban Meeting sponsoring one notice a month?

But this is only half the story. Suppose you decide to attend Friends Meeting next Sunday. You are summering at Damariscotta, Maine, and think it would be nice to look up the Meeting which Rufus Jones attended as a boy, or perhaps Durham Meeting near Brunswick. The *Friends Directory* does not tell you of the summer Meeting at South Bristol, just three or four miles from Damariscotta.

You look up the address in the *Friends Directory*, and find it is "six miles west of Brunswick." So you drive southwest on Route 1 and turn due west at Brunswick on one of two possible roads. You ask various natives where the meeting house is located. The first one sends you north; the next one sends you south. You drive around for a while, and if you do not run out of gas, you may find the meeting in time for the final closing announcements. Literally, we have driven around for over half an hour in our search for one Meeting, an experience that has repeated itself in Maine, Vermont, New Hampshire, Massachusetts, New York, Pennsylvania, New Jersey, and Maryland. In Indiana, North Carolina, and Rhode Island we had a Friendly guide and were saved any such delay.

There were, of course, exceptions. Old Exeter, near Reading, Pa., for example. Or Willistown in Chester County, Pa. Old Exeter is marked by the Pennsylvania Historical Society with road signs on all sides. The motorist is inveigled or drawn to the Meeting. Willistown, Pa., situated off Radnor Road and the West Chester Pike, used to be hard for a stranger to find. Not so today. One Sunday morning, when we were heading west on the Pike in a driving rain, a clear road sign forced itself on the driver's attention. Just eye-high along the road and at the corner were black-on-white letters reading "Willis-

town Friends Meeting," with a directional arrow in red on white pointing toward the Meeting. That decided our morning's goal, and there were two more places taken at Willistown. A later search revealed similar signs on all sides of the Meeting grounds.

Friends do not proselyte. But we do have a vital and precious message, set in a glorious heritage. Let us not hesitate to invite the world to worship, to serve, and to work with us. Let us tell the world where we are and how to get there. And let us not forget to welcome each visitor either before or after meeting, or both.

One little suggestion that Friends might try is to set aside one Sunday each month when every car that comes to meeting *must be filled*. Neighbors who are not members seem to welcome a telephone invitation to go "to meeting with us tomorrow morning." Perhaps we have not been friendly and cordial enough. Maybe our light is too hard to find. The light that cometh into our world could go out unless you and I keep it aglow.

WILLARD TOMLINSON

"You Can't Get There from Here"

THE story goes that a tourist in Dublin asked a local character how to get to a certain place. The old man, after struggling for a few moments with the explanation, burst out, "You can't get there from here!"

The phrase sticks in the mind and has become a popular joke. Let's ask ourselves why. In the case of the tourist it was literally true. He couldn't get to where he wanted to go from where he was. He would have to go back to the center of town and begin over.

And that's the point. When you have gone too far in the wrong direction, it is not possible to get to where you want to go from where you are. You must retreat, go back, find the center, and begin over. Yet that is exactly what we don't like to do. We prefer to press on from where we are. Almost anything is better than retracing our steps. We would prefer to think the amusing phrase is just a joke.

Well, I wonder. Sitting in meeting, sometimes I've suddenly found myself in the position of that poor tourist. I'd stop and hesitate, and then some old man within me would appear and jerk me up and say, "You can't get there from here!" And then I'd turn and begin to search for the point, the center, from which I could begin again.

But how painful it is! And who wouldn't prefer to keep going? Who wouldn't prefer to push forward in his tourist's impatience, ignorance, and pride? Oh, how we love to forge straight on, right or wrong!

HOWARD HAYES

World Over Study Conference

(Continued from page 2)

Our stockpiling of nuclear weapons must arouse apprehension, but the aggressive aims of the Communists are a formidable factor in world tensions. Yet "Communism is, in fact, the judgment of God upon our sins of omission and commission." The U.N. should assume increasing responsibilities and have a permanent police force. Our economy must not depend on military expenditures, and conscription should be abolished. The furthering of world trade and cultural exchange are vital.

The section dealing with "Overseas Areas of Rapid Social Change" appealed for the support of missions and the service organizations of the World Council (Church World Service). Private assistance programs, church programs, and private capital ought to collaborate with U.N. technical aid abroad. About one per cent of our Gross National Product (about 4½ billion dollars at present) ought to go to the economic development of underdeveloped countries, notwithstanding our needs at home (schools, old age, medical care, etc.). The Christian concern is with persons. There ought to be an Ecumenical Placement Service to secure qualified Christian personnel for various services.

The section on "The Changing Dimensions of Human Rights" stressed that "there is an insistent, inescapable demand for human dignity embracing social, economic, moral, and religious values." Christians welcome such stirrings everywhere. The denial of rights is a proper international concern because it may become a threat to the peace of the world. Rights and duties are inseparable. The section recommended that we adopt the Genocide Convention, support any justified demand for the enforcement of human rights, and guarantee free travel of press agents. Local churches ought to study all these questions and act upon them.

It was inevitable that a good many of the thoughts occupying the sections overlapped. The report of the section concerned with "International Institutions and Peaceful Change" requested again that increasing influence be given to the U.N. Charter, but also emphasized that the local parish needs to develop a "new understanding of and sensitivity to the international implications of national actions and a new willingness to delegate sovereignty in specific areas to international authority." Many U.N. members have been disloyal to its Charter, but compliance with it is growing. The Secretary General has exercised great influence with his "quiet diplomacy" and the powers inherent in his office. An emergency U.N. force needs to be created.

The education of church membership on the local level is the purpose of the coordinated emphasis by the churches. A year of intense work in education and action across the United States will start in June, 1959. This nation-wide program of education and action for peace will be preceded by camps, leadership training courses, or institutes of a denominational or ecumenical character. The National Council of

Churches, 297 Fourth Avenue, New York 10, will supply material.

The Cleveland Conference was momentous because of its sense of urgency and the clarity of the delegates' thinking. It rapidly became a fellowship of like-minded men and women, creating through the many occasions for communal worship and fellowship an encouraging sense of unity. The Philadelphia Yearly Meeting had delegated Francis G. Brown, Mary G. Rhoads, Clarence E. Pickett, Raymond E. Wilson, and William Hubben. Richard R. Wood attended as a member of the National Council's Department on International Affairs. Five Years Meeting Friends were well represented.

Clarence E. Pickett, John W. Nason, and Raymond E. Wilson were asked to assume responsibilities as section chairmen or rapporteurs. The contribution of Raymond E. Wilson to the writing of the section report dealing with "The Power Struggle and Security in a Nuclear Space Age" was especially appreciated.

Through a Glass Darkly

By ANN DIMMOCK

The good monks of old Antioch would say,
When one of their community had died,
"Our Brother is perfected now. Today
He has attained, has reached the other side.
Beyond the range our human insight gives,
In a new state of grace, our Brother *lives*."

But let your tears be solace for your grief,
Ease the heart's burden with their silent flow;
For tears are solvent and will bring relief
From stinging pain. The sorrow you now know
Must pass, and even the uprooting change
That we call Death will come to be not strange.

Know, too, as you remember those held dear,
That now, unhampered by all frailties,
Removed from all anxiety and fear,
In peace they wait. Our choicest memories
Cannot approach the rapture of the blest,
Who know in full what we have only guessed.

Pot of Gold

By MARGARET M. CARY

Faithless, hopeless, loveless, blindly lost,
Men seem eager to embrace a night
Whose dreams are cold.
Into earth's fields, brittle now with frost,
Step warily.
Your footprints leave a silver wake,
And when dawn's line of light is crossed,
The sun-streams over frost pools leaning
Will rainbows make.

The Life Line

THERE are times when one feels lost in this world even though one is surrounded by other beings. Perhaps this is God's time to enter the barren spirit. We are told that He is omnipresent and that He yearns for us quite as much as we yearn for Him. I am sure this meeting is not accidental but a striving, sometimes a desperate reach for His loving touch. If there is a well of loneliness, there surely is a valley of love. If we give Him the measure to fill, He will fill it to overflowing.

Some of us are not able to care adequately for many duties outside our family responsibilities without being filled at the Source frequently. It is all very well to be active and drain our strength in good causes, but it is equally important to be charged with a genuine interest that is not propelled by the ego.

During the worst blizzard of the season I had an opportunity to sit still a long while and slough off some ego. While the effect was not wholly permanent, the reflections at the time have stayed with me vividly. The drifts locked us in for several days. Living was made difficult by our having to warm ourselves and cook by the fireplace, water was carried from a well in the basement, and the tempo was very slow.

One morning I decided to relax completely and spent two hours sitting in one place, referring occasionally to some inspirational literature. I was fascinated by the sunlight on the wall as well as by the flame in the fireplace. My overcoat collar was up around my neck. We were stranded, even by telephone, and yet safe in the snowwhite solitude.

It took some time, more than that of the meeting period, to quiet the usual thought processes. I had a perfect opportunity to wait for revelation, to feel His Presence spread through me, to know that this was attainable. While I may have been seeking a restful, therapeutic effect, I am sure that when this was achieved and I had given up my own ideas as important, there was a realization of a healing, creative power available. This long, quiet time has been a reference point for me since. It seems the only way I can check the overbalance of churning turmoil that is sometimes around me.

This was peace. While it was also the absence of fatigue, the recognition of a higher motive power became real enough to burn away the crust of personal thoughts. To relinquish even cherished ideas for a time can be a victory. I was shown a true Center, felt it, and knew that as a governing body it was more to be desired than surface thinking. This, I thought, must be close to discovering one's own soul. To cultivate this Inner Being was to find an Inner Sun capable of filtering through and

creating more ordered thinking. How easy it is to be dominated by the outer shell of our minds!

Down deep is the abode of love, just as in the depths of the sea, the vastness of space, and the root of the mountain, God is. To see it and to feel it is part of the spiritual drama. It makes it easier to "love thy neighbor as thyself."

This past summer millions of people basked in the sun, tanning themselves. The rays benefited the whole body, working inward from without. God the Spirit and Christ can only work from the inside out. The way, therefore, must be open; the mind cannot block the highways of the soul. To achieve this takes practice and an awareness of what is wanted. I am suggesting that people fear not to bask in the light of the Spirit, but to cast aside laziness and arouse the spirit within.

ROBERT W. THOMPSON

Letter from India

IT is being realized more widely now that India is the principal stronghold of democracy in Asia. What is not yet commonly seen is that, in the even larger view, the world-wide conflicts of democracy and communism are going to be more critical and decisive in Asia than elsewhere.

If this be admitted—and it is a whole subject of its own, not germane to a "Letter from India"—it is a short step to the conclusion that a policy of effective assistance to democracy will accept India as the place to begin.

I say "begin" advisedly, because, if it is to be effective, the kind of assistance Americans can give will have to start realistically and convincingly in Washington by a refusal to continue military aid to an unfriendly Pakistan. This basic mistake corrected, there is a chance that in the coming struggle in Asia democracy may survive. Even in other ways the policy of Washington in regard to India for the past six years has been obtuse and distressing to those many Indians who hope to maintain their democratic ways and broad humanity of spirit against the rising tides of dictatorship and communism.

But it is on another aspect of American relations with India that I wish to write. I was recently interviewed by an American sociologist who hopes by his survey to find data from which to advise business men, students, incipient diplomats—or tourists—on how or whether they are suited to life in India.

The two qualities that Americans are justly known and respected for are their quick friendliness and their capacity for hard work. These two taken together are sufficient illustrations of the best we have to offer, if they are not obscured by the insidious sins of omission and commission that foreigners in India are heir to. Taken

separately, these "sins" are trivial, but over the long pull they are certainly as important as the decisions of Washington, for they are sure signposts and trademarks of the attitudes, opinions, and aspirations of the American abroad. No Indian will mistake them, though his courtesy will almost certainly seem to overlook them.

Many of the pitfalls have to do with our high standard of living, a standard which is without doubt unnecessarily high and one which often directly brings unhappiness, even in the United States. It cannot be doubted that there is a wedge of separation if foreigners hedge themselves about with excessive comforts, sanitary measures, servants, liquor, trips to the hills, etc. The weather in India is for the most part bad; let us let it go at that and not complain too much.

The best security against most of our failings is hard work, and this goes for women as well. But the joys and delights of living in India are legion if we move out to seek and understand them and, most of all, to participate in them. The infinite variety of persons, dress, and customs is an astonishing pageant, and gives a rich texture that is missing from much of the American scene, with its well-advertised uniformity.

All things in India are personal. There is no transaction, no human relationship that does not vibrate with a real meeting of personalities. This again is a fresh and wonderful blessing. The pervading gentleness and the sensitivity and sophistication of so many Indian minds and hearts are the gifts the foreigner can receive, if he will do so. A point that perplexes many Americans is the reserve of many cultured Indians, but it helps to remember that English reserve is a norm of behavior as much as American informality, and that India has her norms as well. When one visits an Indian home, there may, after the first pleasantries and expressions of hospitality, be nothing said. It is a silence of good will and adjustment. The way of constant conversation may be interspersed with comradely silences. The Westerner need not feel awkward.

On the language question foreigners are sometimes well served by English, and sometimes not. Here the Russian in India has the advantage, as he is trained thoroughly in an Indian language before he is sent. It is good to learn at least some Hindi as soon as possible, even though all educated Indians are at home in English, and many far more so than some of us.

The question of friendship cannot be forced, but it is most unfortunate when an American community is consciously fostered in foreign lands. We are, in fact, Americans, but we are living abroad—even if on just a two-year diplomatic assignment—and it is an insult to our hosts

if we become a foreign community. The idea that there is an impenetrable mystery in human relations beyond which a Westerner cannot pass is nonsense, the sooner recognized the better.

I have just been able to touch in this letter on a subject with wide ramifications. My sociologist friend may expand the theme or introduce new themes of his own. But the fact remains that the total impact of the U.S.A. on India for the past seven years has tended to alienate her people, and not a little of this alienation has taken place on the small scale and constantly shifting level of human relations. If we are concerned at all with the future of what is meant by democratic values, we must set the current moving now in the opposite direction. We as foreigners in India, even if for just a short assignment, must rethink and live these values in our daily lives in a clear and unmistakable manner.

We are, first of all, guests, and secondly business men, teachers, or diplomats. Comradeship, considerate good manners, and voluntary, responsible work together are common values of free men everywhere. We are welcome indeed when we bring these values with us.

BENJAMIN POLK

Pamphlets Received

Quaker Organisation and Business Meetings. By L. Hugh Doncaster. Friends Home Service Committee, Friends House, Euston Road, London, N. W. 1. 102 pages. Five shillings

Quaker Testimony Against Slavery and Racial Discrimination. An anthology compiled by Stella Alexander. Published by the Friends Home Service Committee, Friends House, London, N. W. 1. 63 pages. Two shillings

The Friendship Press, 257 Fourth Avenue, New York 10, N. Y., has published the following four plays at 50 cents each:

Heart Sound of a Stranger. By Anne West. One-act play of the Mexican-American border.

Under One Roof. By Helen Kromer. A play about Puerto Ricans in New York.

The Khanum and Her Treasures. By Grace Visser Payne. One-act play of Iran.

A Playette Quartette. Short dramatizations for group meetings.

Simple Methods of Contraception. Edited by Winfield Best and Frederick S. Jaffe. Published by the Planned Parenthood Federation of America, 501 Madison Avenue, New York 22, N. Y. [No price listed]

The Churches' Handbook for Spiritual Healing. By Walter W. Dwyer. Published by Samuel Weiser, 752 Broadway, New York 3, N. Y. 80 pages. [No price listed]

Working Together Through the National Council of Churches. Published by the National Council of the Churches of Christ, 297 Fourth Avenue, New York 10, N. Y. 32 pages. [No price listed]

Century of the Homeless Man. By Elfan Rees. Published by the Carnegie Endowment for International Peace, United Nations Plaza, New York 17, N. Y. 64 pages. 25 cents

Atoms for Power. Published by the American Assembly, Columbia University, New York City. 166 pages. One dollar

Muhammed and the Islamic Tradition. By Emile Dermenghem. Harper and Brothers, New York. 192 pages. Original paperback with numerous illustrations, \$1.50

The two following were published for the World Council of Churches by the Lutterworth Press, London, England:

Evangelism in the United States. By George Sweazey. 30 pages. Two shillings

Evangelism in Germany. By H. H. Ulrich. 30 pages. Two shillings

The Universal Military Obligation. By John Graham. The Fund for the Republic, Inc., 60 East 42nd Street, New York 17, N. Y. 16 pages. [No price listed]

When the Reserve Forces Act (including conscription) expires on June 30, 1959, what will be the responsibility of the Society of Friends for its extension, modification, or abolition? There is reason to believe that the Pentagon itself recognizes the failure of the Act, as now administered, to provide a reserve of conscripts to be serviceable on short notice to fight a war in this nuclear age. The gradual transition in concept from great armed forces of nations to police patrols of the United Nations may be aided by the adoption of some of the proposals suggested by men of the eminence of Ralph J. Cordiner, who stated, "The proper question for free men is not whether conscription can be administered equitably but whether it need exist at all."

About Our Authors

Henry T. Wilt, a member of Matinecock Meeting, N. Y., teaches Latin and Greek at the Cathedral School of St. Mary, Garden City, L. I., New York.

Richard R. Wood contributes his "Internationally Speaking" each month to the FRIENDS JOURNAL. He was for many years Editor of *The Friend*, Philadelphia.

Willard Tomlinson, a member of Swarthmore Meeting, Pa., is Chairman of the Temperance Committee of Philadelphia Yearly Meeting. He has an outstanding collection of photographs of Friends meeting houses, many of which were used in the *Quaker Date Book* for 1958.

Howard Hayes is a member of New York Monthly Meeting.

Robert W. Thompson is a member of Willistown Meeting, Pa.

Benjamin Polk, our regular correspondent for India, is a Friend living in Calcutta. An architect, he has been engaged in projects for the governments of India, Burma, and Pakistan. Some of his work has been accorded national recognition.

Friends and Their Friends

At the invitation of three Monthly Meetings in the Michigan area (Green Pastures Quarterly Meeting), three Yearly Meetings of Friends in Ohio and the Lake Erie Association have appointed representatives to a Continuing Committee on Greater Unity (1958).

The stated purpose of the committee is to "suggest to the parent bodies means by which we can more effectively work toward our common goals." The first meeting of the group was held November 22 at Wilmington College, Wilmington, Ohio. Those present were Louis J. Kirk, Thomas C. Cooper, Burritt M. Hiatt, Wilbur Kamp, Robert Rumsey, Herbert Nichols, James Terrell, Margaret Utterback, Esther Palmer, Kenneth Boulding, Rachel K. Livezey, Donald E. Starbuck, Sarah Brad-dock, Richard Eastman, Barrett Hollister, Rita Rogers, Ruth Dickenson, and Sara Cook.

After a meeting of worship there was opportunity during the day for further fellowship and conversation. It was agreed (1) that a calendar of events in the various Yearly Meetings be issued regularly, and (2) that the group should meet again in the spring, 1959.

Norman Wells Green, who is employed by the Navajo Tribal Council at Window Rock, Arizona, is helping to establish a program of community development on the Navajo Reservation. This is one of the many tribal self-help programs that the Navajos have recently undertaken. Previously Norman Green was a teacher for four years in the Indian Service Schools and with the Bureau of Indian Affairs' adult education program. He is a member of Swarthmore Meeting, Pa.

George School is participating in the newly formed Delaware Valley Interscholastic Chess League. Seven other neighboring schools are members of the League.

A photo of what is said to be the first Quaker meeting house in Salem, Mass., appears in *The Salem Evening News* for September 18, 1958. A brief article by Elizabeth D. Smith surveys the early history of Friends in Salem, Mass., who were there subjected to imprisonment, whipping, starving, and maiming. Others were banished. Quakers nevertheless persisted in remaining in Salem, and after the Puritan church was weakened through disunity, they became accepted members of the community. Early meetings were held in the home of Thomas Maule, a well-to-do merchant, who erected a meeting house for Friends in 1688. Later, enlarged, it was used as a private dwelling. Then the original section was moved to a pasture, where it became a pest house for smallpox patients. In 1864 it was moved to the grounds of Essex Institute, where it now houses the Vaughan collection of dolls and toys. It is a small wooden building with a steeply pitched roof. There is some controversy as to whether this building is authentic, some maintaining that the original Quaker meeting house was destroyed in the Salem fire.

Will and Anna James of Berkeley, Calif., who are traveling in Asia, write us as follows: "There is a Friends Meeting in Hong Kong. Thomas Tregear, a professor at Hong Kong University, is Clerk. Also there is a Friends Meeting in the Singapore Y.M.C.A., Stanford Road, at 6 p.m. Sunday evenings. For information contact Tom and Nan Elliott, 22 College Road, Singapore."

Barbara P. Lange, a member of Swarthmore Meeting, Pa., has been made President of the Hedgerow Theatre Corporation.

The *Religious Education Bulletin* for December is given over almost entirely to preparation for the Rufus Jones Lecture on January 30 in the Race Street Meeting House, Philadelphia. An introductory article by Clarence E. Pickett on the idea behind the memorial is followed by brief contributions about Rufus Jones; the 1959 subject of the lectureship; the lecturer, Ross Snyder of Chicago; research projects suggested for Meetings and families; and the "Cat's Pilgrimage," a puppet show which he has arranged to open the minds of children to his theme, "The Authentic Life—Its Theory and Practice." Copies of the quarterly *Bulletin* are sent to every First-day school superintendent in the Friends General Conference for distribution to all teachers. Other interested Friends may obtain this special Rufus Jones Lectureship issue free by writing the Religious Education Committee, 1515 Cherry Street, Philadelphia 2, Pa.

Richard Downham, a member of Providence Monthly Meeting, Pa., writes an interesting and informative letter from Mexico, in which he says: "August saw the winding up of my ten months of work with the Rural Youth Clubs in the State of Hidalgo . . . the Clubs correspond to 4-H Clubs in the States . . . our first collective project was the planting of a demonstration field of improved wheat. The next was the planting of some 200 young fruit trees in the village. The trees were supplied by the Department of Forestry. We undertook the preparation of seed beds for a vegetable-raising project, an activity almost unknown in the village and an item even more unknown in the local diet . . . our principal collective project became a model chicken ranch of some 100 pure-blooded laying hens. Every step of the way was an educational experience in community dynamics for me, and in sound chicken raising for the club members. The ranch is proceeding well, and will soon be producing a good income to finance other Club projects, such as pig and heifer raising. . . . The final project was the establishment and presentation of a library to the village." Dick is at present engaged in a well-drilling project sponsored by CARE and the American Friends Service Committee.

Our Junior Membership

Friends have long struggled with the question whether their children should be recorded as birthright members. With the discovery that convinced Friends often have an enviable power of religious conviction, many parents have hesitated

to deprive their children of the opportunity to become convinced Friends through enrolling them in the Society at birth. Yet somehow there is a nostalgic feeling that it is too bad for children not to feel a part of the Quaker family.

At the urgent insistence of the teen-agers in our midst, Ann Arbor Meeting, Mich., has worked out a new pattern which we feel provides the advantages of birthright membership without the disadvantages. Under this new plan, children may be enrolled by their parents as junior members of the Meeting at any time prior to junior high school. When adolescence is reached with the seventh grade, those who were previously recorded as junior members by their parents may confirm that membership if they wish to make a commitment of their own. Junior and senior high school students who have not been previously enrolled by their parents may apply for junior membership in their own right.

The procedures for applying for junior membership are the usual ones of writing the Clerk and being interviewed by representatives of the Committee on Ministry and Counsel. The standards for junior membership are similar in kind but less rigorous in intensity than those for regular membership.

The chief feature of junior membership is its tentativeness, since it automatically expires at high school graduation unless the junior member specifically requests its extension for a maximum of three years. This termination system avoids the dilemma of some American Meetings which have found themselves with middle-aged associate members on the rolls. This is one reason we deliberately chose the name of *junior* for this tentative membership status. We feel that the choice of high school graduation as the expiration date helps to stimulate draft-age young Friends to rethink their religious convictions at an appropriate time.

Beginning with entrance to senior high school, our young people become eligible to apply for regular membership when they feel ready to make a permanent commitment. We believe that the standards and procedures for junior members who wish to become regular members should be just as exacting as for any other persons who wish to join the Society. Thus our junior members will have an unimpaired opportunity to become convinced Friends.

ROBERT O. BLOOD, JR.

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

Your "Editorial Comments" in the November 22 FRIENDS JOURNAL in response to Lyman Riley's article of a previous issue strikes me as extremely provocative in addition to being well written.

You refer to the vagueness of conviction within the Society of Friends, and you imply that this vagueness is not limited to questions of peace. Then you say that the main cause of our vagueness is "the complex and confusing character of modern civilization." In short, we don't have convictions adequate to the challenge before us.

But is the *main* cause of our inadequacy in the complexity of the challenge or in the fact that as a Religious Society we have become bankrupt of convictions? Certainly we *have* become thus bankrupt, for how can an organization continue to have convictions when it asks no specific convictions of prospective members? And how can convictions justly be required of some when others become members merely by birthright *despite* any convictions they may have rather than because of them?

Glen Mills, Pa.

ALFRED F. ANDERSEN

The article "Friends Testimony on Alcohol" by George Nicklin in the October 11 issue of the FRIENDS JOURNAL does not express the testimony of most Friends, I hope. We seem to hear a lot about what a wonderful work Alcoholics Anonymous is doing but very little about keeping or helping people from becoming alcoholics by total abstinence.

In the United States, 600,000 people have cancer, about 700,000 people have suffered from TB, and five million people are alcoholics. Only \$34 million a year is spent fighting cancer and tuberculosis, while \$400 million is spent not in fighting but in advertising alcoholic beverages.

Friends are urged to take their stand on alcohol and be old-fashioned enough to tell the young people and all, the truth about alcohol—namely, that it is a habit-forming drug and that the only safe way not to become an alcoholic is not to drink alcohol. "An ounce of prevention is worth a pound of cure."

Woodstown, N. J.

FRANK C. PETTIT

BIRTHS

COOPERMAN—On December 18, at Philadelphia, to Harris Lee and Esther Leeds Cooperman, a daughter, EMILY TYSON COOPERMAN. The mother is a member of Germantown Monthly Meeting, Coulter Street, Pa.

GALLUP—On December 15 to Howard F. and Frances Platt Gallup of Easton, Pa., their second son and third child, BRADFORD KETCHAM GALLUP.

DEATH

COLSON—On December 8, MARY D. COLSON, aged 74 years, widow of David Colson. She was a member of Woodstown, N. J., Monthly Meeting. Surviving are a daughter, Marion Colson, and two sons, Joseph and Reeves, all of Woodstown; three grandchildren; and two sisters, Mrs. Wilbert Crispin of Woodstown, N. J., and Mrs. William H. Smick of Salem, N. J. A Friends service was held at the Layton Funeral Home, with burial in the Friends burial grounds, Woodstown.

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

JANUARY

4—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Carl F. Wise, "Jesus and a Rich Young Man."

4—Frankford Friends Forum, Unity and Wain Streets, Philadelphia, 3 p.m.: Norman J. Whitney, Editor of *AFSERO Notes*, 'A Quaker Approach to Difficult Problems of Today.'

4—Open House in the Cafeteria of the Meeting House, 221 East 15th Street, New York City, 3 to 6 p.m. About 4 p.m. Dorothy Browne will give an illustrated talk on "Living in Bermuda." All are cordially invited..

9—Friends Forum at the Reading, Pa., Meeting House, 108 North 6th Street, 8 p.m.: James Avery Joyce, "The Changing Role of the U.N."

10—Annual Public Meeting of the American Friends Service Committee at the Twelfth Street Meeting House (20 South 12th Street), Philadelphia, morning and afternoon sessions. At 10 a.m., Louis Schneider, Foreign Service Secretary, just returned from a three-month round-the-world trip, "Frontiers of Friendship"; Stephen G. Cary, American Section Secretary, "Can Peace Education Be Relevant without Being Partisan?" At 2 p.m., Margaret E. Jones,

recently in charge of AFSC material aids distribution in Germany and Austria, will receive the Medal of Honor of the German Red Cross from the German Consul; Howard Reed, Secretary of the College and Projects Program, "Workshops for Democracy"; Lewis M. Hoskins, Executive Secretary, just returned from two months in Africa, "Opportunity in Africa."

11—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Carl F. Wise, "Jesus and a Condemned Thief."

11—Conference Class at Fair Hill Meeting, Philadelphia, 10 a.m.: K. Ashbridge Cheyney, "James and Lucretia Mott." Friends Association, 1 p.m.

16—Women's Problems Group at Race Street Meeting House, Philadelphia, 10:45 a.m.: Thelma Babbitt of the AFSC Community Relations Program, "Philadelphia Suburbs—A Challenge to Conscience." Bring sandwiches for lunch; coffee and tea provided.

17—Western Quarterly Meeting at Kennett Square, Pa., 10 a.m.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

ARKANSAS

LITTLE ROCK—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-9248.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36 St.; RE 2-5459.

PALO ALTO—Meeting for worship, Sunday, 11 a.m., 957 Colorado Ave.; DA 5-1369.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 10 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk; TU 8-8629.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S. E.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

FORT WAYNE—Meeting for worship, First-day, 9:30 a.m., Y.W.C.A., 325 W. Wayne. Call Beatrice Wehmeyer, E-1372.

KENTUCKY

LOUISVILLE—Meeting and First-day school, 10:30 a.m. Sundays, Neighborhood House, 428 S. First St.; phone TW 5-7110.

MARYLAND

SANDY SPRING—Meeting (united). First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone WA 4-4548.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square) 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MICHIGAN

ANN ARBOR—Meeting at 1416 Hill, 10 a.m. and 11:30 a.m.; Sunday School at 10 a.m.

KALAMAZOO—Meeting for worship, 10 a.m., discussion, 11 a.m., Friends' Meeting House, 508 Denner. Call FI 9-1754.

MINNESOTA

MINNEAPOLIS—Church Street, unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 5-0272.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

NEW YORK

ALBANY—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—Meetings for worship, First-days, 11 a.m. (Riverside, 3:30 p.m.) Telephone GRamercy 3-8018 about First-day schools, monthly meetings, suppers, etc.

Manhattan: at 221 East 15th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m.

Brooklyn: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues.

Flushing: at 137-16 Northern Boulevard.

SCARSDALE—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, Frances Compter, 17 Hazleton Drive, White Plains, N. Y.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

OHIO

CINCINNATI—Meeting for worship, 10:30 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at TR 1-4984.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

TOLEDO—Unprogrammed meeting for worship, First-days, 10 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

PENNSYLVANIA

DUNNINGS CREEK—At Fishertown, 10 miles north of Bedford: First-day school, 10 a.m., meeting for worship, 11 a.m.

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 11 a.m. Frankford, Unity and Waln Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

PROVIDENCE—At Providence Road, Media, 15 miles west of Philadelphia, Pa. First-day school, 9:45 a.m., meeting for worship, 11 a.m.

READING—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

WARRINGTON—Monthly Meeting at old Warrington Meeting House near Wellsville, York County, Pa. Meeting for worship at 11 a.m., every First-day.

PUERTO RICO

SAN JUAN—Meeting, second and last Sunday, 11 a.m., Evangelical Seminary in Rio Piedras. Visitors may call 6-0560.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Esther McCandless, JA 5-5705.

NASHVILLE—Meeting for worship, 10:30 a.m., Sundays, 2020 Broadway. Call CY 8-3747.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., 407 W. 27th St. Clerk, John Barrow, GR 2-5522.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; EM 8-0295.

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6413.

UTAH

SALT LAKE CITY—Meeting for worship, Sundays, 11 a.m., 232 University Street.

VIRGINIA

CLEARBROOK—Meeting for worship at Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.

LINCOLN—Goose Creek United Meeting House. Meeting for worship, 11:15 a.m., First-day school, 10 a.m.

WINCHESTER—Centre Meeting House, corner of Washington and Piccadilly Streets. Meeting for worship, First-days at 10:15 a.m.; First-day school, 10:45 a.m.

WASHINGTON

SEATTLE—University Friends Meeting,

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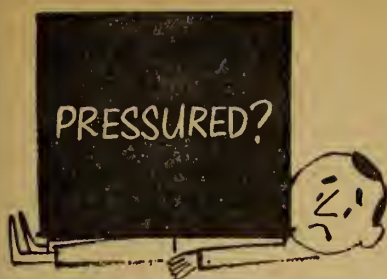
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VOLUME 5

JANUARY 10, 1959

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To get at the core of God at His greatest, one must first get into the core of himself at his least, for no one can know God who has not first known himself. Go to the depths of the soul, the secret place of the Most High, to the roots, to the heights, for all that God can do is focused there.

—MEISTER ECKHART

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Editorial Comments

Population Explosion and Family Planning

POPULATION "explosion" is becoming a favorite term among those who are dealing with the rapidly increasing population in the less developed sections of the world. Our information on this spiraling growth is still incomplete, but, due to the application of modern medicine and hygiene in underdeveloped countries, the reduction of mortality has been more rapid than the increase in general education and per capita income. The death rate in Ceylon, for example, was cut nearly in half in the eight years following the last war. The 1953 census in China, the first modern counting in that country, disclosed not only that the population was larger by 100 million or more than had been expected, but also that 45 per cent of the population is 18 years old and younger. Such figures, when projected on the future, warrant the use of a term like "explosion," especially when the density of the population is also considered. Denmark, for example, has 143 persons per square kilometer of agricultural area. Mainland China has 213; Indonesia, 475; and Egypt, 900. Are we surprised when certain governments speak to the world, and to the United States in particular, in rebellious language? They know of the seething impatience that is created by any revolution of rising expectations. The U.N. estimates that by the end of this century the Chinese population will have risen to 1,000 million, the Indonesian to 217 million, and the Egyptian to 74 million. The annual increase of the world population at present is 44 or 45 million, or 120,000 every day.

Food and Family Planning

Improvement of agricultural methods, supplementary synthetic means of nutrition, extended fisheries, irrigation of desert lands, and other means of producing larger and better food supplies are within the range of possibility. But underdeveloped countries need capital for such production and the means for its distribution. In Asia soil erosion is probably taking place more rapidly than soil improvement. World-wide planning will be necessary to solve the problem.

Family planning, or the reduction of fertility, means

birth control. Since 85 per cent of the underdeveloped countries are non-Christian, the problem of limiting the size of families does not meet with the resistance one has to expect in certain Christian, notably in Roman Catholic, countries. Some religious traditions favor large families, but they do not object to birth control. The Roman Catholic position approaches a "fertility cult." Yet, as Richard M. Fagley writes in his excellent article "The Population Problem and Family Planning" (*The Ecumenical Review*, October, 1958, World Council of Churches, 156 Fifth Avenue, New York 10), it appears that "millions of Catholic lay people do not follow the priests in these matters." Studies in England and West Germany have shown very little difference in fertility rates as between Protestants and Catholics. This widespread disobedience in the Catholic Church indicates a great weakness in the Catholic position concerning the problem under discussion.

The Ecumenical Church must take a united stand in these matters. Several churches, notably the Lutherans, have done pioneering work in guiding their members. The 1958 Lambeth Conference of the World Council was a major step in preparing this unity for all of organized, ecumenical Protestantism. Its statement calls for conscientious planning of family welfare in the sight of God. Responsible parenthood, wise stewardship of family resources, and the consideration of the claims of future generations, it declares, are the Christian duty of all married couples.

In Brief

West Germany reports that 3,500 conscripts have registered as conscientious objectors under the German draft law.

The Netherlands does not recognize conscientious objectors who refuse to serve on moral or religious grounds.

In 1957 the top six magazines carrying liquor advertisements had more than half (56.4 per cent of the total pages) of the distilled liquor advertising in magazines: *New Yorker*, 548 pages; *Life*, 288 pages; *Newsweek*, 270 pages; *Time*, 248 pages; *Cue*, 215 pages; and *Sports Illustrated*, 210 pages.

The Place of Quakerism in Modern Christian Thought—Part I

I AM using the words "Christian thought" in my title instead of "Christian theology" because, while many Friends shy away from theology, we do not, or at least we do not profess to, shy away from thought. Yet the word "theology" means simply thinking or reasoning about God, and I am sure that most of us can hardly avoid some thinking about man's greatest object of thought. Our Quaker shyness toward theology has deep roots in our history and is to some extent justified. From the beginning we have taken a stand against a religion based on the acceptance of any kind of a verbal formula. We say that our religion is not based on words; nor is it based on any other symbols, but on experience, immediate and direct, of the divine Spirit as felt within ourselves. Submission to a creed would be a form of coercion exercised by a power outside ourselves, which might not express our own genuine feelings.

Words, written or spoken, are, we acknowledge, useful in the attempt to communicate religious feeling from one person to another, but they are of secondary importance. To say this is not the same thing as to say that words are unnecessary. We cannot as human beings avoid reasoning in regard to our experience and endeavoring to interpret it in words. We are compelled by our very nature to reason, even though we may realize that reason alone cannot solve ultimate problems such as those which concern the meaning and goal of man's existence.

Christianity, unlike the great religions of the Far East, is not based on experience and reason alone. It is tied in a peculiar way to history. The Christian's God may be, as God is in the Far Eastern religions, the ultimate ground and basis of our being and of all existence, but He is also Creator and Redeemer, revealing Himself in history, as well as in the human heart. Without the outer revelation in history, the inner revelation would be vague and incomprehensible. Similarly, the outer revelation would be formal and meaningless without the revelation within. The two supplement each other.

In our Quaker theology the inner is primary. Without this we cannot even accept the historical revelation, much less comprehend it. Our Bible puts before us the great cosmic drama in which God gradually reveals Himself in history, first as the Spirit presiding over a Sinaitic volcano; then as a tribal God of war, the Lord of hosts; later as the transcendent and just (or ethical) God of the whole universe, as He is portrayed by the greatest of the Hebrew prophets; in the course of time, as climax of an historical-evolutionary process, the God of love and forgiveness revealed in Jesus Christ.

We cannot ignore the past of our religion any more than we can ignore the past of our own lives. The history of the human race, as described by anthropologists, helps us to understand ourselves; similarly, the history of our religion helps us to understand our own religious feelings and ideas. We are born and brought up in a culture saturated with Christian concepts which we cannot ignore without ignoring an important part of ourselves imbedded in the depths of our souls.

Members of the Society of Friends can truly say that their basic doctrine is belief in the inward light, the inward Christ, that of God in every man, the Holy Spirit, the grace (or gift) of God. Acceptance of this doctrine is in itself a major theological achievement which gives rise to many problems. What is the relation of this inward divine Spirit to God, to the Jesus of history, to man? Is the divine element an organic part of man or wholly different and separate? Is it (or He) personal or impersonal, continuously present or intermittently? What is the relation of the inward light to reason, to conscience, to art? These are not only theoretical questions; they are also practical questions, the answers to which determine our way of worship and our way of life.

Friends are today for the third time in their history seeking for theological clarity, not, as in the early days, to rebuff opponents outside their ranks, nor, as at the time of the separations, to confound opponents within their ranks. There is now in Christianity at large a revival of interest in theology, an interest which we are beginning to share, as is shown by the formation of a Quaker Theological Association.

One cause of this interest is the startling revelation of human depravity during the two world wars and the rise of communistic materialism, which has put Christianity on the defensive. These events present us with fundamental problems which were less urgent in the nineteenth century, with its optimistic belief in the inevitability of human progress. Now we seem to be going downhill instead of up, and we wonder why. We abhor communistic materialism, but we cannot escape the realization that this materialism comes straight out of our Western world with its growing emphasis on science. We cannot meet this challenge from communism and materialism with their sureness and clearness of belief without having definite beliefs of our own.

The early Friends were very sure of their belief. This sureness gave them power. If we reduce Quakerism today to a tolerant good will toward all points of view, its edge will be so dull that it cannot penetrate anything. In an

effort to see where we are now in the realm of Christian thinking, let us consider, far too briefly to be accurate, three main trends in current Protestant thought—fundamentalism, liberalism, and the so-called neo-orthodoxy (new orthodoxy).

Fundamentalism must be considered even though there are probably few fundamentalists in this audience, because it is the most dynamic and rapidly growing movement within Protestant Christianity, and elements of it exist in most Protestant creeds. About one-third of those under the name of Friends in America can be so classified. Furthermore, the struggle between modernism and fundamentalism, so characteristic of the early years of the twentieth century, still continues, especially in the mission field. To defend what they consider to be fundamental doctrines of Christianity, such as the fall of Adam, the virgin birth, the blood atonement, biblical miracles, the Trinity, the bodily resurrection of Christ, and the second coming of Christ, the fundamentalists take their stand on the infallibility of the whole Bible. The Bible from cover to cover and verse by verse is believed to be fully inspired by God as a special revelation of truth unlike any other before or after. No other guide such as the light within, or reason or conscience can be accepted.

The Society of Friends was certainly not fundamentalist at its beginning. Friends held that the Bible must be understood as a whole and not through texts taken out of their context. The Spirit which produced the Bible, they thought, still works in the hearts of men, revealing new truth and new aspects of old truth, so the biblical canon is never closed. The Bible is obviously not all on the same level. Even the fundamentalist selects what suits him best. When a fundamentalist supports fighting or the use of oaths, he resorts to the Old Testament and ignores the New. He preaches against drinking, smoking, and dancing, which are not mentioned by Jesus, and lays less emphasis on insincerity, pride, and hatred, sins which Jesus especially condemns. The fundamentalist does not realize that several theological points of view are set forth in the New Testament, such as those of the synoptic gospels, of John, of Paul, of Peter in his sermon at Pentecost, of James, of the authors of Hebrews and Revelation. All these show differences, as well as important similarities.

The Quaker doctrines of the sacraments and of peace can only be upheld by an attitude which accepts the spirit of the New Testament as a whole, rather than stressing the literal meaning of certain isolated texts. As for the acceptance of Christ's atonement for our sins, a central doctrine not only of fundamentalism but of Protestantism in general, the early Friends believed that Christ's death and resurrection were of primary importance as a turning point in history, but almost the whole emphasis of Quaker preaching and writing has been on the saving power of the Christ within, without which Christ's death would have been insufficient (Romans 5:10). It was on the necessity of the continuing work of the Spirit of Christ in the heart that Friends broke most sharply with Protestantism, which held that Christ's redeeming work had been finished on the cross. The saving "blood of Christ" was, for George Fox, the light within. As for the second coming, Fox said to those who expected it in his day, "Christ has *already* come" in your hearts.

Let us now consider the second main trend in Christian thought, liberalism. The liberal Christian is less certain than the fundamentalist because he follows the method of science in holding all statements to be tentative and subject to revision, and he has less sense of crisis and sudden decision than the fundamentalist because he believes in gradual evolution and in genetic explanations. Like science also, which now appears to be the most important element in our Western culture, he bases his religion primarily on experience and reasoning on his experience rather than on the authority of a book or church. Nevertheless, he accepts, in religion as in science, the authority of persons more experienced than himself, provided they also have depended on experience and reason. He views and criticizes the Bible as he would any other ancient book except that the Bible is much more important than any other because it portrays the beginnings and early development of his religion. The liberal Christian believes that all truth comes from God and that the Bible is not a special revelation different in kind from all others. He believes that the universe can eventually be comprehended by human reason because it is being created by the divine reason, which is like in nature to man's own. Reason is the word of God, the Logos of

BE still and cool in thy own mind and spirit from thy own thoughts, and then thou wilt feel the principle of God, to turn thy mind to the Lord, from whom life comes; whereby thou mayest receive His strength, and power to allay all blusterings, storms, and tempests. That is it which works up into patience, into innocency, into soberness, into stillness, into staidness, into quietness, up to God with His power. . . .

Therefore be still awhile from thy own thoughts, searching, seeking, desires and imaginations, and be staid in the principle of God in thee, that it may raise thy mind up to God; . . . and thou wilt find strength from Him, and find Him to be a God at hand, a present help in the time of trouble and of need.—GEORGE FOX

John's gospel, which is at work in every human heart, "the light that lighteth every man." This light was supremely embodied in the life of Jesus and seeks to be embodied also in us. Since God is immanent in His creation, natural and supernatural are the same. All is miraculous, just as all is natural. Every birth, including the birth of Jesus, is a miracle and a work of God.

Liberalism is optimistic because it views history as a progressive development to higher forms of life, ending in a perfected human society, the Kingdom of God. The ultimate victory of goodness in this world is assured because evil is unstable and contains the seeds of its own destruction. Man is made in God's image and can, by examining himself, discover what he needs to know about God. Liberals tend to emphasize obedience to the ethical teachings of the Jesus of history rather than simple acceptance of the Christ of faith. For them the social gospel is the heart of Christianity.

Most of you will recognize liberalism as being close to what you consider Quakerism to be. Certainly in the early days, Quakers were looked upon by other Christians not only as liberals but as extreme and dangerous radicals who sought to uproot the established forms of religion and government. This reputation was especially due to their radical doctrine that the inward light is a saving power in all men, both before and after the coming of Christ. But there is at least one important difference between modern liberalism and early Quakerism which I wish to point out.

Liberalism began to weaken soon after the First World War. It was no longer the theology of a majority of leading Protestant thinkers after the depression of the 1930's. The depths of depravity, exhibited in war by so-called civilized people, led many to consider liberalism too hopeful in regard to the nature of man and the upward progress of history. Why should men behave so badly when they know better? The trouble is not lack of knowledge or reason but lack of something else. Why is enlightened self-interest, based on scientific and economic knowledge, insufficient to create the kind of world we hope for? Clearly man needs not just a teacher of ethics or an example to follow, however lofty and inspiring; he requires a Savior who will transform him, not by offering a better reason for behaving properly, but by changing him in the depths of his being and in the hidden, irrational springs of his will. Philosophical and theological abstractions, however true, do not reach into those mysterious depths. Man is rational, psychologists tell us, only on the self-conscious surface of his mind. Deep down in the subconscious he is irrational, as his behavior so often indicates. More is required than the appeal of the liberals to reason and conscious experience. Liberalism is also defective because it is based on the thought and ways of the Western world in its period of decline. Christianity must accordingly free itself from all attachment to a decadent Western culture and assert its complete independence of all culture.

HOWARD H. BRINTON

(To be Continued)

Are We Segregating Goodness?

LIVING in a neighborhood which has in a period of two years changed from all white to mixed has been an enlightening experience. One of the unexpected results of viewing prejudice in action at close range has been to make us increasingly conscious of a more subtle kind of segregation. Its underlying cause is not primarily a matter of race, color, or creed, for it crosses these barriers and also exists within groups. It is practiced by the so-called good, respectable people in all phases of our society against those whom, for various reasons, they consider undesirable associates.

Our awareness of this tendency was first heightened by the withdrawal of some after they learned that we believe in integrated housing; that we consider "obligation without compensation" (requiring citizens to pay taxes, serve in armed forces, etc., and then denying them compensating privileges in the country they support and defend) as unjust as "taxation without representation."

The second factor responsible for focusing our attention on this effort to segregate goodness (or badness) was a question frequently asked by parents worried about the problem of juvenile delinquency. Originally, our reply to "Aren't you afraid of the bad influence the Negro children might have on your sons?" was a protest that any group could be accurately labeled either all good or all bad. But this, followed by the explanation that we found the majority of the newcomers most acceptable neighbors, failed to satisfy those who hoped somehow to keep their offspring removed from negative influences of any sort.

During the subsequent conversations on this subject, we noticed how often parents stressed the value of living in a "nice" community, finding "suitable" friends for their youngsters, and selecting "proper" recreational activities. Intrigued by this quest for goodness, we inquired as to the basis used to evaluate this quality.

Financial status, educational level, cultural background, and religious affiliation of the family were offered most often. The vague "my kind of folks" and "mode of living" were mentioned by some.

"Why are you so anxious to raise your children in a good environment?" we asked one parent during a discussion.

Both expression and tone of voice indicated amazement at such a query. "Everyone *knows* that children imitate those around them, and that's why it's so important to provide the right examples!"

"So you do believe that goodness is contagious?"

"Of course."

"Do you regard your children, on the whole, as *good* children?"

After a slight pause came, "We certainly try to teach them right from wrong."

"But you're not entirely convinced that good can overcome evil."

"I'm not sure I understand what you mean."

"Isn't it possible," we asked, "that these bad youngsters, given a chance, might imitate *your* youngsters and improve—instead of vice versa?"

The response was surprise and a shocked question as to whether we really permit our boys to mingle with "just anybody."

A conditional "yes" was our answer, reached after earnest searching long before nonwhites moved into this area. Their presence has not changed our parental *modus operandi*.

Developing character and a personality in our sons which would truly reflect Christian principles and the democratic way was our prime objective. We realized then that our tots would contact others from homes where the interpretation of these would be unlike that of our own. Limiting them to a few approved playmates (strategy difficult to execute at best) appeared to be less a solution than a temporary means of sidestepping the real issue. Urging our offspring to be friendly towards all boys and girls and encouraging them to invite any home to play was the alternative chosen.

Converting the fairly large piece of ground in the rear of our home into a community playground of sorts was not part of our original intention. It just happened. We had hoped to spark a program of rotating, supervised play in which other parents would participate. Some did share the responsibility at the offset, and several still do sporadically, but interest waned as time passed. Opinion seemed to be that association with reputable companions was enough as children grew older, reducing the need for careful, on-the-spot adult guidance.

Much work and money had gone into cultivating the garden of our dreams. But gardens, we soon discovered,

refuse to thrive amid the traffic of many active feet. Damage was inevitable, and it became necessary at intervals to remind ourselves that raising a family was our immediate concern, that growing flowers and grass must be postponed until later.

Occasionally we wondered if there was not an easier way to achieve the desired results. And yet it has been a worth-while venture, with benefits outweighing the disadvantages. Because we did not eliminate children with unattractive habits and because we could not predict in advance how our own would react, we spent more time with them. This closer scrutiny of their behavior uncovered faults and weaknesses which we feel might have flourished undetected, had we been content to rely more heavily on outside influences. We saw no vast difference between those classified as acceptable and those who were otherwise classified. More than once we wondered how many of our young, due to exaggerated accounts of misdeeds spread by grownups, have been unfairly subjected to discriminatory treatment.

In addition to the pertinent benefits we derived as parents, we believe that our boys have profited, also. The burden of heeding the trite admonition "Be good!" was eased since we were on hand quite often when untoward conduct developed, and thus were able to elaborate on why it was undesirable. Our boys were spared, to some extent, the confusion of being told about the "brotherhood of man" and "loving thy neighbor" one day and being forbidden to play with some of these brothers and neighbors the next. Association with children of varied background enabled us to point out the similarities and to explain that the dissimilarities observed were usually beyond their youthful control. The illusion of superiority created by segregation for any reason has largely been dispelled. They know from personal experience that well-mannered children come from lower-income families, that intelligence is not the exclusive possession of any one class or community, and that ability and talent are to be found in every group.

The net effect on these rejected youngsters has provoked thoughtful speculation. What bewildered hurt must follow the lofty dismissal, "My mother says I'm not allowed to play with *you*!" How can they be expected to overcome handicaps of ignorance, poverty, neglect, and inadequate guidance when those capable of providing a good example are kept at a distance? And can anyone honestly be surprised if their attitude toward society later in life is bitter and hostile, when the more fortunate elements of their world displayed so little charity towards them during childhood?

It would be untruthful to imply that a desire to help these youngsters was foremost in our minds, or

to suggest that we always managed to feel as kindly as we should have toward the few we encountered. There have been indications, however, which lead us to assume that all the members of our family have helped in some measure.

Most of us pause sympathetically when we see physical suffering and, like the Good Samaritan, try to alleviate the pain in one way or another. Our approach to mental illness is more merciful now, and we tend less to treat these unfortunate souls as outcasts. Before too long perhaps more of us will lose our fear of bad influences and display a compassionate attitude toward the socially, morally, and spiritually underprivileged young of our day. Of this we can be assured: such an endeavor is bound to improve the atmosphere in which we dwell today, and offers brighter prospects for tomorrow.

ELLEN S. SIMPSON

Letter from Indonesia

THE story of Indonesia is a complex one. A new nation is growing, with diverse problems to solve. There is an eager determination by the people to master their own fate, now that foreign domination is over.

The commercial colonialism of the Dutch since 1610 was maintained largely for their own benefit. They made a contribution to the Indies in certain of their artistic endeavors, such as the very large Botanical Gardens at Bogor, in the advancement of tropical agriculture, two medical faculties, railroads, highways, architecture, and the Romanization of the alphabet—as well as the Dutch breakfast.

Indian traders brought in Hinduism in the first century, and the Prambanan Hindu Temple, restored by the Dutch, is a very striking reminder of this influence. Later, Buddhism came to Java, also from India. During the ninth century Borobudur, a truly magnificent Buddhist structure, was erected near the historic city of Jogjakarta. The story of the life of Buddha is cut in the stone and is still remarkably clear. In the fifteenth century the Muslims came, and many Hindus fled to Bali, where today their lovely temples add much to the picturesque landscape. The Islamic faith has been accepted by a large majority of Indonesians. The amalgamation of different religions has given the people a broad tolerance.

Mr. Soekarno, in his famous speech made in 1945, set forth the five pillars (*Pantjasila*) of the Indonesian declaration of independence, viz., unity, humanitarianism, democracy, social justice, and belief in God. The new constitution now being drafted in Bandung will be founded on these principles.

By observing what is called an undeveloped country one can witness the stages of human progress through which our forefathers passed. Most of the people in the villages cook on the ground with charcoal or wood. Men, and especially women, form the transportation system, carrying rice, fruit, vegetables, pottery, and sugar cane in baskets balanced on a heavy stick across the shoulders, or piled high on the head. The food is often wrapped in banana leaves, which also serve as a plate. Early in the cool morning they go from their bamboo homes in the palm-shaded villages to work in the rice paddies. Once a week they may go to the nearest market to buy and sell. In the larger towns and cities local transportation is supplied by many tricycles pedaled by men, a system which helps solve the employment problem in many Asian countries. They are the modern rickshaws.

More and better education is being fostered by their new teacher training colleges. Under the Dutch, one child in ten had a chance to go to school. After five years of independence some 6,000,000 of the 32,000,000 children under 15 were in elementary schools. Since there are several regional dialects, the development of a national language was a necessity. A form of the Malay language used by many people has been selected as the Indonesian language and is taught in the schools.

The development of an efficient government administration is a universal problem and a challenge to this country since formerly very few Indonesians were given responsibility beyond that of a clerk. At Malang in East Java we visited a training school for government administrators, housed in a very large, new building, and talked to a Ford Foundation economics expert.

Problems relating to health are enormous; there is now one doctor for 70,000 persons, and the shortage of nurses is great. We were taken to two new institutions for training young people to become hospital assistants. The work of WHO and UNICEF is outstanding.

Indonesia, situated some 80 miles from the equator, is potentially a rich country, producing large quantities of rubber, sugar, and rice. The heat is extreme in the lower areas, and the workday is from seven until two o'clock. A mountain chain runs through Java, and the Dutch built homes up on the higher levels, where the climate is very favorable. Everything grows luxuriantly and blooms profusely, making the most beautiful gardens. Now one sees the skeletons of many Dutch homes, destroyed during the revolution.

This country needs peace at home and abroad in order to carry out the many necessary programs for national progress. There is, however, civil war in northern Sumatra, in Celebes and other places. Our train from Jogjakarta to Bandung had an open car in front

of the engine, with soldiers watching all day as we rode through the mountains. There are those who feel that President Soekarno has been too autocratic and that his advisory Council of State is unconstitutional, although it has been approved by Parliament and the Court. There is a strong Muslim party, which wants a Muslim state. There are those who believe that a federal rather than a unitary system will prove more stable. These are some of the struggles in pulling together a new nation of many islands scattered over 3,000 miles of ocean.

On November 10, Heroes' Day, we watched two parades from our hotel balcony. The first was made up of school children dressed to represent people from different parts of the country. Some wore Batik shirts from East Java, some represented dancers from Bali, others head hunters from Borneo, etc. The theme advocated peace and opposed atomic bombs. They carried blue flags with the white dove of peace. In the afternoon there passed a large antiwar parade denouncing the grotesque instruments of destruction, particularly nuclear weapons, of modern warfare.

At the International Conference against the A- and H-bombs in Tokyo last summer it was decided that November should be peace month, when demonstrations were to be made in all countries. In Surabaya I happened to meet a Bulgarian delegate to this conference who was discussing plans with a group of Indonesians for their November program. These parades were a part of this movement, organized by the citizens of Bandung.

There is not space to mention the art and crafts of Indonesia or the exotic dancing and gamelan music. Our kind hosts made it possible for us to enjoy the various cultural aspects of their country.

In conclusion let me say that the present challenges facing the government and the people—the uncertain political situation, the unsatisfactory economic conditions, and the lack of trained personnel—are being tackled with energy by those who are determined to build a new nation on the five fundamental principles set forth when they proclaimed their independence.

ESTHER HOLMES JONES

Still

By SAM BRADLEY

Heart has its thunders. O Lord of quaking, can I
Suffer the owning, disowning,
Yet face Your silence? In You the untold
Descending, a whirlwind hush, the outreach and infold
Of the wind of all happenings. I cry atoning
And stand in Your hush as it sweeps past my cry.

The Wind Bloweth Where It Listeth

THE primary rule of faith of the Society of Friends has always been God's own Spirit, the Breath of Life, which can come not only into the hearts of men but also into the gathered meeting. By waiting, listening, and obeying the leadings of His Spirit, Friends have gone forth into the world as Children of Light, and, as George Fox said, "Christ has come to teach his people himself."

It is becoming increasingly apparent that this, a primary rule, is becoming a secondary one, especially at our Yearly Meetings. The spiritual quality is undoubtedly there, but not in the powerful way it should be. The business of the meeting, speakers, discussions, conferences, planned programs, and committee reports, all of which are important and essential, are beginning to be more and more the main attraction instead of waiting for the guidance and comfort of "the Presence in the midst."

As the clerk of any meeting knows, time is an important element; a schedule must be kept, and reports must be heard in an orderly way. But do we really wait long enough to feel His Presence leading us? Do we listen to that still, small voice to guide us? And after we have listened, do we act and obey unitedly, with the assurance that God has truly spoken to us? Or do we act as ordinary men act when ordinary decisions have been made by good men just trying to do their best?

Oliver Sanson (1636–1710), a Friend in the ministry from Abington, England, records in his *Journal* one of the clearest pictures of the spiritual nature of a Yearly Meeting, which took place in Ireland in 1676. It is a classic example of Friends' reliance on the Spirit instead of on their own nature and reason. They, too, had business to transact, just as we do. It was as essential to them as ours is to us, but it did not come first; nor did they try to cover themselves with a pretended spirituality, but waited until covered with divine authority.

On the second-day we went to the half-year's general meeting at Dublin, which began on the fourth-day of the week, being the 8th of the ninth month, at the ninth hour in the morning; and the meeting for worship continued until after the first hour. About an hour after, Friends met again in order to consider the affairs of the church [business meeting]; but the power of the Lord brake forth so mightedly amongst Friends in many testimonies, prayers and praising the Lord, that there was no time to enter upon the business that day, and so the meeting broke up.

Next morning the meeting began again about the

ninth hour, and continued until near the third hour, and a precious heavenly time it was; then adjourning for an hour, Friends came together again to go upon the business of the meeting; *but then again* the Lord's power mightily appeared, whereby many mouths were opened to declare the goodness of the Lord, and to offer up prayers and praises to him; which took up the time of that day also, so very little could be done as touching business.

But early next morning Friends went about the business of the meeting, and continued at it the greatest part of that day and the next day also. And in much unity and harmony generally was the business carried on all the time . . . and the Lord's presence was precious enjoyed, and his mighty power was over all and brake forth through many vessels, in testimonies, prayers and praises; so that the business could not be accomplished until the seventh-day in the evening.

Near the end of his life Oliver Sanson states, "I have been true to what the Lord hath committed to my charge." In the twentieth century the Lord has committed us to be faithful and obedient to his Spirit, and especially in our solemn assemblies at Yearly Meeting. May we with clear hearts and conscience be able to say, as many of our ancient worthies said, "We have been true to what the Lord hath committed to us." We must never put our spiritual heritage in a secondary place but continually wait on Him who is the Breath of Life.

EDMUND GOERKE

About Our Authors

Howard H. Brinton, former Director of Pendle Hill, gave the lecture printed in this issue at the 1958 Friends General Conference, held at Cape May, N. J. Howard Brinton is well known for his many literary contributions to the history and theology of Friends. A new printing of his last book, *Friends for 300 Years*, has just been published. Part II of the lecture will appear in next week's issue.

Ellen S. Simpson, a registered nurse, has been active professionally since she became a mother. She has had several articles printed in magazines devoted to the interests of babies and has also contributed to *R.N.*, a journal for nurses.

Esther Holmes Jones, a member of Green Street Monthly Meeting, Philadelphia, Pa., is with her husband, Edward M. Jones, traveling in Asia, from which she has written us several informative letters. Her primary interest is the work of the United Nations and its subsidiary agencies, as well as world peace. She is on the Editorial Board of *News of the U.N.*

Edmund Goerke is a member of Shrewsbury, N. J., Meeting.

Friends and Their Friends

New Zealand Friends feel as concerned about the treatment and re-education of prisoners as are Friends everywhere. The April, 1958, issue of their *Newsletter* indicates their particular interest in the gradual reintegration of a prisoner into society, as the following passages from a longer article indicate:

Before the completion of the sentence it is desirable that the necessary steps be taken to ensure for the prisoner a gradual return to life in society. This aim may be achieved, depending on the case, by a prerelease regime organized in the same institution or in another appropriate institution, or by release on trial under some kind of supervision which must not be entrusted to the police but should be combined with effective social aid.

The treatment of prisoners should emphasize not their exclusion from the community but their continuing part in it. Community agencies should therefore be enlisted wherever possible to assist the staff of the institution in the task of the social rehabilitation of the prisoners.

Special attention shall be paid to the maintenance and improvement of such relations between a prisoner and his family as are desirable in the best interest of both.

"We hear a great deal these days about gangs of delinquents in Philadelphia," writes the December *Newsletter* of Lansdowne, Pa., Meeting, "but it may be news to many of us that our member Philip H. How is working to introduce these boys to a different way of life. He is connected with the Friends Neighborhood Guild, which is situated in the section of Philadelphia known as 'The Jungle.' His title is Supervisor of Group Work. It takes him into communities where he tries to make friends with these gangs and get them to come to the Guild for recreation. He has organized a soccer team of Ukrainians which has been in successful competition with many other teams in the city. Along with his regular job he is taking courses at the School of Social Work of the University of Pennsylvania. Gayle, his wife, teaches mathematics at the Lansdowne-Aldan High School."

The Department of Christian Friendliness of the American Baptist Home Mission Societies and the Women's Division have a common theme in 1959-60, "Christian Social Relations." To implant this theme on the local church level, the method of spontaneous group conversation created by Rachel Davis DuBois and those working with her in the Workshop for Cultural Democracy has been endorsed. From January to June, 1959, national officers and state presidents in 39 states will take training on a voluntary basis in the use of group conversation for helping to create a feeling of togetherness among people of various cultural and racial backgrounds. These officers will in turn conduct training sessions for officers of local churches. According to one of the national leaders of the American Baptist Convention, "It will reach into the fellowship of Baptists and help us to share with others our friendship and our love."

The Friends World Committee is sponsoring under the leadership of William and Lorraine Cleveland of George School, Pa., for the summer of 1959 a High School Pilgrimage to the historic Quaker country of Northwest England. Fourteen eleventh and twelfth graders have been selected from a total of thirty-seven applicants. The project includes a reading project on Quakerism before sailing, two weeks of study, lectures, and touring in northwest England, with Friends School in Lancaster as the base. The study project is to be followed by a two-week work camp and a brief sightseeing tour of London. The American group will be joined by the same number of boys and girls from the Continent.

At the annual meeting of the Friends Committee on National Legislation held in Washington in December, Charles J. Darlington of Woodstown, N. J., Clerk of Philadelphia Yearly Meeting, was named General Chairman of the Committee. He succeeds Delbert E. Replogle from Ridge-wood, N. J., who has served as General Chairman since 1955. Samuel R. Levering of Ararat, Virginia, Chairman of the Board of Peace and Social Concerns of the Five Years Meeting of Friends, was reappointed Chairman of the Executive Council.

During the annual meeting the Committee revised the Statement of Legislative Policy for 1959-60 and agreed upon four areas of concentration for the coming year: (1) promoting disarmament, with particular emphasis upon ending nuclear weapons tests, establishing international control of space for peaceful purposes, planning for reconversion to a peacetime economy, supporting the Senate Subcommittee on Disarmament, and Congressional adoption of a strong resolution on disarmament; (2) defeating extension of the draft; (3) defending human rights in the United States—by supporting the Supreme Court decisions on civil liberties and civil rights, especially those relating to freedom to travel, and working for more adequate legislation on American Indian affairs; (4) advocating increased international economic growth through greater use of agricultural surpluses and additional economic aid and technical assistance, bilateral and multilateral.

One hundred and five radio stations in 40 states are broadcasting a series of 13 talks by Howard E. Kershner, a member of New York Yearly Meeting. Some of the subjects deal with economic problems. Howard Kershner's column "It's Up to You," appears in 650 papers, and his short religious messages, published in his fortnightly journal *Christian Economics*, are used in the church calendars, bulletins, or parish letters of over 1,500 churches.

A Friend has forwarded to us a copy of *The Salem Evening News*, Mass., for November 13, 1958, which contains in "Bulldozer Driver Here Finds Old Eastern Railroad Tickets" the following:

The line had a unique approach to the segregation problem, which was cropping up in the 1840's.

A burly champion of equality, Frederick Douglass, who was touring this area for his cause, and a friend, James

N. Buffum of Lynn, boarded a train at Lynn's Central Square station on September 29, 1841. They were bound for Newburyport.

While masters and their slaves were allowed to ride first class cars, free Negroes were relegated to second class cars.

The conductor on this particular train met a deaf ear when he ordered Douglass into a second class car. He then called two brakemen to help oust Douglass.

Before the trio succeeded, Douglass had up-ended two car seats. And thereafter, throughout Douglass' stay in Lynn, all Eastern trains whooshed right through Central Square without stopping for passengers of any color.

When Buffum and the Eastern's superintendent, Stephen A. Chase of Salem, long Quaker friends, met later, Buffum reportedly charged, "Stephen, I don't think thee does right to utilize a Jim Crow car on thy train."

"Well, James, I'll tell thee," rejoined Chase, "when thee abolishes the colored pews in the meeting house, then I'll abolish the Jim Crow car."

However, the state legislature soon investigated this and other similar incidents, and second class cars were quickly abandoned.

The Church Peace Mission, under the chairmanship of John Oliver Nelson of Yale Divinity School, announces the calling of its Third National Conference, April 20-23, 1959, to be held at the First Baptist Church of Evanston, Illinois. The Conference has as its theme "The Word of God in the Nuclear Age" and will focus not only upon the basic theological problems of the Christian faith and war, but also upon the requirements of effective Christian peace strategy and action in the nuclear age.

Speakers for the conference include Edwin Dahlberg, President of the National Council of Churches of Christ in America, and Bishop Barbieri of Uruguay, a President of the World Council of Churches.

The names of delegates from various Friends groups attending the Conference will be announced at a later date.

Hartford Monthly Meeting, Conn., has been sending books and magazines to Jaroslav Schejbal, Professor of Modern American Literature at Charles University, Prague, Czechoslovakia. Since the Communists won control of the government, all modern American literature has been removed from the university library. He continues to teach regular courses to a few students, but the problem is one of materials. Patricia Ritter has been consultant about which books and magazines should be sent.

Lincoln School, Providence, is celebrating its 75th anniversary with several important events. The midwinter date is Wednesday, January 28, when Dr. Millicent Carey McIntosh, President of Barnard College, will speak on "The Future of the Independent School." In honor of Dr. McIntosh, the Trustees will entertain at dinner before the talk.

Ross Snyder, who comes from Chicago to Philadelphia on January 30 to give the first Rufus Jones Lecture in the Race Street Meeting House, proves to be closely identified with Friends. He has a son, Ross, Jr., who after graduating at Swarthmore has now gone on to Yale, having married a Quaker, the daughter of Professor Howard Hintz of Brooklyn College. The lecturer's work as President of the Illinois Council of Family Relations and as Chairman of the Society for the Scientific Study of Religion has introduced him to many Friends Meetings in the Midwest. After the lecture he will be at Pendle Hill with 18 members of the Religious Education Executive Committee for two days of "discussion in depth" of the lecture theme "The Authentic Life, Its Theory and Practice."

Helen Fisher, a member of Swarthmore Meeting, Pa., resigned from service in the United Press last July after twelve and a half years in the organization. She is staying in Geneva and free-lancing for American magazines. She plans to come home in early February for a few weeks.

Peter R. Knauer of Newtown, Conn., is now Associate Editor of the *Nassau Guardian*, located in Nassau, the Bahamas, B.W.I. He recently returned from six years in Europe with Radio Free Europe as news correspondent in Stockholm and as Chief of Western Austria News Bureau. He is a member of Swarthmore Meeting, Pa.

From a letter by Howard Taylor, who with his wife Mary is at Shimotsuma, Japan, on behalf of the Japan Committee of Philadelphia Yearly Meeting:

For some reason—we can't understand how or why—when this "city" held its three-day Agricultural and Cultural Fair we were asked to provide a United Nations exhibit, or other material connected with international relations or world peace. I spent a day in Tokyo and came home with some good photos and some literature which Paul Sekiya had secured from the U.N. Agency there. The photos, about 15, are about people, UNESCO, etc., and were put up in a good place near the local photo contest room. And I paid 1,000 Yen rental for a movie of the "Walk for Peace" which Paul recommended. I got it from the office of the Japan Council Against the A and H Bombs and for Disarmament, and it was shown in the public hall adjacent to the primary school and town hall where the fair was held. The picture is a 40-minute black and white sound movie explaining the 1,000 kilometer "walk," starting at Hiroshima and finishing at Tokyo, with the horrors of Hiroshima emphasized, and showing the refusal of the dockmen to unload the nuclear missiles from Europe. It ends with many shots of the enthusiastic crowds at the Tokyo Conference against the Bombs, which began when the "walkers" arrived in Tokyo. . . . The picture was shown at the first high school here, a few days later by the Reading Club, and here at our home one evening when about 40 Quakers and neighbors came in. Then I took it to Moka at Mr. Kobayashi's request where the 800

or more students and teachers saw it. Last Saturday it was shown here at the high school when 400 or 500 local people organized a Council Against the Bombs. . . . The impression that lasts with May and me is that of the great enthusiasm and eagerness shown by the crowds. We hope they are properly directed or motivated. Certainly along the country roads and streets, as I was with the "walk," there was very great rejoicing and clapping of approval on the part of the folks along the way as they read the banners.

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

I'm grateful to R. W. Tucker for his article "The Secularization of Love" and to you for publishing it.

Long Beach, Cal.

FRANCES WOODSON

FRIENDS JOURNAL appears to take it for granted that all Friends recognize the so-called holy days, such as the day called Christmas. There are, however, quite a few Friends who feel acknowledgment of this practice is inconsistent with the original spiritual message of early Friends. Rather than being a step forward, it is a step backward into the beggarly elements of the world, and the types, shadows, forms, and ceremonies out of which we are being called.

Highlands, N. J.

EDMUND GOERKE

MARRIAGE

GARZA-COGGESHALL—On December 20, 1958, at the Gwynedd, Pa., Friends Meeting, under the care of the Norristown Monthly Meeting, **DEBORAH CAROLINE COGGESHALL**, daughter of Edwin H. and Agnes Woodman Coggeshall, to **JAIME GARZA G.**, son of Bernardo and Hortensia Garza Leal of Ciudad Victoria, Tamaulipas, Mexico. Jaime and Carol are living in Powelton Village, Philadelphia.

DEATHS

EVES—On December 16, 1958, at Berwick, Pa., Hospital, **PERRY L. EVES** of Millville, Pa., a lifelong member of Millville Meeting. He is survived by his wife, Anna Darl Eves; a son, Dr. Otis M. Eves, and four grandchildren. The burial took place at the Millville Cemetery.

HENRIE—On December 2, 1958, **RUTH S. HENRIE** of Millville, Pa., wife of Arthur C. Henrie. She is survived by her husband and four children, Mrs. Zehnder Lowe, Bloomsburg, Pa.; Mrs. R. D. Evans, Morrisville, N. J.; Arthur C. Henrie, Jr., Birmingham, Mich., and Clem P. Henrie, Elksheart, Ind. A brother and two sisters, and nine grandchildren also survive her. She was a member of Millville Meeting and was buried in the Millville Cemetery.

MERLIN—On December 8, 1958, **SIDNEY D. MERLIN**, husband of Evelyn Merlin, in a train accident, at the age of 42. He attended Purchase, N. Y., Meeting, of which his wife and children are members, and was active in the new Rye groups that have applied for the status of a Preparative Meeting. Surviving, besides his wife, are three daughters, Joan Claire, Nancy Deborah, and Katharine Grace, and his mother, Alta Merlin, Los Angeles, Cal. A memorial meeting was held at Purchase on December 13, 1958.

MICHENER—On December 16, 1958, in her 95th year, **SINA STRATTON MICHENER**, M.D. She was an Elder of Springfield, Pa., Meeting and had been a practicing physician in Philadelphia for 57 years, having retired when she was 88 years of age.

RUCKLE—On November 1, 1958, at the Char-Mund Nursing Home, Millville, Pa., **JOHN H. RUCKLE**, in his 91st year. He is survived by a son, Jack M. Ruckle, Millville, and two grandchildren. John Ruckle, a member of Millville Meeting, spent his entire life in Millville and the vicinity. He was buried at the Millville Cemetery.

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

JANUARY

11—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Carl F. Wise, "Jesus and a Condemned Thief."

11—Conference Class at Fair Hill Meeting, Philadelphia, 10 a.m.: K. Ashbridge Cheyney, "James and Lucretia Mott." Friends Association, 1 p.m.

16—Women's Problems Group at Race Street Meeting House, Philadelphia, 10:45 a.m.: Thelma Babbitt of the AFSC Community

Relations Program, "Philadelphia Suburbs—A Challenge to Conscience." Bring sandwiches for lunch; coffee and tea provided.

17—Western Quarterly Meeting at Kennett Square, Pa., 10:00 and 1:30. Worship and Ministry at 9 a.m. Afternoon discussion groups will consider topics for the good of our Society, reporting later to the Meeting. Lunch will be served.

18—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Lydia C. Cadbury, "Jesus and the Pharisees."

21—Chester Monthly Meeting, film "Martin Luther." Covered dish supper at 6:30 p.m.; film at 8 p.m.

25—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Lydia C. Cadbury, "The First Christian Martyr."

31—Chester, Pa., Quarterly Meeting, 10 a.m., at Swarthmore, Pa.

31—Philadelphia Friends Social Union, Luncheon, at the Rose Garden, Bellevue-Stratford, Philadelphia, 12:30 p.m. Harold E. Stassen will speak on "A New American Foreign Policy." For reservations, write Herbert D. Way, Treasurer, 164 South Main Street, Woodstown, N. J.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East Fifth Street; Tucson 2-3262.

ARKANSAS

LITTLE ROCK—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-9248.

CALIFORNIA

BERKELEY—Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings, the last First-day of each month, after the meeting for worship. Clerk, Clarence Cunningham.

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36 St.; RE 2-5459.

PALO ALTO—Meeting for worship, Sunday, 11 a.m., 957 Colorado Ave.; DA 5-1369.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

CONNECTICUT

NEW HAVEN—Meeting, 11 a.m., Conn. Hall, Yale Old Campus; phone MA 4-8418.

NEWTOWN—Meeting and First-day school, 11 a.m., Hawley School.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 10 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk; TU 8-6629.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

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FRIENDS JOURNAL

A Quaker Weekly

VOLUME 5

JANUARY 17, 1959

NUMBER 3

IN THIS ISSUE

AT their highest, the spiritual religions have summoned men to confront life's problems rather than to evade them, and have given men courage and hope for the conflict. It would be a strange misreading of the message of the Buddha and still more of that of the Christ to imagine that either minimized or concealed the evil and hardship of the world. Spiritual religion has claimed to be both an interpretation and a conquest of reality.

—W. R. INGE

The Place of Quakerism in Modern Christian Thought

. *by Howard H. Brinton*

The Plain Language

. *Letter from the Past*

Two Quaker Valiants

. *by Emily Cooper Johnson*

On Sharing

. *by Ruth R. K. Parr*

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Where Do We Stand?

ARE we empirics? Or transcendentalists? Or Neosufians? Or are we a happy combination of the three, in varying proportions?

From the days of Fox, Friends have emphasized a religion of veracity, with great dependence on the experiential aspect of life. They *had* to know things through experience, but what they knew experimentally in many cases opened inner doors to contemplation; and many became so absorbed in mysticism that they verged upon the transcendental or the Persian Islamic Sufists in their approach to God.

A religion of veracity demanded from the early Friends a new way of life, a way that was consonant with their beliefs. For them, every day was a holy day, and for this reason (i.e., living their beliefs in daily life) they brought about changes in the social life by their sheer audacity and unorthodoxy. What kind of impression are we making today on the life of our times?

We had such a period of healthy growth after our inception. Can anyone even approximate the damage that growth suffered, or the retardation because of the quietistic portion of Friends history? There are many today who do not proselyte, do not even believe in proselyting. Yet if we have such a *good* belief we ought to pass it on—make it more available to the modern seekers—and not act as if we were members of an exclusive club. Understandably, the different separations have done their share of disservice to our advancement.

We need to re-evaluate for our *very own* selves where we stand. We need to take stock of our spiritual assets, to stop “kicking against the pricks,” and to take our proper place as an instrumentality for the implementation of the Christian life.

WILLIAM M. KANTOR

Sonnet for This Year

By AVERY D. WEAGE

This newborn babe, come shiv'ring with the snow,
Is loved by God, as He loves every child;
Through leafless trees the bitter frost-sparks glow,
Whipped by the wind to icy frenzy, wild.
Devotion spreads her robe around the boy,
Nestling down against the chill wind's blight;
The infant laughs and shouts in warmth and joy,
So exquisite against these fields of white.
Ah, winter's bud, our hopes for you but fail,
When cold war's fury rages through man's night;
The dove of peace seeks shelter from the gale,
What power can hope to save you from your plight?
*There is a way of peace which holds you dear,
The way of perfect love which casts out fear.*

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FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

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PHILADELPHIA, JANUARY 17, 1959

VOL. 5 — NO. 3

Editorial Comments

Alienation

THE reader of John Woolman's *Journal* immediately senses the balanced and distinctive manner of Woolman's writing. It seems significant that early in his pages the author employs the term "care" in a variety of meanings. Care is, indeed, ever-present in all of the *Journal's* pages.

Woolman uses in the first few pages a term that has become fashionable in our time because it characterizes much modern thought and expression. When speaking of his adolescent years, he says that his mind was more and more "alienated" from the truth so that he "hastened toward destruction." Not having had the benefit of adolescent psychology, he must have considered himself almost another prodigal son, about to run off to a "far country." Alienation, hinting at the mood and temper of modern man, is a term now much in vogue in individual and social psychology. Not only does psychiatry apply it to suggest the estrangement of the sick mind, but also the medical specialist dealing with this illness is called an alienist. Literature now also has appropriated "alienation" from the stores of history and philosophy. One hundred and fifty years ago, Hegel, the philosopher and teacher of Karl Marx, spoke of man's alienation as the result of living in the two realms of the ideal and of practical necessities. Karl Marx himself considered the laborer alienated from the product of his work because he contributes only a small part to its completion and will never see the consumer. Such alienation between man and man will create universal coldness or estrangement, and we must not be surprised that our time has been spoken of as a "new ice age." The rootlessness of modern man is often identical with this alienation. Man is only a tenant, feeling no longer at home in his self-created world. Even his family relations are disturbed, so that André Gide could write, "Families—I hate you." Over a hundred years ago Kierkegaard wanted to return the "entrance ticket" to a life which he had not chosen to be part of and did not like. The term "alienation" is heard in the winding antechambers of our theologians, and Paul Tillich speaks of sin as separation or alienation from God. Neo-orthodoxy considers anxiety the result of sin or the fall of man, and

obviously modern man is on close terms with pessimism and despair. Soothing sermons alone or the pomp and ceremony of church ritual will not lead him out of this sense of alienation. Everything seems out of gear—from politics to the arts.

Personality Integration

John Woolman could not have foreseen the emergence of such a state of mind. His sense of alienation is, nevertheless, akin to much of our own experience with the present moral confusion. It seems likely that Woolman derived the term "alienated" from his regular Bible reading. Any Bible concordance lists a fair number of passages that employ "alienation" in the sense of an inward, spiritual, or moral estrangement from God and man. Our modern sense of dislocation is akin to Woolman's alienation from truth, if we understand truth as the all-comprehensive law of God and the God-ordained moral order of life. Designed for the life of the spirit, we are strangers in the chilly voids of power politics and the technologized anonymity of our cities. Our capacity for doubt divides our own selves. We are, indeed, D.P.'s who have lost sight of that inward "right order," of which John Woolman also speaks. Our pessimism is apt to universalize the moments of personal disorder that come to all of us, and we forget that "Goodness is the best source of spiritual clear-sightedness," as *Unamuno* once said. The sight of God—or truth—has always been reserved to the pure in heart. Woolman writes that in times of humiliation God "opened my ear to discipline." This term may not be very congenial to us. Taken as the will to order, self-control, and economy of heart and mind, it leads, nevertheless, toward the luminous road of inward freedom and "at-homeness."

The Frenchman Emanuel Mounier, who died in 1950, once made the wise observation that "the contrast to pessimism is not optimism, but an indefinable radiation coming from simplicity, charity, persistence, and grace." Only a person at home in the realm of the spirit will practice simplicity, charity, and persistence. He realizes the grace that is over and in us. All of these attributes were clearly present in John Woolman's life, as they will always be part of the mystery of sainthood.

The Place of Quakerism in Modern Christian Thought—Part II

AN attempt to meet this need for something more than reason is made by Karl Barth and a group of thinkers sometimes called the neo-orthodox because they have attempted to revive the old Reformation orthodoxy in a new form. They repudiate the fundamentalist conception of the Bible and accept the discoveries of science even when science disagrees with the Bible. For them the Jesus of history is obscured behind the traditions and myths which grew up in the early church, but they accept the Christ of faith and his all-sufficient work for our salvation on the cross in much the same way that the fundamentalists do.

Neo-orthodox thinkers consider liberalism to be too abstract and intellectual. They are existentialists in the sense that they do not trust generalizations, but think only of a concrete man in a concrete situation facing a concrete decision. Man faces not a "what," which is the nature of an object, but a "that," which is an existence. Man has attempted to make Christianity reasonable (a "what"), but in this he has failed. He is confronted by a series of paradoxes which he cannot rationally resolve. Because God is love, He forgives. But God is just; therefore He punishes. God asks men freely to choose a righteousness which they can choose only if He gives them power to choose it. Christ is a revelation of God, therefore infinite; but he is also a man, like us, and therefore finite. Our religion requires us to be in the world, but not of it. Driven to despair by such contradictions, man is humiliated and forced to become aware of his limitations. This despair is God's opportunity. God confronts the Christian not with a doctrine to be accepted but with Himself, as one person is confronted and accepted by another. God demands a decision, either complete commitment to Him or rejection. This decision is not rational, for God is not seen in a detached, impersonal way. God is not an object among other objects to be observed, as we observe an object in science, in an objective manner, for He demands response. This response, if made, is a leap in the dark, the leap of faith.

Despair, say the neo-orthodox, is due to man's sins, which separate him from God, especially original sin. We cannot see beyond the narrow boundary created by the limitations of our own consciousness. We make the leap of faith into the dark because we have learned from Scripture of God's forgiveness and the victory over sin through Christ. We then accept Christ as the one in whom all paradoxes are in some mysterious way resolved. Christ is both divine and human, both loving and just,

both infinite and finite. Christ requires of us a way of life which we can never achieve; yet we must try to achieve it. We cannot achieve it because of our sin or because we are bound hand and foot to a sinful society. Accordingly, we are in perpetual despair. But we have by our decision accepted God's forgiveness through the sacrifice of Christ. This enables us to live with our despair, knowing that the victory over sin has already been won, not on earth but in heaven.

This theology is anti-intellectual. God is Wholly Other and completely beyond our understanding. Any attempt to understand Him by examining ourselves and our experience is vain, but in the Christ of faith God turns toward us and speaks to us in a way we can understand. God is not a person but He becomes a person in order to know and be known, to love and be loved by man. God will not confront us unless we repent; but we cannot repent unless He confronts us. God is known only through such contradictions because He is completely beyond the reach of our reason.

Neo-orthodox theologians have no faith in man's power to produce an ideal society on earth even with God's help. At the first meeting of the World Council of Churches at Amsterdam in 1948 I heard Karl Barth assert that the gospel was not a divine Marshall plan to produce a better world. The Kingdom of God, he said, has already come, but not until the end of history will the victory already achieved by Christ become evident.

I have not been fair to all the varieties of this new orthodox protest against liberalism, but I have attempted to indicate a few features of some of its varieties which are influencing many of our contemporaries and some of our members. Since the Calvinistic Puritan opponents of Quakerism were in many ways close to this modern orthodox position, the Quaker liberal might assume that this way of thinking has little to offer us today. Modern Quaker liberalism is, however, somewhat different from the Quaker liberalism of an earlier day. This earlier Quaker liberalism had some elements of neo-orthodoxy in it which most modern liberalism does not have.

By "modern Quaker liberalism" I mean that interpretation of Quakerism which was strongly influenced by the liberalism of nineteenth-century Christian thinkers and which was introduced by a number of able and devoted writers who first began to write and speak at conferences and summer schools near the beginning of the twentieth century. Such scholars as John Wilhelm

Rowntree, Rufus M. Jones, Edward Grubb, A. Neave Brayshaw, Charles William Braithwaite, John William Graham, and others, still revered as apostles of modern Quakerism, were of enormous assistance to Friends in getting over the two hurdles of Biblical criticism and mechanistic science. I remember with what a thrill I listened as a student to Rufus Jones' lectures at Haverford; they showed me a religion which I, as a young scientist, could accept.

These Quaker thinkers in accepting much of the current liberal philosophy of their time gave an essential place to reason and good works as well as inward experience. They accepted what is often called the "social gospel," the belief that Christianity is a power which will transform society here and now on this earth. All this is consistent with the earlier Quakerism, but there was at least one important point of difference. The earlier Quakers made a sharp distinction between the divine and the human. They were quietists in that they held that human thoughts and feelings must be quieted or subdued if the divine is to possess the soul. These modern thinkers limited quietism to the middle period of Quakerism, the eighteenth and early nineteenth centuries, but the earliest Friends were just as quietistic in their philosophy and theology as were the later Friends. All the texts of quietism can be found in the writings of Fox, Penn, Barclay, and other founding fathers, as well as in John Woolman and Elias Hicks. Fox, for example, speaks of the light within as "pure," meaning uncontaminated by any human element. When the quietist was divinely moved to speak, he was anything but quiet. Sometimes, however, he sat silent in meeting when a crowd had come to hear him because he felt no call to utter a word.

Our modern thinkers felt that the Quaker ministry had declined because of the fear of "creaturely activity," that is, the fear of speaking when one is not sure that one has been called on to speak. According to their philosophy, God is always present in the human heart, and, if man does not hear Him, it is man's own fault. The same philosophy applies to action. The earlier Quakers of the so-called "quietist period" did not act

on a concern until they were very sure that God had commissioned them. The modern writers, basing their philosophy on an idealism which made God immanent in all His creation, though also transcendent, held that God never ceases to urge us to act. In eliminating the sharp distinction between the human and the divine, they disagreed with the earlier Quakerism, and they would also disagree much more with the neo-orthodox of today.

These Quaker writers performed a great service at a critical time in Quaker history, but perhaps they were more successful in eliminating quietism and promoting a ministry less careful to wait for divine inspiration than they intended to be. As a result of their writings, and even more as a result of higher education in general, modern liberal Quakerism today has become highly intellectualized and closely tied to the scientific world view of our time. Something has been gained, but something has been lost which the earlier Friends had and which the neo-orthodox profess to have—the sense of mystery, wonder, awe, reverence in the face of that which cannot be fathomed by reason. We stand on a tiny island of knowledge, surrounded by the infinite sea of that which is beyond our ken. We live in cities or suburbs where almost everything is man-made, and we are proud of the work of our hands, forgetting how tiny and feeble we are. Now this very work of our hands threatens to destroy us, and we realize how far our reason has led us astray. Modern liberalism has tended too much to put all things on a level—divine and human, religious and secular, God and man, good and evil. The intention was to level up, but too often the result has been to level down. Modern liberalism makes man so dependent on his social relationships for the development of his personality that he no longer feels called upon, as strongly as the early Friends felt, to stand out from the crowd and be separate. Early Friends believed they were a camp of the Lord in an evil world. The distinction between worldly and unworldly has today been largely lost. Yet without the unworldly the worldly can only be judged by itself, that is, by the statistical average of all human judgments.

*T*HERE are many who believe that war is disallowed by Christianity, and who would rejoice that it were forever abolished; but there are few who are willing to maintain an undaunted and unyielding stand against it. They can talk of the loveliness of peace, ay, and argue against the lawfulness of war; but when difficulty or suffering would be the consequence, they will not refuse to do what they know to be unlawful; they will not practice the peacefulness which they say they admire. Those who are ready to sustain the consequences of undeviating obedience are the supporters of whom Christianity stands in need. She wants men who are willing to suffer for her principles.—JONATHAN DYMOND

But this does not mean that Friends ought to take the neo-orthodox position, which makes the distinction between man and God so sharp and deep that no real communication is possible. The early Friends, I believe, took a position somewhat between the two extremes of modern liberalism and neo-orthodoxy. They recognized a gulf between what they called "natural man," that is, man as he responds to his animal appetites, and God. But this gulf could be bridged insofar as man responded to the divine light within and came into unity with it. The Quaker journals in almost every case depict first a separation from God and then a commitment, in which eventually the human and divine become united and all sense of separateness lost. This union is broken when man turns away from God. As a result, the writers of these self-revelations, the Friends journals, felt man's constant need for help and forgiveness and his dependence on a divine call for vocal ministry and humanitarian service. This call must be waited for. It could not be generated by some human appointment.

This middle position, holding that the gulf between man and God exists, that it can be bridged by God's action and man's receptivity, and that it can be reopened by man's wrongdoing, may be one of our Quaker contributions to modern Christian thought. But this middle position is by no means peculiar to us. What is unique is our method of worship, in which by silent and expectant waiting upon God, the gulf between God and ourselves is actually bridged.

There are other contributions which we can make to modern Christian thought. At a Faith and Order Conference of the World Council of Churches in Lund, Sweden, in 1952, I was astonished to hear Leonard Hodgson, a leading Anglican theologian, say in the opening address that the Quakers had something to contribute in their doctrine of the sacraments. This is an area in which the churches most acutely feel their differences. There is in the Christian Church today an increasing movement for a lay ministry and for women's ministry, in both of which we have been pioneers and can show the way to others. Most churches feel the difficulty which we feel with the theological basis of the World Council of Churches, which declares that Jesus Christ is both God and Savior. Our conception of the Holy Spirit, as also both Inward Christ and that of God in every man, makes it easier for us to give an acceptable interpretation to this theological basis than is the case with churches which have a more definite Trinitarian doctrine.

The problems which I have been discussing may not appear as immediately pressing and dramatic as those which we have dealt with in the realm of disarmament

and race relations, but they are basic because they concern the meaning and goal of life. They exist in the dim background out of which our more immediate problems emerge and from which they derive their importance and significance.

We cannot revive primitive Christianity or primitive Quakerism, for we live in a different age with a different world outlook; but we can have recourse to the same Source of Truth and Life which inspired the early Christians and the early Friends. Our religion, for the very reason that we seek inward guidance, leads us sometimes to turn away from the creeds and conventions of the world around us, which are today presented with a force and skill never known before. This great outward power must be met with a greater inward power. Though we are living in fear on the edge of a dark abyss, we are also living on the border of the infinite life of God, out of which new truth and power forever come.

HOWARD H. BRINTON

A Child Went Forth

THERE was a child went forth every day, and every object he looked upon, that object he became for the day or for many years or stretching cycles of years" (adapted from "There Was a Child Went Forth" by Walt Whitman in *Leaves of Grass*).

On a sunny summer morning a child went forth into a world of wonder and of beauty. He felt its loveliness, its divine quality. He saw the rusty robins, who seemed to be greeting him with a special song. He sensed the fragrance of the early day, the clean, fresh odor of the moist earth. He felt the warmth of his beloved kitten as she rubbed her soft fur against his cool bare legs. And as he entered the house at the beckoning of his gay, young mother, he hummed his happiness.

This child who went forth in the morning experienced wonder, beauty, gentleness, and love.

On the same summer evening this child (by way of the TV screen) went forth again, this time into a world of competition and of violence. He saw children being exploited, heard language being distorted; saw money being made a God; saw families being broken up; men battering other men; women betraying other women; men cheating, deceiving, shooting, killing. And as he went upstairs to bed, he whistled to conceal his fearfulness.

This child who went forth in the evening experienced selfishness, greed, jealousy, and cruelty.

Millions of children go forth into their many worlds every hour of every day; and the good and evil they look upon, that they become.

BESS B. LANE

Two Quaker Valiants

SELDOM has a married couple enjoyed so wholehearted and united an absorption in a humanitarian interest as two Philadelphia Friends of the past generation, each of them pursuing quite independent but related activities. The death of Hannah Clothier Hull last summer brought to an end the remarkable service in peace work that she and her husband had begun together, fortifying and stimulating each other in their separate fields, both directed to the same passionately desired end—the abolition of war.

William I. Hull, a member of the Swarthmore College faculty for over forty years, historian, author, and research scholar, was strongly infected with the Quaker concern for peace. He attended the Second Hague Conference, and later was sent by the American Friends Service Committee to Paris as observer and consultant while the Covenant of the League of Nations was being drafted. Philadelphia Yearly Meeting asked him to attend the Washington Disarmament Conference in 1922, and also the General Disarmament Conference of 1932 held in Geneva. He was active in organizing the Pennsylvania Committee for Total Disarmament, and he was a constant speaker at meetings of all sorts on international relations, arbitration, and kindred aspects of securing a peaceful world.

Hannah Hull, equally devoted, was for decades an active member of the Friends Peace Committee; almost from its beginning she was associated with the American Friends Service Committee, for many years on its Board of Directors and part of that time one of its Vice Chairmen; she threw herself enthusiastically into the formation of the Women's International League for Peace and Freedom, where she and Lucy Biddle Lewis became the close friends and co-workers of Jane Addams (it was Lucy, supported by Hannah, who persuaded Jane Addams to leave her papers to Swarthmore College, the basis of the Swarthmore College Peace Collection).

In the Women's International League Hannah Hull fearlessly extended herself in work and leadership. As national President she took part in public demonstrations from California to Washington, D. C., she addressed public officials and government authorities even to the President of the United States, and she found herself in the excellent company of those indicted in Elizabeth Dilling's seething "Red Network."

William Hull was also subjected to abuse and hostility in his appearance before the Senate Committee on Naval Affairs in 1928, following which demands for his dismissal from the College came from some patriotic organizations, as Frederick Tolles relates. The students, however, had stood to salute him on his return from the Capitol.

Reflecting upon how the lustre of these Friends shines on, how their able, unhesitating leadership was coupled with their warmhearted, unassuming, and gracious personalities, those who remember them well are going to establish a William I. and Hannah Clothier Hull Memorial Fund, whose object will be to train younger peaceworkers by grants for study or internships on the staffs of various peace organizations. No

enterprise would appear to be closer to the desire of both William and Hannah Hull. Let us hope that somehow the cheerful, serene, and valiant spirit of these Friends can brighten for their young followers the struggle for a better world.

EMILY COOPER JOHNSON

Book Survey

Saint John the Baptist and the Desert Tradition. By Jean Steinmann. Harper and Brothers, New York, 1958. 191 pages; 100 illustrations. \$1.50

A careful, well-written study of John's background. Special attention is given to his relationship with the Essenes, the apocalyptic spirit of his time, and the role of his followers in the early church. The paperbound book requires concentrated reading but is meant to serve the needs of laymen.

Consciousness and Society. The Reorientation of European Social Thought, 1890-1930. By H. Stuart Hughes. Alfred A. Knopf, New York, 1958. 433 pages. \$6.50

Hughes, who is also the author of a valuable study of Oswald Spengler, undertakes in this book to trace the colorful patterns of European *Geistesgeschichte* in the course of a generation that saw enormous changes in knowledge, perspective, and political adjustment. The opponents to Marxism, the new schools of psychology and psychoanalysis, the dominant historical and sociological schools of thinking, and the function of *belles-lettres* appear in this vast scenery of revolutionary changes. Merely to assemble material of such panoramic scope would be a most respectable feat; Hughes also appraises and evaluates it wisely and generously.

The book is written for the academic reader, prepared to think in philosophical, historical, and sociological terms.

Treatises and Sermons of Meister Eckhart. Selected and translated from the Latin and German by James M. Clark and John V. Skinner. Harper and Brothers, New York, 1958. 267 pages. \$4.00

Many Friends searching for the spiritual relatives of Quakerism in mystical thought will welcome this selection. This scholarly piece of work will reward the thorough reader with penetrating religious insights and interpretations.

History of Religions. By E. O. James. Harper and Brothers, New York, 1958. 236 pages. \$2.75

The Religions of Man. By Huston Smith. Harper and Brothers, New York, 1958. 328 pages. \$5.00

A few months ago we reviewed in these columns Burt's magnificent masterpiece, *Man Seeks the Divine*, published by Harper. Now within the same year we review these two new books in the same field, bearing the Harper colophon. Issued as companion books by the same publisher, they represent a truly impressive trend in displaying Harper integrity and insight into the current mind set.

Burt's book had two obvious flaws, a slightly fancy title and a neglect of liberal modern Jews. The two new titles mean just what they say, and both books do well by the present importance of the Hebrew faith.

On Sharing

Evoked by Christmas Giving But for Any and All Occasions

IN our emphasis on giving do we tend to become unreceptive? Only the gracious recipient can be a good giver. We all recognize that there is little goodness in being only a receiver. But do we forget, or have we even considered that there is also little goodness in being only a giver?

To accept the gift of another, to receive what is bestowed upon us in a gracious spirit, requires as much intuitive courtesy, as much loving concern as to be a wise and thoughtful giver. Neither of these abilities is as much an art as we are often led to believe but depends rather upon the establishment of good relationships with others.

May we devote a little time in our personal meditations to developing both abilities so that we may then experience the joy of true sharing, which is possible only when we are both receptive and projective, receiving as well as bestowing.

In our relationship to God we have especially to learn how to receive. Blessings are constantly bestowed upon us, but we often remain unreceptive and fail to accept them. We even complain that we are slighted, when all that is lacking is our own ability to receive. We have only to look up, to stretch forth our spirits, to receive all these gifts from God. And if we would truly share, we ought to receive them graciously and show our gratefulness by giving ourselves in return to Him, through gifts to others. Only in this way can we give to God and enable Him to receive our service.

RUTH R. K. PARR

The Plain Language

Letter from the Past—175

LIKE other Friends I have often had occasion to reflect on the unintended evolution that has accompanied the continuance of the Quaker pronouns. Inside our Society, as in society in general, language tends to evolve by laws, unconscious and inexorable. This with other changes makes much of the Friends' early testimony out of date. The first Friends had a real point in their costly insistence on saying "thou" to everyone. But "time makes ancient good uncouth." They claimed that their practice was grammatical English and corresponded to the practice of other languages, including "the pure language of the Spirit" in the Scriptures. They liked its leveling character, or, as we should call it today, its democracy. They confirmed their sinister feeling that "you" to an individual was sheer flattery by noting how

in practice saying "thou" to any notable made him angry.

But today how plain is the "plain language"? The writer of novels that essays to use it mostly goes wrong. The telegraph operator is likely to bungle it. Friends themselves have been far from logical, grammatical, consistent, or democratic as they have continued to use it. Let me illustrate as briefly as possible these points from four quite different bits in my recent reading.

(1) Here is a 1956 inaugural dissertation—something like a Ph.D. thesis—at the University of Erlangen by Hans Uhlerr. It deals with "the use of the pronoun of address of the second person singular in the English speech of North America," and wrestles manfully in two chapters with the Quaker usage. Unfortunately, one of his principal sources of illustration is *Letters from an American Farmer*, 1782, by Michel Guillaume Jean de Crèvecoeur (also known as John Hector St. John). Even without the fallibility of such a source, his evidence produces an extremely awkward picture of grammatical rhyme or reason. It is well-known that in time accusative "thee" replaced nominative "thou," in accordance with a dialect variant in parts of Britain, just as everywhere accusative "you" for the plural replaced nominative "ye." That played havoc with the specific verb forms in *-est*.

(2) My second historical sample is the letters of Whittier which I have read in connection with the sesquicentennial of his birth. He used Friends language not only to Friends but often, though intermittently, to non-Friends. By his time "thee" had generally replaced "thou" as subject, but the proper verb was evidently uncertain. Sometimes it was the same as the third personal singular, as it is with most Friends today, "thee knows" (like "he knows"), "thee is" (like "he is"). Sometimes it is the verb of the plural (a partial concession to the world's language?), as when Whittier writes "thee have" or "thee are." He sometimes says "thee hast," "thee art," and the like, and sometimes "thou have," "thou are," etc.

It must be already clear that we cannot refer to ourselves, as Richard Farnsworth did in his day, as "Quakers who witness and practice the pure, proper, and single plain language as the holy men and people of God of old time did."

My next illustrations of the problems of plain language come from foreign countries. When George Fox and his friends composed, out of some thirty languages ancient and modern, that remarkable *tour de force* of both learning and typography, *A Battle-Door for Teachers and Professors to Learn Plural and Singular, you to many and thou to one*, 1660, they believed that all languages could be quoted as consistently, presenting a

uniform simplicity. But even England's closest neighbors were already illustrating a different procedure. In France as in England *vous* plural was becoming used in honorific address alongside plebeian *tu*, while in Germany, except for the intimate and original *du* (singular), at first *Ihr* (second person plural) and then *Sie* (third person plural) came to be employed (with capitals when written) in complimentary speech to individuals. This sounds much like the very usage against which English Friends first protested. Friends wished to level everyone down to "thou." They might have attempted leveling everyone up to "you."

(3) This is precisely what is proposed today in another quarter, behind the iron curtain. I quote from a recent London *Friend*, summarizing an article in the *Manchester Guardian* for December 10, 1957:

Eastern Germany, it is now announced, is officially bidden to give up thou (*du*) which as in France (*tu*) and other countries is still a live usage for intimates, children and servants; and to use uniformly the plural *Sie*. Though a reform in the reverse direction from that of early Friends, it has the same declared trend—towards equality. "Du," says a leading East German, was a sign of proletarian "class solidarity in face of class exploitation. Now there is no longer class exploitation" in Eastern Germany.

I am not sure that the above observations on the original use of *du* are correct, but I do know that many Friends realize that our use of "thee" and "thy," though it originated in the intention to treat all men as equals, has turned out in practice to establish a new distinction. This was well if unintentionally expressed by the old-fashioned Friend, who when meeting a stranger unidentified as to Quaker membership, remarked, "Do I call thee you? Or do I call you thee?" A practice once intended to efface distinction has only created a new one. As a writer expressed it in these columns not long ago, "While all other users of the English language adopted pronouns recognizing no distinction between men, Quakers created a new distinction of special familiarity by continuing to use the archaic form" (Bruce L. Pearson, "Letter from Japan," FRIENDS JOURNAL, 1956, page 71).

(4) The words just quoted were the result of the experience of an American Friend becoming acquainted with "Japan, where language convention and social practice make it difficult to treat all men as equals." Language convention such as the authors of the *Battle-Door* never knew exist, I think, in many Far Eastern languages. My fourth bit of reading has been in a professional magazine of the Bible Societies called *The Bible Translator*. In recent issues there has been a debate

among linguistic experts about what to do with translating the Bible into languages like Thai, Assamese, and Balinese. The translators are all for importing democracy with Christianity into these areas, and they are loth to allow the Bible to speak the languages of the people, which by their variety of pronouns reflect two or even several social strata. In Thai, for example, "the same individual may be addressed with a different pronoun by each of the following: children, wife, intimate friends, strangers, employer. "In Bali even for 'house' there is no socially neutral word. One has to know first the social status of its owner."

The "honorific pronouns," as they are called, constitute for Christian missionaries a difficult problem. The experience of early Friends was not with the art of translation but with a stage in English when temporarily social caste was marked by two forms of the pronoun of individual address. That was not the case in England either earlier or later. It is doubtful, as one of the modern translators says, whether it is possible to democratize a language when the society has not democratized itself. Language follows society; society does not follow language. Indeed, it might lead to annoyance, or worse, to represent Bible characters as violating all local social conventions. In English at least some democratization has been concurrent with the trend to the universal use of "you." But the Quaker effort to achieve equality by the universal use of "thou"—if indeed that is what the Quakers really did wish for—did not succeed.

NOW AND THEN

An Historic Quaker Property

ON the corner of City Line and Drexel Road, opposite Overbrook Station in Philadelphia, stands the George Homestead, the birthplace of John Malin George, founder of George School in Bucks County, Pennsylvania. This property, now owned by Mrs. John Wehle of Philadelphia, is for sale and its future existence is in doubt.

The oldest portion of the present structure had its beginning as a log house constructed by William Edward in 1693-4. Little did he then realize that the city of Philadelphia would some day engulf his house. The property then descended, in 1714, from William Edward to his only son, Edward Williams (whose name was reversed from that of his father's), and it eventually passed into the hands of Rebecca Williams, who married Amos George in 1772. Amos George was John M. George's grandfather. At least two stone additions were made to the original log structure, one in about 1790. The portico and exterior plastered walls added in 1857 are deceptive in giving an impression of the age of the house today.

When George L. Maris, who was to become the first Principal of George School, and Edmund Webster visited the

George Homestead in 1886, John M. George was the sole survivor. Following several other visits by Maris, John M. George, by pencil codicil in his will established what became George School "... for the education of children, members of the Society of Friends and such others as a committee appointed by the Yearly Meeting may think proper. . . ." John M. George died in 1887 at the age of 85.

In one of the two parlors in the homestead John George, George Maris, and Edmund Webster first discussed their thoughts and aspirations for the new school. Surprisingly enough, the value of all household and farm contents on the property totaled only \$739.20, whereas the amount realized for the benefit of George School amounted to \$689,773.44.

George M. Hart, Assistant Business Manager of George School, has made detailed floor plans of the building. He believes the log section, with gable end facing City Line, and the stone sections of 1790 adjacent to the first structure, are worthy of preservation and restoration. A number of old-time architectural features remain, and others may be easily restored. The house is in a basically sound condition, and about one acre of land surrounds it. Anyone wishing to consider this property further should contact the owner, Mrs. John Wehle, 2214 Locust Street, Philadelphia 3, Pa. George Hart may be consulted regarding history and architectural features of the homestead.

Sent from Its Far Home

By MILDRED A. PURNELL

Sent from its far home to go
Lone wandering in a pitiless waste,
Haunted always by sad memories
Of the distant place from which it came,
The soul takes its feeble way,
Groping full circle at last
Toward the dim light,
Shining clear at birth.

Confused by myriad voices, shrill
With ignorant assurance and fear,
Festering in stale self-pity and pomp,
Denouncing all systems save their own,
Dazed and storm-driven, the soul
Staggers on, refusing to grant
Defeat, proud of its rags
And of its battle scars.

An exile in a strange land
Is the soul all its days. Stepchild
Of earth, without you stars and grass
Would shine and grow just as fair,—
Save this same flower of friendship, which
Would wither there, untended in
That more than mortal field
Sown by a foreign shore.

About Our Authors

Part I of the article by Howard H. Brinton in this issue was published last week. Howard Brinton, former Director of Pendle Hill, is the author of many books on Quakerism. His last book, *Friends for 300 Years*, is now in its second printing.

William M. Kantor is a member of Central Philadelphia Monthly Meeting. He recently retired from teaching commercial subjects in a Philadelphia High School.

Bess B. Lane, a member of Swarthmore Meeting, Pa., is well-known for her publications on understanding the child.

Emily Cooper Johnson has been an active and leading member of the WIL for many years. She is a member of the Board of Managers of the FRIENDS JOURNAL.

Ruth R. K. Parr is a member of Green Street Meeting, Philadelphia.

By now it is no secret that "Now and Then" is the pen name of Henry J. Cadbury, Chairman of the American Friends Service Committee and eminent Bible scholar.

Friends and Their Friends

Twenty-five young Friends gathered at Abington, Pa., Monthly Meeting, Philadelphia, on January 2-3 for meetings of the East-West Contacts Committee of the Young Friends Committee of North America. The chairman of the group, Wilmer Stratton, flew from Ohio for the meeting; others came from as far as North Carolina, Washington, D. C., and Massachusetts.

Plans were projected for a trip of four young Friends to the U.S.S.R. next summer, reciprocating the visit of three Soviet young people here last summer. Scheduled to go on this trip are Robert J. Osborn of Western Yearly Meeting, and Paul and Margaret Smith Lacey of Philadelphia and Iowa Conservative Yearly Meetings. The fourth member of the group is not yet appointed.

It was further decided to send a group to be in Vienna at the time of the Vienna Youth Festival, July 26 to August 4, 1959. Although this festival is planned for youth of the Communist orbit, the members of the East-West Contacts Committee feel it is highly important to have a few Friends there to give a positive view of the United States and to speak out for democracy and pacifism.

France Juliard is chairman of the Vienna group, which is slated to include Lars Janssen, Mamie Cavell, Joyce Cushman, and Cynthia Sterling. Plans for informal gatherings of Festival attenders will be made jointly with British Young Friends and the American Friends Service Committee. The Vienna team will visit among Friends in Europe before the Festival.

It is expected that the four visiting the U.S.S.R. will join the others in Vienna at the time of the Festival. Both teams will conclude their summer of travel at the 1959 Young

Friends Conference to be held August 22 to 29 at Junction City, Kansas.

Mike Ingerman, currently doing his alternative service at the Friends Committee on National Legislation, was appointed the new Treasurer of the East-West Contacts Committee.

Richard W. Hill, notes the *Newsletter* of Lansdowne Meeting, Pa., was selected as "Boy-of-the Month" for Lansdowne-Aldan High, Pa., in October. "He's a top student, member of the school orchestra, the audio-visual crew, and the Boy Scouts, from which he has received top awards, and he was a delegate to the jamboree in England."

Eddy Asirvatham has been elected President of the All-India Conference of Indian Christians for the third time in succession. He was in the United States from April to September, 1958, and hopes to return in 1960, accompanied by Mrs. Asirvatham, if she wishes to come.

Allen S. Olmsted of Providence Meeting, Pa., has been appointed by Governor Leader of Pennsylvania to serve as Judge of the Delaware County Court of Common Pleas.

J. Richard Houghton of the Friends Meeting in Washington, D. C., left in November on a journey that would take him via London, Paris, and Rome to the Friends Africa Mission, Kisumu, Kenya, East Africa. He will spend the next two years there, doing his alternative service on one of the Mission projects.

Kenneth B. Crooks of Cambridge Meeting, Mass., visited Jamaica in September to help dedicate the new classroom buildings and library at Happy Grove School, where he was formerly Headmaster.

According to *The Friend* (London), a number of Friends participated actively in the demonstration at the rocket base near Norfolk, England, early in December, about which American news services reported in detail. Several Friends were hurt in the scuffle ensuing between the police and the demonstrators. Before walking to the rocket base, the 46 demonstrators and the 84 supporters who had joined them in the march stood in silence for two minutes.

Two Friends have joined the staff of the University of Ghana, Achimota. Alan Hutcheon, a member of Hamilton Meeting, Ontario, is Lecturer in Chemistry. He was formerly Assistant Professor of Chemistry at McMaster University. Donald F. L. Pritchard, a member of Cotteridge Meeting, Birmingham, England, is Lecturer in Education. He was formerly on the staff of Dudley Training College for Teachers.

Abington Meeting, Pa., is holding a series of four seminars to study peace on Sunday evenings in January at 7 p.m. At the January 4 session Norman J. Whitney opened the discussion, speaking on "The Spiritual Basis of the Friends Peace Testimony." Four members of Abington Meeting continued the discussion, Rachel Gross, William Berlinghof, Wallace Sloan, and Paul O'Neill, with Howard Bartram acting as moderator. A group of suggested readings has been circulated for each session, with a Meeting member making a ten-minute opening presentation. The topic for January 11 was "Peace as a Way of Living"; that for January 18 is "Peaceful Techniques in Intergroup Relations"; and on January 25 "Peaceful Techniques in International Relations" will be considered. Attendance has been gratifying, over 75 being present at the opening session.

The first application for a ticket to the Rufus Jones Lecture on January 30 came from a Friend in Pendleton, Indiana. The second request came from a Campus Chaplain at a New Jersey College who has been a student with Ross Snyder and is eager to hear his point of view on "The Authentic Life." These two letters illustrate the wide scope of the expected audience. Because the Friends General Conference, which sponsors the program, represents contacts with Meetings west to Chicago, north to Canada, and south to Florida, the Philadelphia Yearly Meeting Religious Education Committee has invited distant Friends to write in for hospitality. The various denominational headquarters of Religious Education in Philadelphia, together with the Council of Churches, have all opened the way to have their staff people informed about the plan, equipped with tickets, and prepared to enter into the hour's discussion which will follow the lecture. The whole program will conclude not later than 9:30 p.m., in order to allow the lecturer and 18 members of the sponsoring committee to catch the 9:55 train for Pendle Hill, where they will have two days of seminar sessions "in depth."

Theodore Von Laue of Riverside Meeting, Calif., has been traveling in Europe with a minute from Pacific Yearly Meeting. Like other Friends he was impressed with the rapidly growing strength of the Baptists in Russia. After he had attended service at the headquarters of the Russian Baptist Church, which he found overcrowded, his minute was endorsed by Pastor Kareev in part as follows: "We are glad that the ties of love, peace, and friendship with Quakers of various countries are growing and deepening, and we, the Baptists of the U.S.S.R., are ready also in the future to maintain the most friendly contacts with them for the welfare of our peoples and for the promotion of peace in the entire world."

Theodore Von Laue notes in the *Friends Bulletin* of Pacific Yearly Meeting that "there is increasing evidence in the Soviet press about the popularity of religion. This, of course, poses new problems for the Communist Party, in an old conflict in which both sides are both right and wrong. As Friends, therefore, we should beware of taking a partisan attitude, for the issues are complex and unlike any in our own society."

Alumni and undergraduate members of Phi Delta Theta, social fraternity at Swarthmore College, Pa., recently took action to protest the religious and racial discriminatory restrictions of the national organization. The local undergraduate chapter preferred to have its charter revoked by the national organization and to establish a local fraternity. The alumni voted overwhelmingly to support this action.

The severance of connections with the national Phi Delta organization culminated ten years of persistent but unsuccessful effort by Swarthmore Phi Deltas to secure legislation by the national fraternity to remove Phi Delta Theta's restrictions against Negroes, Orientals, Jews, and non-Christians in the fraternity.

Under the constitution of the newly formed Tau Alpha Omicron members may be chosen freely and on individual grounds, without any restrictions whatever upon membership.

Dr. Joseph D. Coppock, Earlham College Professor of Economics, will spend the academic year 1959-1960 as a Research Professor in Economics under an award just announced by the Brookings Institution of Washington, D. C. Dr. Coppock's research project will deal with "Measures for Reducing International Economic Instability." The author of several books, Dr. Coppock recently completed *The Economics of the Business Firm*, to be published in March. Also about to be completed is a survey of education for business in liberal arts colleges, which he conducted for the Carnegie Corporation as part of a general study of collegiate education for business.

For about twenty years members of the Church of the Brethren, Friends, Schwenkfelders, and the two major Mennonite bodies of the Philadelphia area have been meeting informally once or twice a year. The most recent meeting was held at the Mennonite Church on Germantown Avenue, Philadelphia, as part of the celebration of its 275th anniversary.

There were brief summaries of the histories and beliefs of the four denominations. Many common experiences and historical contacts of the several groups were called freshly to mind, as well as the many testimonies which they all share, e.g., the testimonies against oaths and the use of force in religion, and those for simplicity and peace. William H. Shelly and Vernon H. Neufeld discussed the Mennonite history and beliefs; Howard Keiper spoke for the Brethren; Elmer Johnson and Harvey Heebner for the Schwenkfelders; and Edith Reeves Solenberger for the Friends.

A considerable time of fellowship with box suppers proved, as usual, one of the more valuable periods of the meeting. In the evening, William Bradshaw, who recently came as minister to the Central Schwenkfelder Church, dealt with some of the pressing church problems of the moment. The sessions closed as they had opened with a time of worship.

A number of those who have attended these meetings for several years have expressed the wish that the satisfactions of

this fellowship should be more widely shared, especially by younger people. The meetings are as informal as possible, and all members of the four groups are welcome to attend.

Anyone who wishes to have his name placed on the mailing list for these meetings, or who wishes further information about them, or who has suggestions for the program should write to Donald Baker, Collegeville, Pa., who is acting as secretary.

A Place of Silent Prayer for All the World

There is a place of silent prayer for all the world. It is the Meditation Room at the United Nations, visited already by more than two million people of all faiths. They go there to pray in silence for humanity and world peace.

The Meditation Room, opened to the public in 1952, is located in the General Assembly Building on the west side of the public lobby. Once inside this room, you cannot escape its dynamic energy. Soon you have forgotten yourself, because you also are breathing forth a silent prayer on behalf of humanity.

Here is the soul of the United Nations Headquarters. In this sanctuary, where no word is spoken, people from the world over meet on the level of a silent outpouring of the human heart.

KATHERINE HALL

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

I disagree with Budd Mitchell. Total abstinence was an issue in Kansas during the early years of the present century, and there were very few problem drinkers. My wife had never seen or smelled liquor, had never seen a place where it was sold or a person under the influence of it until after we were married and left the state. There were few inmates in jails; there were few poor farms and orphanages. It is not so today, with liquor flowing freely in that state, and crime and delinquency keeping pace with other states that licensed the great destroyer.

I inquire what "statistics show that there are more problem drinkers in areas where total abstinence is an issue." And I challenge as wholly an error the statement "that there is less alcohol per person consumed today than there was during prohibition years in this country."

Children "of total abstainers" are less apt to drink and to become problem drinkers than are children of drinking parents.

New York, N. Y.

HOWARD E. KERSHNER

When I read George Nicklin's article about Friends and the alcohol testimony in the October 11 issue of the FRIENDS JOURNAL, I was immediately impressed with the soundness of his views.

I think that George Nicklin has a valid point when he states that many alcoholics—if not all of them—suffer from intense inner conflicts, and use alcohol as a tranquilizer or an escape from the emotional pain. Obviously, in the face of this truth, a thinking person is not going to quote blindly his statistics, run mechanically down his prohibition program, and save us all by glibly urging that no one becomes an alcoholic who never drinks. The real problem is not alcohol. The real problem is an enormous void which needs love and understanding to fill it. Friends might better approach the alcohol problem from this side.

Bronx, N. Y.

JAMES B. OSGOOD

R. W. Tucker's "The Secularization of Love" (December 6, 1958) is one of the most memorable articles I have ever read in the FRIENDS JOURNAL.

Palo Alto, Calif.

FRANCES HALL SMITH

How can our Society be strong unless it witnesses for Christ in spirit, word, and deed? I may be mistaken, but the union of the two Philadelphia Yearly Meetings seems to have had the effect of weakening our witness for Jesus because the percentage in the Society who believe in him as our Lord has lessened. Our words should conform to the message of Jesus.

If our inner light leads us to ignore or oppose Christ as declared in the New Testament, then those in our Society who fall in this class should repent and assist a reformation among Friends. "This is the work of God, that ye believe on him whom he hath sent" (John 6:29).

Christ has come to teach his people himself and raise us up at the last day. If we do not believe in him, we shall die in our sins; but if we earnestly seek for more light, our faith shall be increased.

West Chester, Pa.

GILBERT COPE

BIRTH

HILTNER—On December 17, 1958, to Robert J. and Mary C. Hiltner, a second daughter, ALLISON LEE HILTNER. The parents are members of Reading Monthly Meeting, Pa. The maternal grandparents are A. Hurford Crosman and the late Alice Forsythe Crosman of Media Monthly Meeting, Pa.

MARRIAGE

MALCOLM-BAKER—On December 27, 1958, at Schuylkill Meeting, Phoenixville, Pa., LOUISE GAY BAKER, daughter of Dr. and Mrs. Donald Gay Baker of Collegeville, Pa., and W. DAVID MALCOLM, JR., son of Mr. and Mrs. Walter D. Malcolm of South Hingham, Mass. The bride and her parents are members of Schuylkill Meeting. The young couple will live at 15 Eleanor Drive, R. D. 3, Cumberland, R. I.

DEATHS

BISHOP—On December 29, 1958, at his home in Caldwell, N. J., EDWARD BISHOP, aged 74 years. He was a former member of Chesterfield Monthly Meeting, N. J. Surviving are his wife, Marjorie Long Bishop, two sons, Robert E. and Everett L., and six grandchildren, all of Caldwell, N. J.; a brother, William, of Worcester, Mass., a member of the Friends Church there; and a sister, Sarah Bishop of

Wilmington, Del., a member of Philadelphia Monthly Meeting, 4th and Arch Streets.

KINSEY—On December 31, 1958, PHEBE COATES KINSEY, aged 84 years, wife of the late Seth L. Kinsey. She was an active member of Eastland Meeting, Pa. A graduate nurse, for 35 years she served her home community and family as a competent maternity nurse. The cheer and comfort she so freely gave, regardless of circumstances, won the love and esteem of all. Three brothers and nine nieces and nephews survive.

SMITH—On December 23, 1958, suddenly, at New Hope, Pa., ALICE EASTBURN SMITH, aged 72 years, wife of James Iden Smith and a member of Buckingham Meeting, Pa. She had spent the last 48 years since her marriage on the Smith homestead farm in Buckingham Township. The Quaker faith was her guide. Surviving are her husband; two sons and two daughters, Ogborn A. Smith, H. Eastburn Smith, Mrs. Margaret H. Fleck, Mrs. Ann LeNoir Pisarek, all of New Hope, R. D. 2; seven grandchildren; and a brother, John S. Eastburn of Morrisville, Pa. Funeral services were held at Buckingham Meeting on December 26, at 2 p.m., with interment in the adjoining burial grounds.

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

JANUARY

18—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Lydia C. Cadbury, "Jesus and the Pharisees."

18—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Walter and Emily Longstreth, "Our Trek in the Fall of 1958."

18—Conference Class at Green Street Meeting, 45 West School House Lane, Philadelphia, 10 a.m.: "Prison Treatment and Prison Philosophy." Speakers, Dr. Michael Marelo, Director of Treatment at Eastern State Penitentiary; Palmer Jones, Assistant District Supervisor, Pennsylvania Board of Parole; and Terry C. Christholm, presently with the Commission on Human Relations but formerly a Parole Officer with the Parole Board.

21—Forum at Chester Meeting, Pa., 24th and Chestnut Streets, 8 p.m.: film, "Martin Luther."

23—Forum at Reading, Pa., Meeting, 108 North 6th Street, 8 p.m.: William R. Huntington, "A Pacifist in the Honolulu Jail."

25—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Lydia C. Cadbury, "The First Christian Martyr."

25—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Florence S. Kesson, "The Influence of Television in Modern American Homes."

28—Lecture at Kennett Meeting, West Sickles and North Union Streets, Kennett Square, Pa., 8 p.m.: Patrick Murphy Malin, "Free Religion and a Free Society."

30—First Annual Rufus Jones Lecture, offered by the Religious Education Committee of Friends General Conference: Ross Snyder, Associate Professor of Religious Education, Chicago University, "The Authentic Life—Its Theory and Practice." At the Race Street Meeting House, west of 15th Street, Philadelphia, 7:30 p.m.

31—Philadelphia Friends Social Union, Luncheon at the Rose Garden, Bellevue-Stratford, Philadelphia, 12:30 p.m. Harold E. Stassen will speak on "A New American Foreign Policy." For reservations, write Herbert D. Way, Treasurer, 164 South Main Street, Woodstown, N. J.

31—Chester Quarterly Meeting at Swarthmore, Pa., 10 a.m. Morning, worship, business agenda of the First Quarter, including the annual report to Yearly Meeting. Lunch served, 12:30 p.m. Afternoon, business; Margaret Jones of Moorestown, N. J., Meeting,

recently returned from Europe, where she served on the AFSC Material Aids Program, "Germany Today."

31 to February 1—Midwinter Conference sponsored by the Philadelphia Young Friends Movement, at Haddonfield, N. J., Meeting House, Lake Street and Friends Avenue. Speakers, Holland Hunter, Wilbert Braxton, Joseph Stokes, Robert Osborn, Roy McCorkel, Alyn and Adele Rickett, and Dan Wilson. The conference will close with an examination of the implications of the Christian Revolution.

Any young Friend who is at least 15 years old is welcome to attend; for information write the Young Friends Movement, 1515 Cherry Street, Philadelphia 2, Pa.

Coming: 76th Annual Meeting of the Indian Rights Association, at the First Unitarian Church, 2125 Chestnut Street, Philadelphia, Pa., on February 5, 7:45 p.m. The Honorable Roger C. Ernst, Assistant Secretary of the Department of the Interior, will speak on "A Policy to Meet Indian Needs Today." All welcome.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

ARKANSAS

LITTLE ROCK—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-9248.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36 St.; RE 2-5459.

PALO ALTO—Meeting for worship, Sunday, 11 a.m., 957 Colorado Ave.; DA 5-1369.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

CONNECTICUT

HARTFORD—Meeting, 11 a.m., 144 South Quaker Lane, West Hartford.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 10 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk; TU 8-6629.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S. E.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA,

11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

FORT WAYNE—Meeting for worship, First-day, 9:30 a.m., Y.W.C.A., 325 W. Wayne. Call Beatrice Wehmeyer, E-1372.

MARYLAND

SANDY SPRING—Meeting (united). First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone WA 4-4548.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square) 9:30 a.m. and 11 a.m.; telephone TR 6-6888.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MINNESOTA

MINNEAPOLIS—Church Street, unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 5-0272.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

NEW YORK

ALBANY—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—Meetings for worship, First-days, 11 a.m. (Riverside, 3:30 p.m.) Telephone GRamercy 3-8018 about First-day schools, monthly meetings, suppers, etc. Manhattan: at 221 East 15th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m.

Brooklyn: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues.

Flushing: at 137-16 Northern Boulevard.

SCARSDALE—Worship, Sundays, 11 a.m., 133 Popnam Rd. Clerk, Frances Compter, 17 Hazleton Drive, White Plains, N. Y.

SYRACUSE—Meeting and First-day school at 11 a.m., each First-day at University College, 601 East Genesee Street.

OHIO

CINCINNATI—Meeting for worship, 10:30 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at TR 1-4984.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2895.

PENNSYLVANIA

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 11 a.m. Frankford, Unity and Waln Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

PROVIDENCE—At Providence Road, Media, 15 miles west of Philadelphia, Pa. First-day school, 9:45 a.m., meeting for worship, 11 a.m.

READING—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

WARRINGTON—Monthly Meeting at old Warrington Meeting House near Wells-ville, York County, Pa. Meeting for worship at 11 a.m., every First-day.

PUERTO RICO

SAN JUAN—Meeting, second and last Sunday, 11 a.m., Evangelical Seminary in Rio Piedras. Visitors may call 6-0560.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Esther McCandless, JA 5-5705.

NASHVILLE—Meeting for worship, 10:30 a.m., Sundays, 2020 Broadway. Call CY 8-3747.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., 407 W. 27th St. Clerk, John Barrow, GR 2-5522.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; EM 8-0295.

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; JACkson 8-6413.

UTAH

SALT LAKE CITY—Meeting for worship, Sundays, 11 a.m., 232 University Street.

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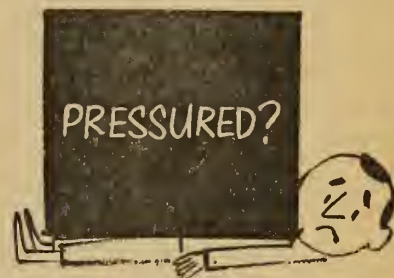
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FRIENDS JOURNAL

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Annual Report of the AFSC

ETERNAL God! Thy word is not finished; thy thought, the thought of the world, is not yet all revealed. It still creates, and will continue to create, for long ages beyond all human calculation. The ages that have run their course have revealed to us only a few fragments. Our mission is not ended.

—GUISEPPE MAZZINI

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FRIENDS JOURNAL

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Editorial Comments

The Cost of Preparing for War

THE never-ending demands of our military men for more funds and the support they are receiving from political leaders in both parties were again strongly voiced after the successful launching of the latest Russian satellite. From a mixture of fear, self-criticism, and surprise rose once more the same elemental demand for more money which mankind has heard at all times from military leaders. Money was again made to appear the solution for a problem which finances alone cannot remove. The memory of those mysterious submarines is already beginning to fade which so promptly used to turn up near our shores when our budgets were up for discussion. Saucers, which at one time stimulated the imagination of at least the civilians in the desired direction, now appear puny and can no longer compete with Russian rockets. Their superiority is, indeed, many-sided.

The military budget for 1958 claimed by far the largest part of the national tax income. There is little chance that it will be lower in next year's appropriations when, as the President recently declared, a single rocket firing costs around \$35 million dollars. Our support for the U.N. programs last year amounted to only one-tenth of one per cent of the entire budget, an unbelievably small share of our expenses when compared with the cost of our armed forces. Is money a symbol of our moral effort? Are we still surprised when other nations think of our attitude toward war or peace in terms of such financial statistics? We ourselves evaluate the repeated Russian affirmation of peace in the light of Russia's military effort, and we shall be judged in a like manner by the rest of the world.

Conscription

Our present military draft laws will expire on June 30, 1959. Their extension is likely to be pressed by our military minds with the same arguments that demand more funds for rocket experiments. Yet the Russian success in the field of intercontinental missiles and rockets should serve as a potent argument in favor of an all-out peace effort by both nations. Even our own achievements, secondary as they now prove to be, are sufficient to frighten anyone's imagination with their potentially de-

structive power—if fear is what we are hoping to arouse. It is evident that large military forces would be obsolete in an intercontinental war, and that a small, highly trained body of technicians can do whatever a future armed conflict will require.

Conscription is furthermore highly unpopular. An overwhelming number of draftees leave the service at the end of their two-year term. John M. Swomley, Jr., writes in *The Christian Century* (January 7, 1959) that "well over sixty per cent of draft-age men are not drafted," because almost half of the men prove physically or mentally unfit, and large numbers are deferred because of their being married or in college training. The distribution of national duties in serving is unequal. The figures quoted in John Swomley's article as to casualties in the last war are most disquieting indications of the fact that higher middle-class men and whites fare considerably better in matters of being drafted than colored people or whites of lower income brackets.

The Churches and Conscription

Friends are not alone in opposing conscription. The American Baptist Convention of June, 1958, stated that permanent Universal Military Training "constitutes a serious danger to democracy and a detriment to the well-being of youth. . . ." The Disciples of Christ voiced their opposition last October and stressed the uselessness of large armed forces, saying also that "conscription is wrong in principle in a democratic society." The Methodist Board of World Peace demanded in 1958 universal abolition of peacetime conscription by or through the U.N. The Methodist Council of Bishops also favored the expiration of the present draft law. And the Fifth World Order Study Conference of International Affairs of the National Council of Churches, held at Cleveland, Ohio, renewed its plea for the abolition of Universal Military Training. Even the General Assembly of the United Presbyterian Church in the U.S.A., generally not considered a pacifist body, recommended to the members of its churches that they study this question, and reaffirmed "the historic position of our Church in opposition to peacetime conscription and Universal Military Training." Indications are that church opposition to conscription is steadily growing.

Concerning Worship and Ministry—Part I

IN asking me to present some considerations revolving around ministry and worship you have in mind, I presume, the vocal ministry of meetings for worship on First-day mornings and at other appointed times, as distinguished from "ministry of service" or "ministry of counsel," and it is to this subject that I shall address myself.

At the outset, I should like to emphasize the importance of three aspects of our problem. First, the meeting for worship itself. The meeting for worship is the only permanent source of significant spiritual power in the Society of Friends. Without it the Society would soon disintegrate into nothing but a memory or, at best, a philanthropic agency. In saying this I do not disparage the great values of the First-day schools, the forums, the American Friends Service Committee, and numerous other enterprises which engage the attention of dedicated committees and which have attracted many non-Friends into our circle as members or attenders; but let us not mistake the results for the cause. A Meeting which is prospering on the enrollment of the First-day school while the time allotted to the meeting for worship is cut back, or a Meeting of which the parking space is full during the forum hour but empties out for the meeting hour,—such a Meeting may be temporarily run on tradition, enthusiasm, efficient organization, or some other element, but as regards spiritual creativity, in essence its number is up.

Second, the importance of ministry. No Meeting which permanently lacks a vocal ministry can endure. It will neither attract new adherents nor retain its birthright membership. An occasional completely silent meeting cannot merely be survived but is indeed actually welcome; however, a fundamental dearth of ministry betokens a spiritually dead Meeting in which life cannot persist indefinitely.

Third, a consistent ministry. By this I mean a small core of especially gifted or especially dedicated ministers who are sensitive to the spiritual life of the Meeting and can be counted upon to say the right thing when it is needed. In this connection one thinks of the difference between the two Philadelphia Quaker traditions which have recently merged: one of them has regarded this group as a rotating committee like any other of the Monthly Meeting committees, while the other has set aside the Ministers and Elders as a group whose gifts and responsibilities were recognized and recorded on a permanent basis. It is with the latter tradition that I am more familiar and which, I must confess, seems to me to provide the technique whereby those recognized as having gifts of ministry may best be led to regard them with deep seriousness and to cultivate them over a long period. For

some, however, there is an admittedly exclusive atmosphere implicit in the Arch Street tradition, and I see many merits in the present general practice of the Yearly Meeting provided that appointees to Monthly Meetings on Worship and Ministry accept their responsibilities as a serious call to a deeper spiritual life, which may or may not result in vocal expression, and not merely as another routine committee assignment.

We have, then, taken as axioms that the meeting for worship is the most important exercise of the Monthly Meeting, and that the ministry is a very important aspect of the meeting for worship, and that a small consistent group of sensitive Friends is the backbone of the ministry.

What is the relationship of the divine to the human in ministry? Theoretically and traditionally Friends' ministry is inspired from above: "the Spirit moves one to speak." Certainly many people are strongly moved to minister before doing so, and the mere fact that they may speak regularly and frequently should not lead us to question the genuine quality of the call on each occasion. There is, however, equally certainly a human element in the ministry as well, and a good deal of what will be said presupposes that man has a certain degree of free will in responding to the Spirit or in not doing so, and of choice in the techniques which he uses.

What do modern Philadelphia Friends want from a meeting for worship? By and large we want a spiritually exalting experience,—guidance, inspiration, and a recharging of our spiritual batteries. If the weekly period of worship can produce these things, it is fulfilling at least its minimum purpose. If it substitutes other aims, it is falling short of its purpose, if not denying it altogether. Philadelphia Friends seem not to want secularized lectures, news digests, or what one Friend felicitously calls "self-centered messages and Quaker sales talks." At least they do not want them in their meetings for worship. Matters of contemporary current interest and exhortations to programs of action find a logical and reasonable haven in forums and in the deliberations of committees, but they do not belong in the tradition of spiritual ministry. This, of course, does not mean that all thought of problems of international peace, racial tension, and the like should be banished from our ministry. These difficult questions have their moral aspects, and we should not be afraid to meet the moral issues of our time. Concrete and specific contemporary material, however, should be kept in its proper background, and not allowed to monopolize the foreground.

Regrettably, there is some of the latter tendency in our ministry, as is readily noted by any group of critical

Quaker teen-agers. A practical rule of thumb for keeping the ministry universal, suggestive, and spiritual rather than allowing it to become specific, controversial, and secular is to omit names or other precise identification of persons, places, and institutions from our messages. Far from catching the hearer's attention, precision of identification actually diverts it from broad universality to narrow particularity and its attendant distractions of thought. And, of course, a ministry can hardly maintain dignity and seriousness of purpose when marred by the introduction of such slang, witticisms, colloquialisms, and folksiness as are sometimes introduced with intent to produce an atmosphere of intimacy, but which in fact are merely trivial.

Or one occasionally hears a Friend refute some point of view which has just been expressed. Fortunately, the practice is rare, for the atmosphere resulting in the meeting is deplorable. If a message is not acceptable, there is a procedure for dealing with its author, if such an exercise is necessary, and it is better that this should be done in private and after deliberation rather than on the spontaneous reaction of some individual.

A recent statement of the ideal Philadelphia meeting for worship, which one Friend has described as "the most beautifully expressed that I have seen," appears in the *FRIENDS JOURNAL* dated November 1. In its words "believing that the Spirit will descend on us," "out of inward refreshment will come light," "come to worship in the fulness of love" I discern no yearning for a review of the past week's political developments, but rather a feeling after spiritual power to meet the coming week's opportunities and demands.

What we want, then, is a ministry of spiritually inspired power, not a ministry of secularized creaturely activity. What is the formula for attaining it? At this point we might pause to review some of the changes which have taken place in Philadelphia Quakerism during the last 50-odd years and their influence upon the ministry. No one would deny that during this period there has been a very marked trend away from quietism and isolation toward an identification of ourselves with the non-Quaker world around us.

This manifests itself in many outward ways such as general abandonment of plain language and plain dress, but these are merely outward and visible signs of an in-

ward and spiritual secularization of which perhaps a typical specimen for our purposes has been a frequent substitution of *The New York Times* for the Scriptures as pre-meeting literature on First-day mornings and a substitution of the Book of the Month for Whittier during the rest of the week. In saying this I do not mean to imply that Quaker reading habits are third-rate; on the contrary, they doubtless stand up rather well in comparison with those of other denominations. All I mean is that for our purposes, which are those of ministry and worship, the good is the enemy of the best,—especially when the good has pretty thoroughly ousted that best from any cultivation at all. In the second place and more specifically, we have eliminated memory work of the Scriptures or anything else from our religious and secular educational patterns, with the result that few people under sixty can quote the Bible or literary classics with any freedom or accuracy. (Yet I have not seen any incapacity or reluctance in young people to commit long passages to memory, and to declaim them effectively, too, when laboring on behalf of the school play!) Third, our social contacts are no longer Meeting-centered. Our reading and our conversation and our activities are thus pretty thoroughly divorced from the sources which provide a spiritually inspired ministry, and have been dissipated into other fields; our sermons are now often limited to reflections prompted by some incident "as I was walking down Chestnut Street last Thursday," or by the latest thought-provoking book or article which we have read.

All this is in violent contrast to the ministry which some of us can remember, outwardly a hodge-podge of biblical quotations or semibiblical tags strung together without beginning, end, logic, or rational message, the whole thing delivered in a singsong chant which ostensibly betokened heavenly inspiration. Elizabeth Vining quotes the classical apologia for this type of ministry when Rufus Jones, aged 23, was "elderred" at Birmingham, England, by a Friend who said: "I was grieved at what thou said in Meeting. Thou said that since sitting in the Meeting thou hadst been thinking. Thou shouldst not have been thinking." Nothing can be more anti-intellectual than this famous story, and we should not care to return to the mentality which it represents even if we could. Yet we must give credit to the exponents of

ALL known existence points beyond itself. To realize that it points beyond itself to God is to assert that the mystery of life does not dissolve life into meaninglessness. Faith in God is faith in some ultimate unity of life, in some final comprehensive purpose which holds all the various, and frequently contradictory, realms of coherence and meaning together. A genuine faith does not mark this mysterious source and end of existence as merely an X, or as an unknown quantity. The Christian faith, at least, is a faith in revelation. It believes that God has made Himself known.—REINHOLD NIEBUHR

this "inspired" ministry for a deep and single-minded devotion to the spiritual life out of which it came, and for a corresponding freedom from secularized creaturely activity; our problem is to recapture some of that openness of Spirit without sacrifice of the intellectual gains which have been made by more recent Quakerism.

HOWARD COMFORT

Ithaca's International Friendship Center

A VISIT to the International Friendship Center at Ithaca, New York, is a very challenging experience. For many years Marta and Trevor Teele have worked with different groups interested in promoting world peace. They decided that a Center where the various programs could be brought together and coordinated was greatly needed. To meet this need they had the basement of their house at 306 North Aurora Street remodeled so as to provide the best possible facilities for each group who might use it. Marta Teele stated that "the Center is the substance of a family dream, shared by both parents and children, that the interracial, interfaith, and intercultural friendliness which we shared might become a community concern."

As the group entered the Center, we were impressed by the comfortable atmosphere. An exhibit of Art for World Friendship covered much of the wall. These exhibits are painted by children around the world and exchanged through the Women's International League for Peace and Freedom. The Ithaca schools borrow exhibits from the Center to encourage Ithaca children to participate in this friendly project.

Bookcases were filled with books for children. The library is known as the Jane Addams Book Award Collection. To receive the Jane Addams Book Award, a book must have literary merit; it must also present ideals of peace and freedom. The library is used for resource material by teachers as well as children studying the unit on "Brotherhood" in citizenship education in the public schools. The students in a seminar on "Problems of Minority Groups" in Ithaca College also used the library. Sixty-five books were selected for an exhibit in the city's Junior High School. These books certainly help parents and teachers, as well as children, to build cooperative attitudes and world-mindedness.

We just missed a group of children who were making puppets, preparing for a new show. We saw the puppets for *The Goolibah Tree*, as well as the stage, props, etc. Performances are given at the public library as well as at the Center.

A story hour is conducted regularly by students from Cornell University who are taking a course in literature for children. Sometimes films are shown; the Ithaca Par-

ent Teachers Association and the Ithaca Theater cooperated with the Center to show the UNICEF film "Assignment Children." Ithaca children collected over five hundred dollars in the UNICEF Trick or Treats project.

The large blue bags of clothing collected for the American Friends Service Committee were in one room. The Center's Clothing Committee, made up of women from the Women's International League for Peace and Freedom and the Ithaca Friends Meeting, processed and shipped a hundred cartons of clothing which the students at Cornell had collected.

There are many students from other lands attending Cornell. The Center assists the Cornell Campus Club in serving as a clearing house for hospitality to these students. Twice a week American language classes are held for the wives; two teachers are provided by the Ithaca Board of Education, and three volunteers assist when needed.

It was not possible for us to remain to hear about the Larger Friendship Program, nor about the parties which are held around the samovar, with pastries contributed by the international guests, loojis, kolatches, rice cakes, etc.

As we were leaving, we noted the display of the primus stoves for Egypt, wheelbarrows for Greece, lists of names for pen friends, good projects for children and adults. There were exhibits of posters telling the United Nations story, and materials which the Center uses to present the United Nations to the community. Alice Angell, who also visited the Center, said what all visitors must feel, "My, I wish we could start such a Center in my town."

The maintenance expense is shared by the different groups who use the Center. All of the help is voluntary. Marta Teele is a member of Ithaca Monthly Meeting. For a complete program or for particular information, Friends may write her at International Friendship Center, 306 North Aurora Street, Ithaca, New York.

GLADYS M. BRADLEY

Gale Force Iona

By SARA DEFORD

Do you not hear the wind—

Scouring the Abbey tower, prying at rocks
Of rose-red granite, with sharp fingers thinned
By cold, salt water on the Toran rocks?

Do you not hear the sea—

Her white race horses streaming through the Sound,
White hoofbeats striking spray and coursing free
Beyond the Outer Isles, where thought is drowned

In contemplation. Seas

Beyond all seas, and winds beyond all space,
Outblowing storms, to circle Hebrides,
More blue, more blessed, than this isle of grace.

Letter from Japan

TO one who has returned to Japan this year after four years' absence, the changes are striking. Most obvious is the evidence of material recovery. The Japanese people have been working hard in the years since World War II, and though it required almost a decade to repair the damage of war, the last three or four years have seen a substantial forging ahead of the prewar level, with many tangible results: schools, public buildings, improved roads, apartment houses, and the certain-to-be-world-famous Tokyo Tower, which rises gracefully and majestically to a height of over 1,000 feet. Japanese young married couples, who a few years ago had little to look forward to beyond bare survival, now are beginning to see that, with careful saving, their household may have a washing and a sewing machine and even a motor scooter, if not eventually an automobile.

These material achievements seem to have had a good psychological effect. Gone is the air of hopelessness that characterized much of the first postwar decade, and though one may feel some concern that the worth of material things is being overestimated, there can be little doubt that the present climate is much healthier than the prewar climate of sacrifice and spiritualism for the false gods of nationalism and war. Thinking Japanese are fully aware that the militaristic adventures of the 1930's and 40's robbed them of the chance to achieve a decent standard of living in that era, and they are determined that such a thing shall not happen again, though, like other peoples, they are not quite sure how to prevent it.

Friends and their friends can, and, hopefully, are doing much to bring the widespread advocacy of peace down to basic attitudes and actions which make it possible. For example, one of the AFSC-sponsored seminars, held last summer under the direction of Joe Whitney, developed quite clearly the fact that there may be a wide difference between advocating vaguely a *concept* of peace and being willing to do something actually to lessen the tensions that lead to war. And it is heartening to see former work campers and seminar participants taking up the spirit of service so beautifully demonstrated by the Herbert Nicholsons, the Howard Taylors, Paul Sekiya, Esther Rhoads, and others, to go beyond the traditional walled-in enclosures that represent the self-contained family unit in Japan and inquire into the problems of depressed peoples, Korean immigrants, outcasts, and flood sufferers in their communities. These may be, of course, only ripples in the larger currents of public affairs, but they help to stimulate those larger currents to move in a good direction.

As for larger currents, in the political arena there has been much tumult and shouting, which probably in itself is good, for it underscores the fact that people are not

afraid to express themselves in Japan. They are not cowed by system or nation or officialdom or even, as much as formerly, by poverty. In the coffee houses of the nation, which have sprung up in every major city and many small towns, anything, from the U.S. security treaty to the Crown Prince's forthcoming marriage, is fair game for critical discussion. This fall the principal political arguing has developed around the related issues of the Teachers' Rating System and Police Duties Bill. These became the subject of bitter controversy between the two principal parties in the Diet, the Conservative (Liberal-Democratic) government party and the Socialist opposition.

The Teachers' Rating dispute developed first, and, in fact, has been brewing for over a year as the Minister of Education, backed by Prime Minister Kishi, began to insist on the application of a government employee's rating system to teachers. Officially, this was to help principals determine the competence of teachers under them, but many intellectuals felt that it was a move to subject them to ideological control. Some Conservatives said as much, arguing that teachers were teaching socialist ethics and must be curbed. The ideological argument was sharpened when the Ministry of Education set up a series of "ethics-orientation courses" for teachers, along with the reopening of schools in September after the summer holiday. The Japan Teachers' Union, which according to Conservatives is leftist-dominated, took a vigorous stand against teachers' rating and government-ethics courses, led protest strikes and demonstrations, and, rather amusingly, set up counter ethics courses for its members. There was scuffling with police at some of the demonstrations, and some teachers and students, including Mr. Takeshi Kobayashi, head of the teachers' union, were detained for brief periods by the police. Some teachers were fired.

Though the Socialist party and labor groups supported the teachers' union, public sentiment gradually turned against it as parents groups, angered that school children were having too many unscheduled half holidays and fearful of violence involving the children, entered the argument against the Teachers' Union. Then the Conservatives, perhaps made overconfident by this trend, surprised the opposition and the public by introducing a Police Duties Revision Bill into the Diet. This was designed to give the police the power to make preventive arrests to nip possible "disturbances of the public order" in the bud. Labor groups and the Teachers' Union concluded that it was aimed at them, and they promised to fight back with a general strike, if necessary. This did not prove necessary, however, for public sentiment now turned against the Conservatives, with newspapers, intellectual groups, and religious organizations opposing the bill on

the grounds that its passage might endanger civil and religious liberty. After a bitter argument in the Diet, during which the Socialists walked out *en masse*, Prime Minister Kishi agreed to withdraw the bill so that normal Diet proceedings could be resumed. Various behind-the-scenes compromises were made to effect this, and these in turn have had side effects. One result has been to weaken the position of Prime Minister Kishi in his own party, for some dissident Conservatives, claiming that he mismanaged the whole affair, are seeking to oust him from party leadership. Also a group of left-wing Socialists, claiming that their party chairman, Mosaburo Suzuki, compromised excessively, are threatening to break away. But the

public seems in general to be relieved that a compromise was accomplished.

The dispute, however, is by no means settled, as evidenced by recent outbreaks of violence in Kochi prefecture, where the Teachers' Union and local officials are locked in bitter controversy over the rating system. Mr. Kobayashi of the Union went there to direct the teachers' opposition and was severely beaten up by angry parents who stormed the meeting place. There seems now to be a general revulsion against violence, and, hopefully, the good cheer of the New Year's holiday, to be followed by the romantic springtime marriage of the Crown Prince to the charming Miss Shoda, will soften tempers.

December 27, 1958

HILARY CONROY

McCrackin in Cincinnati

AS many throughout the nation and the world have read, Rev. Maurice McCrackin, Presbyterian minister of Cincinnati, Ohio, is in federal prison for not answering the summons of the Internal Revenue Department. During the past ten years Rev. McCrackin has refused to pay income tax for war purposes.

This case has been a controversial issue, even among pacifists, some of whom do not support him because of his refusal to comply with the law and the court. At the same time, court episodes and religious services in Rev. McCrackin's integrated church, events which have been happening right before our eyes in Cincinnati, have had a tremendous impact upon members of our Meeting who knew Maurice McCrackin well. Visiting Friends and pacifists, like ourselves, have found this a time of reconfirming our principles, of setting our beliefs and our lives more at one, of finding in participating in this dramatic witness a deep fellowship with one another.

Maurice McCrackin has taken an extreme position of noncooperation with the Internal Revenue Department. He would not answer the summons, nor walk to the courtroom, nor stand in court. While stating clearly that this noncooperation was not noncooperation with other courts or with other laws, he considered this particular court an instrument of the Internal Revenue Department, whose action was evil because it collected taxes for war purposes. He passed three and a half weeks in the Hamilton County jail because of this noncooperation. He maintained a fast during the first 22 days of his jail stay as he prayed that the government stop its dependence on war.

Maurice McCrackin is a saintly person, 53 years of age, with a long history of courageous pioneer work for integration in Cincinnati. His church, the West Cincin-

nati St. Barnabas Presbyterian and Episcopal Church in the West End slum area, was integrated long before church people elsewhere in the city became conscious that it was not Christian to refuse to welcome certain other persons into a Christian house of worship. The Findlay Street Neighborhood House, a settlement house connected with the church, is well-known for its excellent youth program for youth of all races. Each year it co-sponsors a series of work camps with the American Friends Service Committee.

Maurice McCrackin has a sense of humor and a sense of sympathy. He is deeply loved and actively supported by his congregation. His belief and practice are in accord with that of Friends. He is a personal friend of many Quakers and works closely with Friends and Friends concerns. That statement might be more accurately turned around to say that Friends work closely with Maurice McCrackin and St. Barnabas Church, for the latter often take the lead.

The position Maurice McCrackin has recently taken has at last developed clearly in his conscience after ten years of nonpayment of taxes. During these years he answered summons and explained his convictions again and again. The government took his tax money without his knowledge from his bank account, his building and loan account, and his safe deposit box. The church refused to give money from his salary when the Internal Revenue Department attempted to take it.

The extreme stand he has taken has brought feeling sharply to a head, either for or against him. The Community Chest suspended Findlay Street Neighborhood House from its budget. The Presbytery disciplined Rev. McCrackin and threatened to release him from his posi-

tion. And during the trial the court questioned his mentality. Between the day when the newspaper headlines were "Rev. McCrackin Held for Mental Test" and a few days later, when three psychiatrists pronounced him sane and competent, Maurice McCrackin and his cause made some enemies. They also made some friends.

There has been a flood of letters to editors. Picketers carrying placards saying "We Respect Rev. McCrackin," "No Taxes for Bombs—McCrackin," etc., aroused many comments. Many still resent McCrackin as unfair, for "I have to pay my taxes." Some have called him an exhibitionist because he had to be carried into court. Some have brought up the Bible quotation, "Render unto Caesar the things that are Caesar's. . . ." And some have understood and have tried to support and explain his position.

The congregation of the church, largely Negro, continues to testify to the philosophy that the laws of Christ and conscience supersede man-made laws. It is an advanced philosophy which they understand and try to practice with an intelligence which has developed out of years of loving fellowship. The reference in their liturgy to "the Beloved Community," the Church, seems particularly fitting for this church.

The court trials have pointed up the great discrepancy between interpretations of Christianity. It is a court where the judge is judged by a greater law. There is even tangible evidence of that law in the person of the defendant himself and in his friends attending the trial, whose consciences are pitted, as it were, against the patriotic duty of the judge. What a trial this has been for the judge himself! After one of the hearings, as Rev. McCrackin was being wheeled from the courtroom, a spontaneous outburst of the song "Faith of Our Fathers" came from the crowd in the corridor of the Federal Building. After singing this song spontaneously on this occasion, it would not seem right to sing it ever again perfunctorily as part of programmed hymn singing.

Maurice McCrackin's own response to the events has been a feeling of rightness and freedom, even of excitement. He continued in excellent health despite his fast. From his jail cell he wrote letters to the newspapers against unfairness to Negroes in a section of Cincinnati.

Regarding his witness he says: "It should not be a matter of whether taking action on an issue will result in the breaking of a civil law. . . . Church history has been most meaningfully written when in order to pursue the Christian life Christians have necessarily had to go contrary to civil law. The early church was born in such a period. . . . Anyone who contends that civil law should never be disobeyed should remember that Adolf Hitler came to power in a legal fashion. His rise was made pos-

sible by, and became inevitable because of, the edicts and laws of the German state, which were blindly obeyed. When finally there was disobedience, it was too little and too late."

More than a year ago Maurice McCrackin was in the public eye because he had attended a conference on integration at Highlander Folk School, Tennessee, where pro-segregationists working for Georgia's Governor Griffin had attempted to attach the Communist label to the integration issue. McCrackin was accused of having associated with Communists. Another issue developed which was in a way similar to the issue of not standing up in court. Rev. McCrackin refused to answer the question, "Are you a Communist?" He felt that the question itself was evil; it contained hatred.

A certain pattern seems to emerge from these actions which are hard for the public to understand. McCrackin is a purist in his witness; he does not compromise. He relies on practicing his belief and not on words. He is consistent, one of the most truly consistent people we may ever meet. After his fast he would not eat in the jail dining room because it was segregated, unless he were allowed to eat with the Negroes. He is a purist; but yet he is not a fanatic.

A fanatic follows only one narrow path, is intolerant, rejects all others. McCrackin seeks always to maintain within himself the spirit of reconciliation toward everyone, to recognize good in everyone, to return hatred with love, knowing that the moment the spirit of love disappears from within, all is lost.

The sentence was finally passed by a jury trial. It was made clear that the trial was held merely to determine whether he was guilty of not answering a summons to come to the Internal Revenue Office to discuss his taxes. The sentence was six months in prison and \$250 fine. But with the sentence the judge issued a diatribe which even McCrackin's opponent described as "unwarranted and untruthful."

The judge said: ". . . the defendant's pious attitude, his conscience, will not let him stand and enter a plea or speak for himself—but that is more or less of a false face . . . he won't give for war purposes, but he does give to the Fellowship of Reconciliation and the Peacemakers, both of which are notorious pacifist organizations with overwhelming Soviet sympathies. So we find the defendant here associating with that crowd. . . . We didn't go into whether or not he is a card-carrying Communist."

The judge has been censured for his remarks by a group of nationally known religious leaders. There has been a wave of criticism of the judge through sermons and letters to editors.

When the sentence was passed, Rev. McCrackin was

given an opportunity to speak. Remaining seated, he replied, "It is my earnest prayer that the government stop its preparation for war and honor the consciences of those opposed to war."

Although the St. Barnabas congregation and many local ministers are strong in the same belief Rev. McCrackin holds, his own bishop and some of his colleagues do not sympathize with his stand. In a sermon after the trial, Rev. Morris Arnold of Christ Church Episcopal said: "A sincere man of strong principle had illegally and unwisely taken the law into his own hands and sought to witness to a belief that war is evil by refusing to pay income tax. This had gone on for some years, with the government rightly attaching his resources one way or another. . . . Then this man foolishly refused to comply with the government's request to stand up and testify as a true pacifist would have, but chose instead to make himself a martyr and . . . made the issue one between the law of a democracy and himself, whom he wrongly placed above the law. A true pacifist would have gone to court gladly, testified openly, and witnessed to his principles. This, whether we agree with it or not, would have been a possible Christian position. Personal, self-centered obstinacy is not of God."

Maurice McCrackin will pass the next six months in prison. But it is not likely, however alone he is in his belief, that his conscience will allow him to compromise. Meanwhile much thinking and searching of beliefs continues to take place in the minds of many people, including one church congregation, which is actively divided over the issue. Religious history is being made these days in Cincinnati.

VIRGIE BERNHARDT HORTENSTINE

About Our Authors

Howard Comfort's article "Concerning Worship and Ministry" will be concluded in a later issue. The paper contains the gist of a forum talk given last November at Radnor, Pa., Meeting. Howard Comfort is Professor of Latin at Haverford College, and is Clerk of the Philadelphia Yearly Meeting on Worship and Ministry.

Gladys M. Bradley, a member of Scarsdale Meeting, N. Y., is especially active in spreading interest in the United Nations and its projects. Since the inception of *News of the U.N.* in February, 1957, she has been an Editor of this publication, now published four times a year in these pages.

Hilary Conroy, our correspondent in Japan, is on a year's appointment with the American Friends Service Committee Student Seminar Program. He also represents in Japan the School Affiliation Program of the University of Pennsylvania.

Virgie Bernhardt Hortenstine is a member of East Cincinnati Meeting, Ohio.

Books

THE LIGHT WIND OVER. By E. MERRILL ROOT. The Golden Quill Press, Frankestown, N. H., 1958. 95 pages. \$3.00

That Quaker poets are and always have been rare is odd, in view of the large number of Quaker scientists and prose writers. Perhaps the small number of Quaker poets arises from the deep strain of practicality in Quakerism. Whatever the reason, it is true that we have, so far as is known, only one first-rate living Quaker poet today, Merrill Root, who has now provided us with a volume of poetry, much of which is of enduring quality.

Though the present volume of poems is not primarily devoted to religious verse, it involves much religious insight and some indebtedness to the late Thomas R. Kelly, who, during Kelly's Earlham days, was Merrill Root's most intimate friend. The chief evidence is the use, as the title of an entire section of the poems, of the now famous phrase "The Eternal Now." We are reminded that we were once called "Children of the Light," when we note that this Quaker poet's favorite sentence is "Let there be light."

That our poet's vision is not sentimentally devoted to mere sweetness and light is shown by several poems, including one on a possible invasion of the moon by creatures of earth. It is not a lovely thought to imagine the moon littered by "pop-bottles, ashes, cellophane," or even "Kleenex with raspberry lipstick stain." Man, with all his potentiality, seems wonderfully able to "shatter the poetry of God." But the ugliness that man brings ought not to blind us to the vast unnecessary beauty of creation.

If the test of good poetry is the joy of the reader, this volume passes the test. It is a shame that many readers, even some Friends, do not know Merrill Root except as a man engaged in controversial public questions. It is in his poetry that we see what is deepest in the man.

ELTON TRUEBLOOD

A MODERN DICTIONARY OF THE HOLY BIBLE. Compiled by HORACE CARROLL JENKINS. Locllyn Publishers, Gwynedd, Pa., 1958. 233 pages. \$4.75

The author of this dictionary, whose name and fame will be vividly recalled by many older Friends, began with a delightfully ingenious idea. He read aloud to a friend the entire King James version of the Bible, word for word, page by page. It must have taken years. The patient friend is unnamed.

Each time they came to a word or phrase which was not clear to either, they paused and looked it up together. Each time they jotted down a brief summary of whatever information they found. These summaries, alphabetically arranged, became the dictionary.

A serious Bible student, of course, would demand much more. He would find the word obscurities of the King James version all cleared up in the new American Standard Revised translation. He would find much more complete and authoritative definitions in any standard Bible dictionary, plus Webster. He would find far richer background material, plus maps, plus time charts, plus real scholarship, in the Dartmouth Bible.

But for many a casual Bible reader who is content to leaf over the pages of the King James, this could be a handy *vade mecum*. High on the list of Jenkins' authorities are Bruce Barton (*The Man Nobody Knows*), George Lamsa (*My Neighbor Jesus*), and Mary Baker Eddy (*Science and Health*).

The author says the first edition has been completely exhausted, and this new printing has given him a chance to correct all the errors of his proofreader. Not quite all. If and when a third edition is demanded, this reviewer has a dozen suggestions, including a bad misspelling in a hopelessly superficial section dealing with Jesus.

BERNARD CLAUSEN

Friends and Their Friends

More than a hundred Friends from 14 California Meetings gathered on December 20 and 21, 1958, at Lompoc, Calif., near the Vandenberg Air Force Base, to consider Friends testimonies in the present military and international situation. The meeting, authorized by the 1958 Pacific Yearly Meeting, concentrated on five queries and answers pertaining to the topic. The need for a prophetic witness and the consideration of how to serve God's call were considered the primary concerns in this crisis. Walter Raitt and Benjamin Seaver introduced the deliberations. A second conference will take place this month.

Washington representatives of several national Protestant bodies meet once every two weeks to explore ways of coordinating their efforts. Consulting in this manner are representatives from the Washington Office of the National Council of Churches, the United Presbyterian Church U.S.A., the National Lutheran Council, the Baptist Committee on Public Affairs, and the Friends Committee on National Legislation. These conferences result in some division of labor among these agencies in areas where their efforts tend to coincide. Recently the group joined in writing and editing the National Council of Churches *Memo* on coming issues in Congress. Last summer they prepared and distributed 45,000 copies of a voting record of Congressmen. Each year, together with other Protestant groups, they sponsor the Churchmen's Washington Seminar for 300 denominational attenders. This year the seminar will meet February 3 to 6. Friends interested in attending should immediately contact FCNL, 104 C Street, N.E., Washington 2, D. C.

Reeves Lippincott of Woodstown Meeting, N. J., was named "Four Square Boy" at the Salem County 4H Club's annual Achievement Night Program.

The resignation of Lewis M. Hoskins as Executive Secretary of the American Friends Service Committee was announced on January 9 at a meeting of the Board of Directors at the organization's headquarters, 20 South 12th Street, Philadelphia.

Dr. Henry J. Cadbury, Haverford, Pa., was re-elected Chairman. Vice Chairmen returned to their posts were Anna Brinton, Wallingford, Pa.; Harold Evans, Philadelphia; and William Eves, 3rd, Swarthmore, Pa. William A. Longshore, Philadelphia, was renamed Treasurer, and Clarence E. Pickett, Haverford, Executive Secretary Emeritus.

Lewis Hoskins, who has held the post of Executive Secretary since 1950, expressed his desire several months ago to re-enter the field of higher education. He will end his active service with the Committee on February 1.

Henry Cadbury, one of the founders of the Quaker organization, said the resignation was accepted with "profound regret but sympathy for his desire to return to the vocation he pursued before joining the Service Committee staff."

Colin W. Bell, Associate Executive Secretary since 1955, will serve as Acting Executive Secretary.

New members elected to the Service Committee Board of Directors were Elizabeth MacLeod Scattergood, Ardmore, Pa.; John W. Seybold, Swarthmore, Pa.; Claude C. Smith, Philadelphia; Andrew R. Towl, Lexington, Mass.; Gilbert F. White, Chicago; W. Howard Wiggins, Chevy Chase, Md.; Henry C. Beerits, Radnor, Pa.; and Mary Hoxie Jones, Bryn Mawr, Pa.

Named to new terms were Henry H. Perry, Nahant, Mass.; Henry Cadbury; Joseph W. Conard, Swarthmore; Elizabeth B. Emlen, Haverford; and William Eves, 3rd.

Frank S. Loescher, Philadelphia, and Richard R. Wood were appointed to the Board in October to fill vacancies.

Reginald Reynolds, well-known British Friend, lecturer, and author, died suddenly on December 16, 1958, while on a visit to Australia and New Zealand. He was 53 years of age. Highly individualistic in appearance, language, and ideas, and relentlessly critical of the evils of society (including those of our own Society), he stirred up the minds of Friends and others to action and self-criticism. In 1956 he visited Pendle Hill. To the series of Pendle Hill Pamphlets he contributed *John Woolman and the Twentieth Century*.

The current session of Congress will undoubtedly consider the future of the Selective Service System. On June 30, 1959, the government's authority to induct young man 18½ to 26 into the armed forces will expire, although certain Selective Service operations, such as registering and classifying young men, will continue. Also men who have received certain Selective Service deferments can be inducted until they have reached 35.

The law presently in effect was extended for four years in 1955 by a voice vote in the Senate and a vote of 344-4 in the House. Since then a number of voices, including that of Presidential candidate Adlai Stevenson, have been raised against continuing the draft.

Watercolors and tiles by Francis McCarthy and oils by Ed Connelly are currently on display at the Community Art Gallery of Friends Neighborhood Guild, 735 Fairmount Avenue, Philadelphia. Hours are daily, 11 to 4; Saturday and Sunday, 2 to 5; evenings by appointment. This exhibit will continue until February 14.

The biweekly *Jewish Newsletter*, New York City, from which our paper repeatedly has quoted, has invited William Hubben, Editor of FRIENDS JOURNAL, to join its Editorial Advisory Board. The other members of the Board are Roger Baldwin, Erich Fromm, Herman A. Gray, J. B. S. Hardman, Morris Lazaron, Dwight Macdonald, Louis Nelson, Judge Jacob Panken, David Riesman, and Norman Thomas.

Twenty-seven paintings of Quaker meeting houses by Helen MacIlwain Wolff are now on display at Wolff's Apple House, Sunny Brae Orchards, Lima, Pa. Hunting meeting houses is a fascinating hobby to Frank and Helen Wolff, members of Middletown Meeting, Pa., who find these landmarks of early American culture interesting from an artistic and architectural standpoint and greatly varied in their characteristic simplicity. The Wolffs have also found many covered bridges, old mills, historical homesteads, and ancient barns on their tours of discovery, and a goodly number of these Helen Wolff has recorded on canvas. The collection will be exhibited daily from 9 a.m. to 6:30 p.m. until February 22.

Wilmington College, Wilmington, Ohio, is dispatching its theater group on a tour, performing *Antigone* by Aeschylus in seven cities. The rather strenuous schedule of the cast will be as follows: January 29, Friends Boarding School, Barnesville, Ohio; January 30, afternoon, Abington Friends School, Jenkintown, Pa.; evening performance at Westtown School, Pa.; February 1, Germantown Friends School, Germantown, Pa.; February 2, afternoon, Friends Select School, Philadelphia, Pa.; evening performance at George School, Pa.

BIRTHS

COATES—On December 9, 1958, at Lancaster, Pa., to John and Virginia Coates, Oxford, Pa., their fifth daughter, JODY LYNN COATES. The father and paternal grandparents, H. Bennett and Edith P. Coates, are members of Eastland Meeting, Pa.

LACEY—On December 22, 1958, to Philip G. and Diane Elizabeth Lacey of Cincinnati, Ohio, a daughter, DAWN ELIZABETH LACEY. She is their second child and the granddaughter of Stanley H. and Florence Cocus Daniels of Ann Arbor, Mich.

MULLER—On January 14, to Richard R. and Diane Wanner Muller, members of Southampton Meeting, Pa., their first child, RICHARD ROGER MULLER, JR. The paternal grandparents, Werner E. and Margaretta R. Muller, are also members of Southampton Meeting.

VAN CLEAVE—On January 4, at Urbana, Illinois, to Alvin L. and Joan Lippincott Van Cleave, a son, DAVID LIPPINCOTT VAN CLEAVE. His mother and maternal grandparents, Albert H. and Marion W. Lippincott, are members of Moorestown, N. J., Monthly Meeting.

MARRIAGES

BAK-EVES—On December 27, 1958, at Chester, Pa., Meeting House and under the care of Newtown Monthly Meeting, Pa., MARY ELIZABETH EVES, daughter of William and Julia Eves of Swarthmore, Pa., and DONGKYU BAK, formerly of Seoul, Korea, a graduate student at the University of Pennsylvania. They are now living at 3418 Powelton Avenue, Philadelphia 4, Pa.

MICHENER-TAYLOR—On January 10, at the home of M. Courtland Michener, Chatham, Pa., and under the care of London Grove Monthly Meeting, Pa., of which they are members, ANNA E. TAYLOR and MAURICE H. MICHENER, both of Kennett Square, Pa.

DEATHS

COPPOCK—On December 28, 1958, WALTER J. COPPOCK of Moylan-Rose Valley, Pa., in his 70th year, a member of Media, Pa., Monthly Meeting. Surviving are his wife, Luella W.; two daughters, Ethel C. Woodbury of Media, Pa., and Esther C. James of Berkeley, Calif.; two sons, Harold W. of Tempe, Arizona, and Walter, Jr., of Portland, Oregon; fourteen grandchildren; and one brother, Robert E., of Lancaster, Pa. A daughter, Mabel C., preceded him in death on May 9, 1946. A memorial meeting was held at Media, Pa., on January 3.

HANKAMER—On December 10, 1958, PETER REINALD HANKAMER, in his 26th year. He was a member of Solebury, Pa., Meeting. Surviving are his mother, Edda Hankamer, and a brother, Ernest.

KIRK—On December 3, 1958, WILLIAM J. KIRK of Peach Bottom, Lancaster County, Pa., in his 76th year. He was an active member of Penn Hill Meeting, Pa., his entire life. Surviving are four daughters, Mrs. Nelson Bergey, Perkasio, Pa.; Mrs. James Boyer, Lancaster, Pa.; Mrs. Philip Webster, Cheyney, Pa., and Mrs. Clifford Holloway, Jr., Peach Bottom, Pa.; also a brother, a sister, and three grandchildren.

Palmer Watson

The following has been taken from the minutes of Jeanes Hospital, Philadelphia, as of December 19, 1958:

"In the death of Palmer Watson on December 1, 1958, Jeanes Hospital has suffered a loss whose magnitude leaves us without the means of expression.

"He joined our Board in 1944, and since that time his deep concern for and interest in the work and his wisdom, courage, and judgment were of inestimable value in guiding our thoughts and decisions.

"He was a real member of the Religious Society of Friends, who lived his faith day by day. Because of this he earned the respect and affection of everyone.

"He has not left us entirely. His spirit and work will be a continual source of inspiration and courage to all who knew him."

CLARICE RITTER, *Secretary*

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

JANUARY

25—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Lydia C. Cadbury, "The First Christian Martyr."

25—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Florence S. Kesson, "The Influence of Television in Modern American Homes."

28—Lecture at Kennett Meeting, West Sickles and North Union Streets, Kennett Square, Pa., 8 p.m.: Patrick Murphy Malin, "Free Religion and a Free Society."

30—First Annual Rufus Jones Lecture, offered by the Religious Education Committee of Friends General Conference: Ross Snyder, Associate Professor of Religious Education, Chicago University, "The Authentic Life—Its Theory and Practice." At the Race Street Meeting House, west of 15th Street, Philadelphia, 7:30 p.m.

31—Philadelphia Friends Social Union, Luncheon at the Rose Garden, Bellevue-Stratford, Philadelphia, 12:30 p.m. Harold E. Stassen will speak on "A New American Foreign Policy." For reservations, write Herbert D. Way, Treasurer, 164 South Main Street, Woodstown, N. J.

31—Chester Quarterly Meeting at Swarthmore, Pa., 10 a.m. Morning, worship, business agenda of the First Quarter, including the annual report to Yearly Meeting. Lunch served, 12:30 p.m. Afternoon, business; Margaret Jones of Moorestown, N. J., Meeting, recently returned from Europe, where she served on the AFSC Material Aids Program, "Germany Today."

31 to February 1—Midwinter Conference sponsored by the Philadelphia Young Friends Movement, at Haddonfield, N. J., Meeting House, Lake Street and Friends Avenue. Speakers, Holland Hunter, Wilbert Braxton, Joseph Stokes, Robert Osborn, Roy McCorkel, Allyn and Adele Rickett, and Dan Wilson. The conference will close with an examination of the implications of the Christian Revolution. Any young Friend who is at least 15 years old is welcome to attend; for information write the Young Friends Movement, 1515 Cherry Street, Philadelphia 2, Pa.

FEBRUARY

1—Central Philadelphia Meeting, Race Street west of 15th,

Conference Class, 11:40 a.m.: Mary W. Cuthbertson, "The Meaning of Christian Vocation."

1—Frankford Forum, Unity and Waln Streets, Philadelphia, 3 p.m.: Allyn and Adele Rickett, who were resident in China from 1948 until 1955, "A First-hand Report on China."

1—Open house, 3 to 6 p.m., in the Cafeteria of the Meeting House, 221 East 15th Street, New York City. About 3:45 p.m., Henry Clay Werner, "Eighteen Months in Haiti." He was in Haiti on a scholarship from the U.S. government. He will display a number of his own paintings of the country.

1—Purchase Quarterly Meeting in the Purchase, N. Y., Meeting House. At 9:45 a.m., Bible study ("The Concern Peculiar"; leader, Mary N. Reeves); 10:30 a.m., worship, and Junior Quarterly Meeting ("United Nations' Neighborliness," with Helen Page as leader; High School Friends will meet with Sheldon Weeks); 11:30, business; 12:30 p.m., basket lunch (beverage and dessert served); 1:30 p.m., Elton Atwater, "Faith in the United Nations"; 2:30, completion of business.

5—76th Annual Meeting of the Indian Rights Association, at the First Unitarian Church, 2125 Chestnut Street, Philadelphia, 7:45 p.m.: the Honorable Roger C. Ernst, Assistant Secretary of the Department of the Interior, "A Policy to Meet Indian Needs Today." All welcome.

6, 7, 8—Midwinter Conference of Green Pastures Quarterly Meeting, Kalamazoo, Mich. On Saturday, at 10:45 a.m. and 7:45 p.m., Douglas Steere will speak at the First Baptist Church. For full program write to Friends Meeting House, 508 Denner Street, Kalamazoo, Mich.

7—Concord Quarterly Meeting at Birmingham Meeting, Pa. (Chestnut Street, West Chester).

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East Fifth Street; Tucson 2-3262.

ARKANSAS

LITTLE ROCK—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-9248.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36 St.; RE 2-5459.

PALO ALTO—Meeting for worship, Sunday, 11 a.m., 957 Colorado Ave.; DA 5-1369.

PASADENA—528 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

CONNECTICUT

HARTFORD—Meeting, 11 a.m., 144 South Quaker Lane, West Hartford.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting, 3 p.m., 1st and 3rd First-days, 145 First Avenue. Information, Sara Belle George, CL 2-2333.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 10 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk: TU 8-6629.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S. E.

ILLINOIS

CHICAGO—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7 p.m., every first Friday. Telephone BUTterfield 8-3066.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA,

11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

FORT WAYNE—Meeting for worship, First-day, 9:30 a.m., Y.W.C.A., 325 W. Wayne. Call Beatrice Wehmeyer, E-1372.

IOWA

DES MOINES—South entrance, 2920 30th Street; worship, 10 a.m., classes, 11 a.m.

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

MARYLAND

ADELPHI—Near Washington, D. C., & U. of Md. Clerk, R. L. Broadbent, JU 9-9447.

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone WA 4-4548.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square) 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MICHIGAN

DETROIT—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. TEexas 4-9138 evenings.

MINNESOTA

MINNEAPOLIS—Church Street, unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 5-0272.

MISSOURI

KANSAS CITY—Penn Valley Meeting, unprogrammed, 10:30 a.m. and 7:30 p.m., each Sunday, 306 West 39th Street. For information call HI 4-0888 or CL 2-6958.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone TA 2-0579.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

NEW MEXICO

SANTA FE—Meeting, Sundays, 11 a.m., Galeria Mexico, 551 Canyon Road, Santa Fe. Sylvia Loomis, Clerk.

NEW YORK

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0232.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—Meetings for worship, First-

WANTED

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days, 11 a.m. (Riverside, 3:30 p.m.) Telephone GRamercy 3-8018 about First-day schools, monthly meetings, suppers, etc. **Manhattan:** at 221 East 15th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m. **Brooklyn:** at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues. **Flushing:** at 137-16 Northern Boulevard.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

OHIO

CINCINNATI—Meeting for worship, 10:30 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at TR 1-4984.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

PENNSYLVANIA

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. **Byberry**, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. **Central Philadelphia**, Race St. west of 15th. **Chestnut Hill**, 100 East Mermaid Lane. **Coulter Street** and Germantown Avenue. **Fair Hill**, Germantown & Cambria, 11:15 a.m. **Fourth & Arch Sts.**, First- and Fifth-days. **Frankford**, Penn & Orthodox Sts., 11 a.m. **Frankford**, Unity and Wain Streets, 11 a.m. **Green St.**, 45 W. School House Ln., 11 a.m. **Powelton**, 36th and Pearl Streets, 11 a.m.

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. *by Charles A. Wells*

Australia General Meeting

. *by Eric B. Pollard*

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. *by Raymond P. Arvio*

Letters to the Editor

I BELIEVE in the beloved community and the spirit that makes it beloved, and in the communion of all who are, in will and in deed, its members. I see no such community as yet, but none the less my rule of life is: Act so as to hasten its coming.

—JOSIAH ROYCE

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Needed: A Friends Student Movement

THE Religious Society of Friends is probably the last group to acknowledge student work as a part of its collective church life. It has not done so yet; nor does it look as if it will happen soon.

What concerns me here is not the work of the American Friends Service Committee through its wandering itinerants, the college secretaries, who recruit for service opportunities, who interpret the peace testimony, who often need to interpret the Society to interested classes, groups, and individuals. One cannot help being impressed by the efforts of some local Meetings to do a job with students attending a nearby college. The Young Friends Movements usually work at the below-college level. The Young Friends Committee of North America is a natural agency to do the kind of job that needs to be done, but it is rather an informal association of Young Friends (and this is good) than an effective working unit of the Society.

The American Friends Service Committee is often mistakenly asked to do a job which belongs to the Society. I hope it continues to resist this call. And this job is the binding together of those individuals and small groups on campuses throughout the country who call themselves Friends. There is no medium of communication; there is no strength or support for the isolated individuals (and there are many); there is no sharing of group experiences; there is no one or group to whom a seeker may turn, saying, "I want to be a part of you while I am a student."

This vital function is a necessity for the Society of Friends. Perhaps it ought to start at a Yearly Meeting level; perhaps Friends General Conference or the Five Years Meeting should take it up; the American Section, Friends World Committee, might evaluate the need. Five thousand dollars spent for an office can spare the Society the continual loss of present and potential Young Friends it is now experiencing because it is not doing the work which must be done. Or is there a volunteer group somewhere who can take up this need for leadership at the student level?

The Society prides itself on its lack of organization. It is actually highly organized, operating effectively through fairly simple devices. What is needed at the student level is not a vast apparatus, but a plain expression of organization like a Friends Student Movement, with a concern, a borrowed office, an old mimeographing machine, and a couple of "bucks" in the bank.

RAYMOND P. ARVIO

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FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

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Editorial Comments

A Modern Quaker Eccentric

ON December 16, 1958, our English Friend Reginald Reynolds, 53, died suddenly while visiting Australia. The last time we saw him in the United States he was, as usual, engaged in urgent business in the service of human dignity; this time it was integration in the South. He always gave the appearance of a busy itinerant, and his letters from India, Japan, Egypt, or our own South reflected the multitude of concerns with which our generation is burdened. Our racial strife disturbed him as much as though a serious quarrel had broken out at his own doorstep. All his life it remained difficult for him to select and economize within the bewildering variety of concerns facing him.

Already as a young man he made the sedate type of English Friends raise their eyebrows in either criticism or amusement. In the first place, his appearance aroused disapproval. He dressed like an artist, remaining consciously informal to the point of negligence. His language could be torrential, and his provocative addresses usually lacked the calculated balance of those uninspired tape recordings to which our ears are nowadays trained. The lives of Gandhi and Woolman gave ultimate guidance to his thinking. He knew that the rigorous view is essential to sanctity. His speaking was permeated with a sense for realities, and he was the last one to be overnourished on metaphysics. Yet all his descriptions of reality were irradiated by profound insights into truth. Often his presence alone had something accusing about it, and he may not have practiced enough the relaxed view that is essential to sanity. Still, he did find the time to write some extracurricular books, one of them being a study on beards—of all things! Yes, Reginald Reynolds was a strange fellow.

Now and then such a Friend will appear in our midst who looks like a displaced person from another period of our brief history. We sense intuitively that his excitement is authentic; yet we do not feel comfortable about him. Somehow he disturbs the lovely insignificance of our suburban style, and we wish we could counsel him to calm down just a little bit. But that is precisely what he will not do; neither will he respond to any compliments, because he does not care to indulge in mutual admira-

tion. Although we may feel that God's finger may be upon him, we still hesitate to let him speak in our schools, fearing that he may confuse our young people, who so readily recognize in such visitors what they call "the real article." Still, God's approval may well reside in him. Truth remains unchanged, while we have greatly changed. Would a president of a Quaker college ever give George Fox a position if he came for an interview? Would, perhaps, the president of George Fox College in Oregon make an exception?

Reginald Reynolds' life suggests such wayward thoughts. He would hardly care to see them in print. Yet we want to express our gratitude for his virtues and foibles and for the courage to think and live as he considered right.

In Brief

More than 35 per cent of all Spanish Catholic emigrants give up their denominational membership, and in some countries of adoption the proportion reaches as high as 93 per cent, according to the Director of the Spanish Catholic Emigration Commission in Madrid.

The Jehovah's Witnesses last year distributed seventeen and a half million pieces of literature. They print 43 million copies of *The Watchtower* and thirty million of *Awake* annually. One printing place, their largest in the world, occupies a whole city block, and a new 13-story building is being completed across the street from it. In this place they have seven big presses, each of them capable of producing 500 periodicals every sixty seconds or 30,000 per hour. It is said that if all the books produced in this publishing house alone were to be stacked, in eight hours' time they would reach higher than the Empire State Building, the tallest building in the world. —*The Evangelical Friend*

More than 4,500,000 children and mothers received milk in 1957 through UNICEF-assisted programs in 69 countries, and an additional 1,800,000 received rations in five emergency relief programs. One hundred forty-two milk-processing plants were in operation with UNICEF-provided equipment, and work was progressing on an additional 31 plants for which Fund aid has been approved.

An Age of Frightened Faiths

The world is a bullied child,

...

Roared at and threatened

By drunken old war.

...

Where is the mother?

Call her, everybody!

Peace! Come home. (Sarah Cleghorn)

OUR whole world is frightened. We are being scared to death, literally. Dark men dread light men. Light men shudder at dark men. Jews fear Arabs. Arabs are appalled by Jews. India watches Pakistan's every move. Pakistan drills women sharpshooters at the border. Catholics distrust Protestants. Protestants distrust Catholics. Russia is afraid of America. America shudders at the threat of Russia. The White House suspects the dark plots of the Kremlin. The Kremlin suspects the White House, which the Russians now call "the tomb of the well-known soldier." On each side we see a faith which is frightened. And a faith is not supposed to be afraid. Faith is not belief in spite of evidence. Faith is courage in spite of circumstances.

All of us are tempted to tremble at the very thought of the bombs, the fallout, the cursed, malformed generations, the hemispheres laid waste from pole to pole, the millions killed in the first few seconds of conflict,—threats implicit in the menace that overhangs our daily lives.

Earnest men, indeed, are trying to frighten us all with this biggest fear. They say they want to counteract our fears of other peoples, which might ignite a war. But fear cannot cast out fears. Men are not frightened away from any battle so long as they fear one another enough to fight. Those who are trying to frighten us out of war are succeeding only in scaring us out of our wits. That way madness lies. The world seems close to panic this minute. Only the courage that grows out of love can cast out such fears.

A faith has never yet conquered by force of arms. A faith has never yet defended itself by force of arms. A faith survives and grows, surrounded by scorn and persecution, when it is simply, serenely, sincerely, and patiently lived, with quiet courage. So let me beckon you toward courage.

Study courage, I bid you.

Of us it may be said by those who look back, "Those people had the right idea, but they didn't seem to expect it to do anything. They lacked courage." Courage says, "Good morning, Lord!" Cowardice says, "Good Lord! morning?" To walk in prayer, continually asking and receiving power from God, and again to transform this power into new actions of courageous love, this is religion.

Study courage. Then study the courageous, I bid you.

Study Robert Louis Stevenson. Always ill, he took a month to write two chapters, a week to write a preface. When his right hand was disabled, he learned to write with his left. When he was forbidden to speak, he dictated whole chapters by a slow deaf-and-dumb alphabet. Toward the end he wrote:

If I have faltered more or less

In my great task of happiness,—

Lord, thy most poignant pleasure take

And stab my spirit stark awake.

Study the suffering courage of Stevenson.

Study Hideyo Noguchi. He was a little Japanese doctor working for the Rockefeller Foundation. After incredible toil he identified the spirochete of syphilis, devised a skin test, and discovered the cure. Then he turned to yellow fever, tracked down its parasite, made an effective vaccine to prevent it and a serum to cure it. But his tireless efforts had exhausted him, body and soul. Still experimenting, he himself died, unutterably weary, without complaint—of yellow fever. Study the self-emptying courage of Noguchi.

Study Marie Curie. She postponed her own education and worked as a governess while her sister Bronya used Marie's money for college in Paris. Years later, when Marie and her Pierre entered their laboratory one night for the first glimpse in the dark at the radium which they had discovered, she was overwhelmed at the beautiful color of its radiance, seen after unremitting toil and peril. As an old lady she was summoned to Pittsburgh to receive an American award, and found prepared as a gift a \$60,000 vial of radium. She straightened up, in her plain, little, green bombazine teacher's dress. "Is it mine?" she asked. "All yours." "Oh, thank you. I know a hospital in Belgium that needs it so." And she let the whole treasure slip away from her, without money and without price. Study the generous courage of Marie Curie.

Study Linda Landingham. She was six years old this spring. Her mother worked in the kitchen of the college where I taught. Their upstairs flat caught fire from an overheated stovepipe early one morning while both parents were away at work. Linda awoke, gasping with smoke. There was no time for choking or crying. There were three sisters, 5 years, 3 years, and 18 months, to waken one at a time, and to guide and carry, one by one, down the long stairway. When they were all safe, Linda stopped to call out strongly, "Mrs. Norris, the house is on fire!" She was six years old. She is about the color of Martin Luther King. Study the cool courage of Linda Landingham.

Study Dale Rice. He is a school superintendent. Years ago his only son was invited out for an auto ride by a young pal. The boy proved to be intoxicated, and Dale Rice's son was killed in the crash. The police arrested the drunken boy and prepared to prosecute. Said Dale Rice, "He did not mean to kill my boy. They were friends. Let me take him into my son's place in our home. Please release him on probation to me." All these years Dale Rice has treated him as an only son. Study the patient courage of Dale Rice.

Study Captain Oates. In 1911 Scott and his expedition traveled for months 1,296 miles to the South Pole, the longest sledge journey ever accomplished, through howling blizzards. There they discovered the records of Amundsen, proving that he had reached the pole first. Slowly they turned back, and fought the storm to return. Both feet of Captain Oates froze, and he could only stumble haltingly, delaying them all. One night, March 17, 1912, he crawled out of the battered shelter tent, saying, "I may be gone for some time." They never saw him again. Scott wrote, "Oates was a brave man."

A picket frozen on duty, a mother starved for
her brood,

Socrates drinking the hemlock, and Jesus on
the rood,

And millions who, humble and nameless, the
straight hard pathway trod,—

Some of us call it courage,—and others call
it God. (William Carruth)

So study courage. Study the courageous. Then take what courage you have out into the uttermost parts of the earth, now. Courage will grow as you go. Courage can be more contagious than cowardice.

Take courage with you, without apology, to the trouble-spots of the globe. You have taken milk to famished babies. You have given bowls of cereal to starving children. You have mended and delivered warm clothing to the shivering. You have provided vaccine and skill for the sick and dying. You were asking nothing. All you

knew was need. The great need now is courage. Your own courage will grow as you go.

You will, of course, be opposed as you go. There are some few people in every land who seem determined to stir up fears in order to protect their standing. In some lands they are very powerful. In the Kremlins and the Pentagons, and the Gestapos, and the F.B.I.'s of the world they defend themselves and their official positions, their vested interests. They try to make you frightened. Do not be afraid of them. You have a vested interest in peace and in courage.

Pick out the trouble-spots of the world, where fear and hatred are at their worst. There go, now, with your courage. The problem of finding the places of special need should not puzzle you. You found the thirstiest babies, the hungriest children, the coldest old women, the dying men. Find the places now where courage will do the most good. Move deliberately, but swiftly, into these places.

Take your courage to Moscow, to Washington; to the bomb sites in the desert, to Cape Canaveral, where the missiles are launched, to the Pacific atolls. Take your courage to the United Nations, to Montgomery, to Levittown. Take your courage to France, to Lebanon, to Algeria, to South America, where we have just left a trail of bitterness. Take your courage. It can be more contagious than cowardice, if it is promptly and rightly placed.

I know a man who plans from now on to live as a tenant, renting a room in the home of some Negro family where prejudice and hatred are menacing. I know a college professor who is resigning in order to spend the rest of his life teaching on the faculties of Negro colleges. Move into the trouble spots with all the courage you have.

I know 40 college students who have planned vacations that will take them traveling this summer in open-minded friendliness through Russia. I know a high school principal who has announced that next year his school will give courses in Russian. I know an expert in languages, who after years of teaching the classics is now preparing himself to speak, write, and teach Russian,

THE dead weight of the Society [of Friends] lags behind the inspired individual, as all societies do. We must not be discouraged by this. One message of John Woolman for today is just this, that the inspired individuals can ultimately pull the Society with them. Sometimes, when I have criticized Friends, people have said to me, "Then why do you remain a Quaker?" And I have a very simple answer. I say, "The Society which was good enough for John Woolman ought to be good enough for me." We are still (and this is my last word of criticism as far as the Society is concerned) in the position, I am afraid, of not being able fully to apply the truth for which we stand—in theory, at least. I have heard more fundamental wisdom uttered in meetings for worship than I have heard anywhere else. But even if one tenth of that wisdom were applied in the lives of Friends, not only the Society but the whole world might be very different today.—REGINALD REYNOLDS, John Woolman and the 20th Century (Pendle Hill Pamphlet)

wherever he finds an opening. Move into the trouble-spots of the world with all the courage you have.

Five hundred and ninety people died in panic at the Iroquois Theater fire in Chicago in 1903. A half-dozen courageous people could have stopped that panic. A half-dozen courageous people were there. But they failed to move promptly into the trouble-spots, where doors that opened inward could have been managed. Now by law all such doors open outward. But courage is still at a premium.

Two thousand people with courage, moving out quietly now into the focal trouble-spots of the world, might avert world panic. There are 2,000 people here. There are doors that open dangerously inward. You can manage them and help halt the panic. Then move

promptly and quietly, with all your courage, out into the trouble-spots of the world. Do not hide your courage under a bushel, not now. The world is being frightened to death for lack of courage. Let us, with Kermit Eby, believe that

If there is a chance for this generation,
it lies with those who will meet the absolute weapon
with an absolute ethic.

I suppose we dare not.

Yet I cannot help but wonder.

If we dared,—if we dared?—

We dare!

O brethren,

Let us pray.

BERNARD CLAUSEN

The Spiritual Conflict between Communism and the West

THE contest between the Communists and the West passes beyond the military and the economic into the cultural, educational, and, finally, into the spiritual aspects of life, for man's spirit determines the aims and the enduring qualities of his culture—and the society he builds. Our university campuses and scientific laboratories are now becoming keenly aware of this, for, after spending a century and more in breaking free from the limitations put on human thought by religious dogma, educators and scientists are now concerned over the encrustations of futility and cynicism created by secularism. They realize afresh that a religious faith is essential to the nature of society and to its survival. (See "Secularism and Religion" by Nathan M. Pusey, President of Harvard, in *The Christian Century*, October 8, 1958.)

The need for the recovery of moral values presses upon the consciousness of the Soviet leaders, though they label it differently. The waywardness of their youth and the increase in alcoholism, hooliganism, and the irresponsibility, self-seeking, and dishonesty among functionaries in Soviet industry and agriculture, "decadent capitalist tendencies"—these are the symptoms that plague them, as translations of Soviet periodicals frequently reveal. The problem, from the standpoint of the Kremlin's presidium, goes even deeper.

The coming attitudes and concepts of society are reflected in the creative arts; writers, poets, artists, and musicians are the harbingers of change. An incessant struggle between the Kremlin and the Soviet writers and artists has been going on since the death of Stalin. Russian cultural leaders who have had the courage and opportunity to speak out are the first to concede that Soviet art—outside of the traditional ballet and folk

dancing—has been mediocre and sterile. The arts have been suffocated under the deadening weight of the Communist party's insistence that all art portray life as depicted in Soviet propaganda.

In May, 1957, during a notable week-long gathering of leading Soviet writers, painters, and composers at a country resort outside Moscow, the ferment among the creative artists was freely discussed. They were especially stimulated by the courageous work of such writers as Dudintsev, whose novel *Not By Bread Alone* managed to get published, despite its criticism of Soviet society. Just prior to this gathering, the cultural publication *Literary Moscow* had also dared to demand greater artistic freedom. The Kremlin was disturbed by news of the conference, and Khrushchev himself appeared before the group to harangue them and condemn their errors. He admitted that artistic bootlicking had been required by the party during the days of Stalin, but complained that, after relaxation of rigid controls, the cultural leaders were now going too far in their criticism of Marxism. And, what was worse, when the party sought to correct them, they were talking back! Khrushchev's remarks were received in either rebellious silence or with angry retorts. The noted poet, Margarita Aliger, a woman in her sixties, was a leader in the rebellion. Khrushchev left in a huff and thenceforth the pressure on the artists and writers was renewed. (The British journal *The New Leader*, August 26, 1957; *Washington Post*, August 13, 1957.)

When the poet-novelist Boris Pasternak was forced to reject the Nobel prize for his novel *Dr. Zhivago*, the world caught a dramatic glimpse of this conflict. Harrison Salisbury attributes Pasternak's decision to remain

in Russia, enduring the abuse heaped upon him, to his recognition that his continued presence would polarize the struggle between the party tyranny and the creative spirits in the Soviet, a monument to the truth that men cannot rise to greatness except as they are free. Such resistance does not die; it lies smoldering, generating greater and more explosive fervor. (For further details on the artists' revolt against Communist dictation, see *The New York Times*, October 5 and 17, 1958.)

Even more significant are the student revolts in Russian universities; similar resistance has also flared in Poland, East Germany, and Red China. These are not isolated incidents. From early 1956 on there has been a rather steady stream of reports about the restlessness and the rebellious attitudes and acts of students behind the iron curtain. Often these reports come from translations of official Communist youth publications which denounce the students' "indifference to the Marxist teachings." (The complaints about poor attendance of Russian youth at lectures and group discussions of Marxism aren't too unlike those sometimes heard at our Quarterly Meetings concerning Quaker youth or the Young Friends work!)

In addition, actual rioting has broken out in schools in Leningrad, Kiev, Moscow, and elsewhere. A Reuter news dispatch on December 29, 1956, reported that tanks were necessary to put down student rioting in Kiev. During 1957 and 1958, "drunken rioting" and rowdy, destructive disturbances were discussed in several Soviet publications reaching this country. Even the air cadets in the Leningrad and Moscow schools of aeronautical studies, operated by the Soviet air force, have openly resisted the limitations which Marxism puts on theoretical studies and classroom discussions. British newsmen from Reuter who have long been stationed in the Soviet Union, together with *New York Times* observers, have stated their belief that the Soviet reports of "drunken, riotous behavior" among students are a cover-up for incidents where students—no doubt with the stimulation of vodka—have run completely amuck and engaged in destructive rioting. Every effort, of course, is made to shield these events from all foreign observation. Since the revolt in Hungary was largely sparked by students and since student resistance was the hub of the Polish disturbances in 1957 and 1958, these reports are not believed to have been exaggerated.

The organization, International Research on Communist Techniques, Inc., representing anti-Communist Russian underground forces, reports that at the Leningrad Polytechnical Institute, with an enrollment of

12,000 students, over 2,500 have been expelled for misbehavior and political sins.

Student publications critical of the Soviet system spring up faster than the authorities can suppress them, reports IRCT. Some of the most notable student publications that have been suppressed appear under such names as *Heresy*, *Fresh Voices*, *Light*, and *New Truth*, symbolizing the students' outreach towards freedom through the thick pall of Communist indoctrination. These are not "incendiary" publications, however; they report student activities and campus events, but they also criticize Kremlin policies and the Marxist doctrines with such biting humor and irony that the ideas quickly spread beyond student circles.

The dilemma of the politburo or presidium is that it must depend upon this new generation for the future leadership of Russia's industrial and technological progress, and yet the revolt is so far-reaching that the regime does not dare use terror against it. Of course, *this is only a trend involving courageous minorities*. But as with the voluntary movement of stones at the foot of a mountain, so do these comparatively small disturbances whisper warnings of an avalanche. (The mass expulsions of university students, along with the general problem of student unrest, was discussed in *Komsomolskaya Pravda*, March 13, 1958, which is the official *Komsomol* or Communist Youth newspaper.)

The Kremlin itself has borne witness to the significance of the growing resistance of youth by the desperate measures which the party leaders are taking in the complete overhaul of Soviet education. Under the new system, briefly stated, all students must go to work in a factory or a collective farm after the age of fifteen. Those who desire further education will be encouraged to attend classes during their free time, with work schedules designated to facilitate continued study. But from now on, only those young people who are recommended by the local party commissars or by the Young Communist League will be accepted for higher education. In other words, Russian youth must conform to the will of the party in order to become engineers, doctors, lawyers, chemists, physicists.

There is ground for confidence that this increased oppression will prepare the way for an eventual upheaval of historic proportions. A generation ago only about eighteen Russians out of a hundred could read or write; today only about two or three per cent *cannot* read or write. The hunger for knowledge, which this miracle of mass education has prompted, is one of the greatest forces in Russian life. Travelers in Russia become accustomed to seeing crowds standing patiently around a

library building early in the morning waiting for the doors to open. Now that they have turned loose this hunger of the mind, will the Kremlin tyrants be able to crowd the genie back into the bottle of party dogma? History encourages us to believe that it can only be done for a while.

Behind this is an even more important trend. For forty years scientific materialism and atheism have been the dominant philosophies in Russian education, during which time the teaching of religion to the young was illegal. Yet Russian youth is showing a renewed interest in religion. The Communist party frowns on church going, and one does not get ahead in Russia without currying party favor. But on high church holidays, when the edifices are crowded to overflowing, increasing numbers of young people and young couples are to be seen at the services. Communist youth publications have complained of the political "waywardness" of young couples in wanting to have their marriages solemnized in a church and to have their babies baptized.

This trend so far is rather slight; yet it is of immense significance in view of the party's declared aim through the past forty years to destroy the church utterly and to eradicate the Christian faith. *Although there is no prospect that the survival and revival of religion will lead to an overthrow of Communist rule, none can deny that the Christian faith has provided an anchor for the Russian spirit against which the party must increasingly contend and which tempers and moderates the extremes of Marxism.*

An extension of these perspectives, drawn from Soviet life as they are related to East-West relations, gives us some intimations of the shape of things to come, and of the areas where the decisions will be made. While the leadership of the West and that of the Marxists lunge about to gain military and economic advantage, in the midst of an atomic stalemate of terror, are they not both being slowly and relentlessly herded back into the cultural and spiritual arenas? There each must face the other, stripped of military power and glamor, to settle their rivalries by the bare sinew and bone of national character and enduring purpose.

When leading nuclear scientists, including those of the Soviet, have gathered at the Pugwash conferences to study ways of escape from the atomic stalemate, the trend of their discussions gravitated repeatedly to these same conclusions: since war has become unthinkable as a means of settling East-West differences, the slow accommodation of each philosophy to the other appears to be the only alternative. The clear conclusion is that we must go about these accommodations with the

urgency and patience of one who seeks medical treatment to ward off a fatal disease. (See the discussions on Pugwash by Skobeltzen and Rabinowich in *The Bulletin of The Atomic Scientists*, September, 1958.)

This accommodation will inevitably bring moderating influences to bear on the extremes of Marxism, while some of the most forceful revolutionary challenges remain, *i.e.*, the drive to end economic class rule, the liberation of women and racial equality, all potent themes today in Asia, the Mideast, Africa, and Latin America. Unfortunately, Christianity's compromised position in these matters—especially in the use of wealth and in race relations—leave wide doorways open to the Marxists. While accommodation will force moderation on Communist extremes, accommodation will also compel the Christian West to meet these issues or yield ground before the Marxist missionaries.

The national life and character of our own people will also have a vital part in the final score: the increased influence of crime and racketeering in labor organizations, in business, and in politics; alcoholism; the stability of the family—all will weigh heavily on the scales. All these factors depend on the kind of people we are, and the kind of people our children become. Will a society disciplined by tyranny be able to win the world away from a free society that must rely upon the discipline of the inner spirit?

CHARLES A. WELLS

Australia General Meeting

AUSTRALIA General Meeting was held this year from January 3 to 7 at Melbourne, in the spacious surroundings of Scotch College, Kooyong. A two-day summer school on "Wisdom" preceded General Meeting, the subject being John Woolman's life and influence. The meeting was overshadowed by the death of Reginald Reynolds. This occurred suddenly at Adelaide, while he was on his way to General Meeting, to which he had been specially invited by Melbourne Friends. His influence and help were missed. A tape-recorded radio interview at Perth, Western Australia, gave a glimpse, however, of his personality and philosophy.

The four business days of General Meeting were fully occupied. One outstanding session was devoted to Friends testimony on alcohol, in which personal witness and the renewed interest in the study of alcoholism were fully discussed. In another session world hunger was brought vividly to mind, together with considerations of what Australia can contribute in help to her Asian neighbors. In this connection Friends decided to appeal for funds for a special type of Australian plough, to be given to the Japanese National Research Farm. This particular type of plough is designed to break up land in which tree stumps remain. Friends immediately responded to

this appeal, and £115 of the £400 needed was subscribed by those present.

David K. R. Hodgkin, Clerk of Australia General Meeting, gave a public lecture on "The Quaker Search for Truth" to an audience of over 200, who were appreciative of this summary of Friends ideals and principles. A report of the September meeting of the Friends World Committee for Consultation was given by Olive Hirschfeld.

Friends School, Hobart, reported a very successful year in examination results and in the opening of the new sports ground. Rebuilding of the Junior School would commence soon; the enrollment is 800, though fewer than formerly now come from the Australian mainland.

This General Meeting was one of the largest held in recent years, the attendance being 150 (including children), out of a total membership of 830 in Australia. It was felt also to have been one of the best. Next year it will be at Brisbane, Queensland, while in 1961 it will be held at Canberra, the national capital, for the first time.

ERIC B. POLLARD

Books

THE FAITH AND PRACTICE OF THE QUAKERS. By RUFUS M. JONES. Published by the Book and Publications Committee of Philadelphia Yearly Meeting, December, 1958. Available from the Friends Book Store, 302 Arch Street, Philadelphia 6, Pa. 181 pages. \$2.00

This favorite Quaker classic has been out of print for some time. Friends and others will welcome its reappearance as a paperbound volume for use in private reading, group study, and teaching. Rufus M. Jones covers within the range of this relatively small book all which the title promises, and much detailed information is readily available in its pages. The style reminds the reader of the pleasant and graphic manner of the author's teaching and preaching, for which he was so uniquely gifted.

It is to be regretted that no appendix was added to this printing that would have brought the volume up-to-date. Such a supplementation is especially desirable concerning the separations and our recent successes in overcoming them. There are a few other items that might well have been included in such an appendix. Rufus M. Jones would have been the first one to welcome such changes, because he wanted us to be part of a living movement. Nevertheless, the volume is one of lasting value, and its reprinting was a happy undertaking.

W. H.

A TREASURY OF CHRISTIAN TEACHING. Edited by GEORGE T. EGGLESTON. Harcourt, Brace and Company, New York, 1958. 306 pages. \$3.95

This book is verily a *Reader's Digest* for breathless Bible students. It is a "pony" for the harried First-day school teacher who hasn't had time for a week or a year or a lifetime to get prepared and who is compelled to depend on an old-fashioned "trot." It is an "omnium gatherum" of odd lore on all the

books from Genesis to Revelation, replete with information and quoted illustrations.

The editor served for 16 years as a department associate for America's most successful miniature magazine and taught Sunday school classes in St. Paul's Episcopal Church, Riverside, Conn., where he was a vestryman. This combination of experiences gave rise to the *Treasury*. Eggleston uses the entire *Reader's Digest* recipe on the Bible: jokes, remarkable remarks, picturesque speech, best advice, book summary sections, and even 18 articles reprinted direct from the little magazine, though its name is nowhere listed in the index. You could dream up the names of his favorite authors: Bruce Barton, Fosdick, Bonnell, Fulton Oursler, Pierre Van Paassen; his favorite sources, apart from the *Digest* itself—the *Saturday Evening Post*, *Kiwanis Magazine*, and *Christian Herald*; and even his favorite article, "The Power of Prayer" by Madame Chiang Kai-shek, whose prayers seem to be prevailing just now.

This book can prove to be a valuable aid for the religionist in a dreadful hurry. But do not confuse it with scholarship—unless the *Reader's Digest* is scholarship. And it isn't.

BERNARD CLAUSEN

THE WORLD OF PSYCHIC PHENOMENA. By F. S. EDSALL. David McKay Company, Inc., New York, 1958. 224 pages. \$3.95

This book is "a comprehensive introduction to the realm of the hidden consciousness: trances, mediums, visions, apparitions, ghosts, telepathy, extrasensory perception, etc." Decidedly the best short survey of all aspects of psychic phenomena in print, it is interestingly written, carefully documented without sounding learned, and, still more important, based upon current scientific and psychological information (there are 14 pages of bibliography). Not the least unusual part is the epilogue, which briefly surveys books, plays, and short stories that disregard the usual concepts of time and space. The author briefly defines terms used in speaking of psychic phenomena, gives illustrations, and intersperses theories and possible explanations, all from the viewpoint of the lay reader. The concluding chapter examines various explanations, philosophical as well as psychological, for paranormal phenomena, which someday, as we know more, may add to our understanding of what man is and what is his place in this wonderful, overwhelming universe.

M. A. P.

About Our Authors

Bernard Clausen is Secretary of the Religious Education Committee of Friends General Conference. "An Age of Frightened Faiths," appearing in this issue, is a condensed version of his address given at the 1958 Friends General Conference, held at Cape May, N. J.

Raymond P. Arvio, a member of West Chester Meeting, Pa., is a former college secretary for the AFSC and is presently a youth work director for the YMCA.

Charles A. Wells, a member of Newtown Meeting, Pa., is the Editor and publisher of *Between the Lines* and the author

of a number of books viewing contemporary problems from a Christian point of view. Greatly in demand as a speaker, he was scheduled to deliver an address on the present topic at the 1958 Friends General Conference. Illness prevented him from coming. His present article can, unfortunately, cover only part of the immense area of thought involved.

Eric B. Pollard is Editor of *The Australian Friend*, published every two months. *The Australian Friend* is sent to every Friends household or individual Friend in Australia, the expense being met by General Meeting funds.

Friends and Their Friends

Emily Greene Balch, cofounder, with Jane Addams, of the Women's International League, had her 92nd birthday on January 8, 1959. Emily Balch, who received the Nobel Prize for Peace in 1946, is now honorary president of the WIL. For many years she was a professor of economics and political and social science at Wellesley College.

We gladly join with the many friends who celebrated the event in her Cambridge, Mass., home in wishing her, indeed, many happy returns.

Theodore H. Mattheiss has been named full-time Executive Secretary of Baltimore Yearly Meeting, Stony Run. He succeeds Marshall O. Sutton, who resigned in September as Secretary for Baltimore Monthly and Yearly Meetings. A convinced Friend, Ted Mattheiss was for seven years a Methodist minister. His ties with Friends began while he was in Civilian Public Service, when he joined the Wider Quaker Fellowship. He served as an Assistant Director of the Gatlinburg C. P. S. Camp and of the Duke University Hospital Unit.

Theodore Mattheiss received a Bachelor of Engineering degree from Johns Hopkins University in 1941 and a Bachelor of Divinity degree from Duke University in 1949. He is returning to religious work after two years in private industry. Naomi Mattheiss is a teacher at Baltimore Friends School. They have a daughter and a son.

Earlham College will begin soon a survey of the possibility of establishing a graduate school of religion. A grant of funds for this investigation has just been announced by the Lilly Endowment, Inc., of Indianapolis. Dr. Wilmer A. Cooper, who has served for several years as Administrative Secretary of the Friends Committee on National Legislation in Washington, will be in charge of the study.

President Landrum R. Bolling of Earlham, in announcing this appointment, said that Dr. Cooper would consult with a broad cross section of the members of the Society of Friends and hold conferences with Quaker leaders in the Midwest and in other parts of the country in the conduct of his study. An effort will be made to determine the extent of the need for professional training for young Friends planning to enter full-time Christian vocations. Major attention will also be

given to the various practical problems which would be encountered if such an institution is set up.

Dr. Wilmer Cooper, who will take over the direction of the preliminary study into the possibilities of developing the School of Religion, is a graduate of Wilmington College with a Master's degree from Haverford College, a Bachelor of Divinity degree from Yale University, and a Ph.D. degree from the Vanderbilt University School of Religion.

"Communications between Friends centers in Cuba continue to be very difficult and at times are entirely cut off . . .," reports the January issue of *Quaker Action*, organ of the Five Years Meeting of Friends.

"The deteriorating economic situation is making it extremely difficult for the Friends schools and the more than 60 teachers employed in them. The school at Puerto Padre is very hard hit. The last news from there was that only eight students of the 110 enrolled were currently in attendance. The Friends school in Holguin was operating December 3, 1958, with two-thirds of the pupils attending. . . .

"The food shortage is daily becoming more acute. There is great need for clothing as well. Many of the people who attend our Friends churches are in need.

"As far as possible the meetings for worship are being carried on normally. Those formerly held on Sunday evening are now held in the afternoon, as roads and streets are unsafe after nightfall."

Charles A. Caldwell of Olive Branch, Miss., is now a cartoonist as well as a story writer. He was one of six award winners in competition with 144 others in the United States and Canada in the National Safety Council cartoon competition. He is a member of Swarthmore Meeting, Pa.

Cheecye Ishida of Eugene Meeting, Oregon, is serving as graduate teaching assistant in physics at Washington University, St. Louis, Mo.

"The American way" finds expression in several aspects of the work of the American Friends Service Committee, Edwin A. Sanders told a meeting at the First Friends Church of Whittier, Calif., according to a column-long report in the *Los Angeles Times* of January 5. These include pioneering, revolutionary experiment, a strong optimism, and faith. "I am done with being apologetic because I am an American," Edwin Sanders, who is Executive Secretary of the Pacific Southwest office of the Committee, is reported as saying. "Rather, I am humbled and angered that we allow ourselves to be mediocre, so far below our best.

"I am determined to recognize that our tradition is to be revolutionary and experimental with courage and heroism, to be faithful—which is religion in its best sense—and to be typically optimistic. No one deserves to be an optimist who has not seen the worst and felt the reality of the best which is deep within himself."

The *Bulletin of the Pennsylvania Tuberculosis and Health Society* (311 South Juniper Street, Philadelphia 7, Pa.) published in the January, 1959, issue a report on the Lehigh, Pa., 50th anniversary meeting. It contained an excellent photograph of Arthur M. Dewees, a member of Lansdowne, Pa., Meeting, who has been Executive Director of the Pennsylvania Tuberculosis and Health Society for 34 years.

Irwin Abrams, a member of Yellow Springs Meeting, Ohio, is on the Editorial Board of the quarterly magazine *The Anti-och Review*. The contributions to the Winter, 1958, issue of this quarterly come largely from experienced travelers and observers who share with the reader their insights into the many delicate situations in which Americans abroad find themselves and the reactions they are apt to arouse in foreigners. Irwin Abrams writes a sensitive introduction to the issue, in which he raises a number of questions that are undoubtedly the result of his extensive experiences with American Friends Service Committee work abroad. We recommend the issue to readers concerned with the interplay of mind and heart that goes on all the time between many countries.

Two leading Russian scientists spoke at the weekly staff meeting of the American Friends Service Committee on January 5. With a third colleague, the Russians are traveling in the United States for a month as guests of the AFSC. They are returning the visit which three Quaker medical scientists made to the Soviet Union last August.

Those in staff meeting were Ivan Artobolevsky, a theoretical physicist specializing in automation, and Mrs. Alla Masevich, an astrophysicist, who was responsible for coordinating data received from the Russian sputniks. The other member of the delegation is Dr. Alexander A. Vishnevsky, a specialist in heart and chest surgery, who was at that time visiting Johns Hopkins University.

Through his interpreter, Mr. Artobolevsky made it clear that the Russian people remember the Quakers. "The Russian people will never forget when you gave the Nobel prize money to send streptomycin to Russia." (This is not accurate in fact—but in spirit—since earmarked contributions became available for the streptomycin.) He also said, "We deeply respect your never-ending fight for peace in the world . . . also your efforts to get disarmament. . . ."

Mrs. Masevich's comments included these excerpts: "How important for science is our cooperation . . . we are observing the same stars all over the world . . . the satellites can serve but only if observations are carried out in different countries . . . we are grateful that the first day after sputnik we got lots of observations from many countries . . . personal contacts are important in social and scientific research."

The Soviet scientists are traveling widely in the U. S., meeting persons with their professional interests and visiting cities and institutions with particular professional interest to them. Their itinerary includes visits to Boston, Washington, Chicago, Baltimore, San Francisco, Pasadena, Princeton, Gainesville, Fla., Sunspot, N. M., Evanston, and Minneapolis.

Members of the Friends Medical Society, having studied and discussed the hazards of radioactivity from a medical and genetic standpoint, have reached the conclusion that any exposure to ionizing radiation is potentially harmful. Radioactive fallout following nuclear weapons testing in any country is potentially as dangerous as would be the uncontrolled use of medical X-rays or nuclear fuels in atomic power plants.

In medicine, X-rays are used to relieve human suffering; the exposure can be controlled to minimize harmful effects. The purpose of nuclear weapons tests, however, is the perfection of methods of human destruction, and the radioactive fallout cannot always be controlled.

As physicians concerned with the health and welfare of all peoples and as members of a group concerned with peace and the dignity of each individual, we believe that this potential danger cannot be ignored. We therefore urge the healing professions of the world to join forces, together with those who have already expressed themselves, in seeking ways to effect a prompt cessation of nuclear weapons tests.

The Philadelphia Chapter of the National Lawyers Guild is giving a luncheon in honor of Judge Allen S. Olmsted, II, recently appointed to the Common Pleas bench in Delaware County, at Wanamaker's Tea Room, Philadelphia, on Thursday, February 12, 12:30 p.m. Reservations, at \$2.00, may be made with the Secretary, Max R. Millman, Esq., 1700 Commercial Trust Building, Philadelphia. Walter Biddle Saul, Esq., will introduce Judge Olmsted. The public is invited.

Pendle Hill announces five speakers for its winter term course in "Some Problems in Modern Society," Thursday evenings, 8 p.m.: February 5, Hugh Borton, President of Haverford College, who will speak on "Education's Challenge to Quakers"; February 12, Ted Silvey, Department of Education, AFL-CIO, "U. S. Trade Unions in 1959"; February 19, Darlington Hoopes, formerly Socialist candidate for the Presidency, "Is Poverty Necessary?"; February 26, Wilmer J. Young, farmer and currently Director of Social Studies at Pendle Hill, "Migrant Labor in the United States"; March 12, Stephen G. Cary, Secretary, American Section, AFSC, "U. S. Program of the American Friends Service Committee."

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

Both in Britain and in America I have often heard tender consciences question the use of the plain language, as does "Now and Then" in your January 17 issue. May I make a plea in its favor, which to my mind has always outweighed the disadvantage of its possible exclusiveness?

Do we not need our religious hearth just as we need our family circle? And if we Friends have—by a quirk of history—a special legacy of hearth-and-heart language, would we not be foolish to surrender this small but precious gift before

Time takes it from us, bit by piece and "thou" by "thee"?

Washington, D. C.

ELINED PRYS KOTSCHNIG

Should not *true*, rather than *plain*, language be the Christian's ideal? We are glad George Fox said, "Nothing will outlive the truth." "Truth is mighty and will prevail."

As Quakers should we not be loyal to truth? Should we not use a singular pronoun, or adjective, to every individual, whether he be a Friend, or not? Naturally, we shall sometimes be misunderstood. Truth itself is sometimes misunderstood. A few words of explanation will set matters in a clear light. "Truth is the highest thing a man can keep."

Haverford, Pa.

WILLIAM BACON EVANS

Perhaps I am not the only Friend who is disturbed by your publication in the issue of the FRIENDS JOURNAL for January 17 of Gilbert Cope's letter assailing members of our Society who "ignore or oppose Christ as declared in the New Testament."

I for one do not repent; nor will I join in assisting "a reformation among Friends" looking towards uniformity in accepting the interpretation of the New Testament as stated by Gilbert Cope: "Christ has come to teach his people himself and raise us up at the last day. If we do not believe in him, we shall die in our sins."

According to Gilbert Cope, I will certainly die in my sins. To so die means, according to a widely accepted interpretation of the New Testament, that I will be punished for these sins in the hereafter.

I take it that Gilbert Cope's test of belief in Christ involves the acceptance of those passages in the New Testament which teach that the forgiveness of sin and salvation depend on the theory of the atonement. There are countless precepts of Christ we may all agree should be followed, among them, "Judge not that ye be not judged."

Philadelphia, Pa.

SPENCER L. COXE, SR.

The December 27, 1958, issue of FRIENDS JOURNAL contains a letter by Anna Curtis quoting my wife, Leonore Gottlieb, on the outcome of the Boulder, Colo., election on alcohol consumption. It could imply that Boulder has become a dry city. It certainly has not. Before and after that election hard liquor taverns as well as liquor package stores could be seen all over the county around Boulder and very close to the city limits. The election issue was whether the taverns in the city should be allowed to sell hard liquor the same as the taverns outside the city. This proposition was defeated. My wife and I voted "No" on the assumption, borne out by experience elsewhere, that many more hard liquor taverns would simply mean increased consumption. We differed with several Boulder Friends who voted "Yes" because they sincerely believed that consumption of hard liquor would not increase with the installation of hard liquor taverns in the city, but that people would transfer their patronage and drink in the city rather than outside of it, and thus do appreciably less driving under the influence of alcohol. We think that the total patronage would have increased. We also disagreed with the opinion that the oppor-

tunity for drinking hard liquor in public places would appreciably reduce the habit of many people of buying packaged liquor, driving to the woods, hills, and canyons to drink there and then making the roads unsafe. My wife and I do not believe that there would be this assumed reduction of that habit at all.

Boulder, Colo.

HANS B. GOTTLIEB

I was surprised and I confess disappointed at an article by R. W. Tucker in a recent copy of the FRIENDS JOURNAL. I find it hard to see just what his idea of God and love can be. According to him, we must spend our time and energy in attempting to love a God who has no concern whatever for the well-being of His children. If God is a loving Father why should His children not bring Him their problems and seek His help as children do to a loving human father? I'm afraid I should find it hard to love a God such as Tucker pictures.

Richmond, Indiana

GERTRUDE THOMAS

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

JANUARY

31 to February 1—Midwinter Conference sponsored by the Philadelphia Young Friends Movement, at Haddonfield, N. J., Meeting House, Lake Street and Friends Avenue.

FEBRUARY

1—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Mary W. Cuthbertson, "The Meaning of Christian Vocation."

1—Frankford Forum, Unity and Waln Streets, Philadelphia, 3 p.m.: Allyn and Adele Rickett, who were resident in China from 1948 until 1955, "A First-hand Report on China."

1—Open house, 3 to 6 p.m., in the Cafeteria of the Meeting House, 221 East 15th Street, New York City. About 3:45 p.m., Henry Clay Werner, "Eighteen Months in Haiti." He was in Haiti on a scholarship from the U.S. government. He will display a number of his own paintings of the country.

1—Purchase Quarterly Meeting in the Purchase, N. Y., Meeting House. At 9:45 a.m., Bible study ("The Concern Peculiar"; leader, Mary N. Reeves); 10:30 a.m., worship, and Junior Quarterly Meeting ("United Nations' Neighborliness," with Helen Page as leader; High School Friends will meet with Sheldon Weeks); 11:30, business; 12:30 p.m., basket lunch (beverage and dessert served); 1:30 p.m., Elton Atwater, "Faith in the United Nations"; 2:30, completion of business.

5—76th Annual Meeting of the Indian Rights Association, at the First Unitarian Church, 2125 Chestnut Street, Philadelphia, 7:45 p.m.: the Honorable Roger C. Ernst, Assistant Secretary of the Department of the Interior, "A Policy to Meet Indian Needs Today." All welcome.

6, 7, 8—Midwinter Conference of Green Pastures Quarterly Meeting, Kalamazoo, Mich. On Saturday, at 10:45 a.m. and 7:45 p.m., Douglas Steere will speak at the First Baptist Church. For full program write to Friends Meeting House, 508 Denner Street, Kalamazoo, Mich.

7—Concord Quarterly Meeting at Birmingham Meeting (Chestnut Street, West Chester), Pa., 10:30 a.m. Lunch, 12:30 p.m., will be provided. At 2 p.m., Jane A. Rittenhouse, former teacher at Friends Girls High School, Tokyo, Japan, will speak and show slides.

8—Conference Class at Fair Hill Meeting, Philadelphia, 10 a.m.: Bernard Clausen, Secretary of the Religious Education Committee, Friends General Conference, "The Greatest Teacher in America."

8—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Mary M. Rogers, "Jesus as the World-Minded Jews Saw Him."

9—Supper Conference for First-day School Superintendents and Chairmen of Monthly Meeting Religious Education Committees, Chester Reagan, leader, at 1515 Cherry Street, Philadelphia, 6 to 8:45 p.m., with the Philadelphia Yearly Meeting Religious Education Committee.

9—Midwinter meeting of the Friends Council on Education, Friends Select School, 17th Street and Parkway, Philadelphia. At 5 p.m., business session; 6 p.m., supper, \$2.25, by reservation only. Open session, 7:30 p.m., in the auditorium; Dr. Gaylord P. Harnwell, President of the University of Pennsylvania, will present his observations of education in the Soviet Union, with emphasis on preparation for college. Cars may be parked free in the school grounds; drive north on 16th Street, cross Cherry Street, and turn left into the entrance about halfway along the block.

14—Burlington Quarterly Meeting at Horsham, Pa. Meeting on Worship and Ministry, 9:45 a.m.; meeting for worship, 11 a.m., followed by business; at 12:30 p.m., lunch served by Horsham Meeting; business continued, 1:45 p.m.

14—Burlington Quarterly Meeting at Trenton, N. J. Meeting on Worship and Ministry, 10:30 a.m.; meeting for worship, 11:15 a.m.; 12 noon, lunch furnished by Trenton Meeting; meeting for business, 1:30 p.m. Care of children provided at Mercer Street Friends Center, 151 Mercer Street, Trenton, N. J.

14—Caln Quarterly Meeting at Christiana, Pa., 10:30 a.m.; business, 11:30 a.m.; lunch, 12:30 p.m., furnished by Christiana Meeting; Meeting on Worship and Ministry, 1:30 p.m. Program for children.

BIRTHS

COBB—On November 22, 1958, at West Palm Beach, Fla., to Paul S. and Elizabeth Sharpless Cobb, a son, PAUL STANLEY COBB, JR. The parents are members of Palm Beach Monthly Meeting, Fla. He is the second grandson of Ralph S. and Sarah T. Sharpless, and second great-grandson of Lawrence and Marion C. Thompson, all of New Garden Monthly Meeting, Pa.

FOSTER—On January 10, to John H. and Georgana M. Foster, their first child, a son, ETHAN ANAND FOSTER. The parents are members of Amherst Preparative Meeting, Mass. The paternal grandparents are Henry C. and Thyra Jane Foster of Providence, R. I., Monthly Meeting. The maternal grandparents are George and Myrtle Falb of Elgin, Iowa.

HAGNER—On January 6, to George W., Jr., and Joan S. Hagner, their fifth child and second son, WILLIAM GEORGE HAGNER. The parents are members of Chestnut Hill Meeting, Pa. His paternal grandparents are George W. and Evelyn B. Hagner of the same Meeting, and his paternal great-grandmother is Emily W. Hagner of Green Street Meeting, Philadelphia.

KOTHE—On January 19, at Stamford, Conn., to Herbert J. and Margaret L. Kothe, a second daughter, LYNN KOTHE. The mother and father are members of Wilton Monthly Meeting, Conn.

ROBBINS—On October 29, 1958, to Richard and June Robert Robbins of Phoenixville, Pa., a son, CHARLES STOKES ROBBINS, a birthright member of Schuylkill Monthly Meeting, Phoenixville, Pa. He is the grandson of Lindley C. and Ida Parry Robbins of Merchantville, N. J., members of Westfield Monthly Meeting, Riverton, N. J.

MARRIAGE

MADIGAN-MILLER—On December 27, 1958, at Southampton Meeting, Bucks County, Pa., MARIE SLADEN MILLER, daughter of William Drinkhouse and Lidie Mathilde von Zech Miller, and THOMAS EDGAR MADIGAN, a member of North Columbus Meeting, Ohio, Lake Erie Association, and son of Thomas Edgar and Edith Eliza Tiffany Madigan of Ware, N. H. Tom and Marie Madigan are living at 142 North 21st Street, Philadelphia 3, Pa.

DEATH

WALTER—On January 2, EMMA PAXSON WALTER, in her 86th year, widow of the late J. Horace Walter and daughter of the late Joseph Armitage and Ada Fell Paxson of Buckingham, Pa. For over forty years she was an active member of Swarthmore Monthly Meeting, Pa. Surviving are a daughter, Mrs. Walter H. Dickinson, three grandchildren, and three great-grandchildren. A son, Joseph, passed away three years ago. Burial was at Concord Friends Burying Ground, Pa., and a memorial service was held in Swarthmore Meeting House.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

ARKANSAS

LITTLE ROCK—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-9248.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36 St.; RE 2-5459.

PALO ALTO—Meeting for worship, Sunday, 11 a.m., 957 Colorado Ave.; DA 5-1389.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting, 3 p.m., 1st and 3rd First-days, 145 First Avenue. Information, Sara Belle George, CL 2-2333.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 10 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk; TU 8-6629.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S. E.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

FORT WAYNE—Meeting for worship, First-day, 9:30 a.m., Y.W.C.A., 325 W. Wayne. Call Beatrice Wehmeyer, E-1372.

MARYLAND

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone WA 4-4548.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square) 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MINNESOTA

MINNEAPOLIS—Church Street, unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 5-0272.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

NEW YORK

ALBANY—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND—Northern Boulevard at Shafter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—Meetings for worship, First-days, 11 a.m. (Riverside, 3:30 p.m.) Telephone GRamercy 3-8018 about First-day schools, monthly meetings, suppers, etc.

Manhattan: at 221 East 15th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m.

Brooklyn: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues.

Flushing: at 137-16 Northern Boulevard.

SCARSDALE—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, Frances Compter, 17 Hazleton Drive, White Plains, N. Y.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

OHIO

CINCINNATI—Meeting for worship, 10:30 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at TR 1-4984.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

PENNSYLVANIA

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days.

Frankford, Penn & Orthodox Sts., 11 a.m. Frankford, Unity and Wain Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

PROVIDENCE—At Providence Road, Media, 15 miles west of Philadelphia, Pa. First-day school, 9:45 a.m., meeting for worship, 11 a.m.

READING—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

WARRINGTON—Monthly Meeting at old Warrington Meeting House near Wells-ville, York County, Pa. Meeting for worship at 11 a.m., every First-day.

PUERTO RICO

SAN JUAN—Meeting, second and last Sunday, 11 a.m., Evangelical Seminary in Rio Piedras. Visitors may call 6-0560.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Esther McCandless, JA 5-5705.

NASHVILLE—Meeting for worship, 10:30 a.m., Sundays, 2020 Broadway. Call CY 8-3747.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., 407 W. 27th St. Clerk, John Barrow, GR 2-5522.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; EM 8-0295.

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6413.

UTAH

SALT LAKE CITY—Meeting for worship, Sundays, 11 a.m., 232 University Street.

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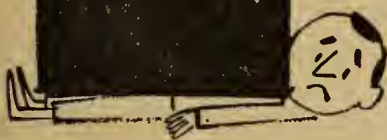
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FRIENDS JOURNAL

A Quaker Weekly

VOLUME 5

FEBRUARY 7, 1959

NUMBER 6

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. *Contributions by
Esther Holmes Jones, Nora B.
Cornelissen, and Roy V. Heisler*

Editorial Comments

*M*OST merciful Father,
from whom come all the blessings
of the light, and who
in darkness still art near, all
praise and thanks be unto
Thee for all thy dealings with
us which manifest thy goodness,
and for those also in
which thy love is hidden from
our eyes.

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Lincoln and the Quakers

Letter from the Past—176

PRESIDENT EISENHOWER has asked us all to celebrate February 12 and the week that includes it in special tribute to Abraham Lincoln, born, like Charles Darwin, on that day, in 1809. We have done this now and then in the past (Letters 47, 63, 122, 130), but a sesquicentennial birthday is not an ordinary event, and perhaps something may be said still of Lincoln and the Quakers.

Even before he knew that John Bright was a Friend, Lincoln was a great admirer of him. Earlier letters have mentioned his American Quaker friends. One of them was Jesse W. Fell, who induced him to write for electioneering use his brief autobiography. In this Lincoln himself claims Quaker descent. Hitherto biographers and Lincoln genealogists have not been able convincingly to confirm this, and the claim has been categorically denied. I have known for some time that clues to other ancestors had been found with marriage *in meeting* recorded—an almost sure evidence of membership in 1678 or 1692 or 1713, before formal Quaker membership was initiated. I await publication by the discoverer before reporting details.

Another appropriate type of matter here would be Lincoln's stories about Quakers. A raconteur of his ability and contacts must have had several, though his humor was often at his own expense. I find few such stories in the printed collections of A. K. McClure and of Emanuel Herz. Here is one from the latter, which Lincoln once said was the best story he ever read in the papers about himself.

Two Quakers were traveling on the railroad and were heard discussing the probable outcome of the Civil War.

"I think that Jefferson will succeed," said one.

"Why does thee think so?" asked the other.

"Because Jefferson is a praying man," said the first.

"And so is Abraham a praying man," said the second.

"Yes," said the other, "but the Lord will think Abraham is only joking."

Better known among modern Friends are his expressions of agreement with the Quaker peace position or his understanding of it. Speaking in Pennsylvania on Washington's birthday in 1861, he said, "I hope no one [of the Society of Friends] who originally settled here or who lived here since or who lives here now have been or is a more devoted lover of peace, harmony and concord than my humble self." A year later, replying to a letter he had received from Friends in New England, he wrote:

Engaged as I am in a great war, I fear it will be
(Continued on page 91)

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Editorial Comments

Space Dreams

TECHNICAL progress is moving along at a rapid pace. The 1958 World Exhibit at Brussels featured the atom as the most telling symbol dominating our thinking. Yet, even before the exhibition had opened its gates to the public, it was already clear that the peak of our interest in atomic technology had passed. From week to week it became apparent that the hold on our imagination which the atom formerly had was shifting to the conquest of space. The Russians surrendered as happily to this fascination with space as we, and from March to May, 1958, most articles in Russian magazines dealt with these new perspectives. Such preoccupation with space and rockets was all the more remarkable as the Russian publications usually concentrate firmly on matters of social reform, Soviet economy, education, and similar problems. But now Russia as well as the United States seems to agree that we have entered the space era, whatever connotations the term may carry. Robert Jungk, a leading European publicist, attributes this change to our impatience for a renewal of faith in progress, which in the case of the atom had been so badly impeded by guilt feelings. Millions are feeling relieved from the moral stigma associated with atomic power and its first tragic application at Hiroshima and Nagasaki, although missiles also played a heinous part in World War II. We are, nevertheless, happy to be carried beyond present realities now that those fanciful Jules-Verne dreams of yore are about to come true. A new dimension of life is opening up. Vaguely a sense of expansion accompanies these dreams, even suggesting some kind of unexpected solution to the population problems plaguing the entire globe. The feeding, housing, and clothing of millions of people in underdeveloped areas is still the most pressing task; yet it has nothing of the glamour surrounding space conquest, and, as Robert Jungk remarks sarcastically in *Die Zeit*, Hamburg, the milky ways seem at present more important than milk itself. Other problems, such as international peace, are, of course, equally pressing. But our financial and diplomatic efforts in these directions appear secondary to our zeal in wanting to conquer space, a vogue that causes the Russians to forget their strenuous occupation with social reform. Our static and

frustrated minds appear to be rushing forward and upward in this new surge of a liberated imagination.

The Geophysical Year

The Geophysical Year, ending December 31, 1958, has produced spectacular results of lasting value, such as could hardly have been expected a few years ago. The part which our solar system plays in the structure of our galaxy, the study of the mechanism by which stars are born, and the increased volume of knowledge concerning the genesis of our globe—these are only a few of the achievements which the layman can appreciate. The sense of public and international competition was enhanced by the rocket experiments, antarctic exploits, and submarine travels under the arctic region. The data thus gathered will provide material for analysis and additional research for a long time to come.

The layman is bound to remain an onlooker in most of these undertakings, but we, too, can share in the satisfaction that something like a real international community was established by the nations participating in the program of the Geophysical Year. As is the case with trade, commerce, the arts, and other sciences, we seem to find it easier to collaborate internationally in these areas than on the political level. This deplorable fact is in part attributable to the grandstand manners which political leaders in Russia as well as the United States are bound to assume before the eager eyes of a watchful public. Mankind, at any rate, has learned in 1958 to think or dream in international, intercontinental, and even interglobal terms. Dare we hope that this stretching of our minds will also contribute to broadening our thinking in ordinary political problems?

In Brief

A book exhibition held recently in Porto Alegre, Brazil, featured stands erected by the Lutherans, Presbyterians, and Spiritualists. Bibles and Bunyan's *Pilgrim's Progress* were in demand. A Protestant bookstore has now been opened on a central site in the town.

In the United States the percentage of abstainers from alcohol has steadily increased from 1945 to 1958, and rose from 33 per cent in 1945 to 45 in 1958.

Concerning Worship and Ministry—Part II

A STRIKING and significant contrast between present-day Quaker worship and that which has been familiar to many of us is the almost complete elimination of prayer from a good many meetings for worship. I am told that this situation is by no means universal, but it is certainly common enough to constitute a trend which is probably another manifestation of contemporary Quaker secularization or intellectualism.

Vocal prayer is undoubtedly the culmination of the corporate spiritual feeling of a meeting for worship. A good many Friends of the last generation lived lives and thought thoughts which led them into a natural and unself-conscious communion with God, and it was easy for them to address Him publicly in terms of thanks, praise, or supplication. Yet despite their facility they took their prayer seriously, and so did the meeting. The meeting responded to prayer by rising to its feet; this "support of the Friend in supplication" gave to everyone a sense of participation in a solemn and soul-searching exercise. But I am told that this custom of "support in supplication" is now observed in only one of our Philadelphia Meetings; all others have given it up long since. Empirical observation would seem to suggest that the next casualty, following about a generation later, is the virtual or total disappearance of prayer altogether. Intellectuals, as we midtwentieth-century Friends are, are self-conscious as regards vocal prayer.

Our meetings might increase in spiritual quality if, before we rise to speak, we should carefully consider whether we are equally prepared to kneel to pray and, if we are incapable of the latter ministry, whether we are spiritually prepared for the former. If it be granted that there is a defensible distinction between the exercises of vocal prayer and of other vocal ministry, respectively, and that a rigorous invocation of this criterion would eliminate some helpful ministry, nevertheless even its mild application could appreciably reduce the "self-centered messages and Quaker sales talks."

There may be some difference of opinion regarding the techniques of developing a spiritually satisfying meeting, but many persons can think of no better starting point (and frequently no better stopping point) than a citation from the Bible. Needless to say, not all passages are equally helpful or inspiring, though one hesitates to discard any of them after hearing Rufus Jones preach one of his best sermons on the "begats." Without pursuing the matter as far as Rufus Jones' unique genius enabled him to proceed, there are, however, many passages in both Testaments which deserve to be brought to our memory again and again, especially since nowadays the Bible is

read only in private schools, and not in all of these; since it is de-emphasized in our Sunday schools; and since it has never been a scheduled part of the Quaker meeting for worship. Many of our ministers have the knack of combining the Scriptures with other reading matter and with contemporary events in a thoroughly satisfying way, with the Scriptures and Christian spirituality always to the fore and with the concrete applications to mundane problems in second place. One is on the right track if one can maintain this balance; but a great deal of contemporary Philadelphia Quaker ministry shows how difficult it is to do so.

Second, once a theme has been enunciated, whether by Scriptural texts or in other terms, its development should be intellectually sound. This, of course, is the point at which the ministry of 50 years ago and more failed the test so lamentably. Obviously, a Friend's sermon need not be of the caliber or of the organization of a prepared classroom lecture or pulpit address, but one can at least hope that false analogies from the physical universe, misstatements of common knowledge, and various other intellectual imperfections will not mar a message which they are intended to illuminate.

Third, a spiritually satisfying meeting must contain a proper proportion of silence, which may vary from one occasion to another; but the principle is solid, and its nonobservance at recent Yearly Meetings has left most of us in an inward turmoil rather than satisfied and inspired. Robert Barclay's famous account of how he found the evil weakning [*sic*] in him and the good raised up in response to the secret power he felt when he came into the silent assemblies of God's people (*Apology*, Prop. XI, Para. VII) is an early tribute to the power of silence; and the Clerks of the Yearly Meeting on Worship and Ministry can summarize the very numerous comments made to them at recent Yearly Meetings by saying that Philadelphia Yearly Meeting heartily agrees. (One Quarterly Meeting reports that "opinion was unanimous that there is always too much speaking in meetings for worship at Yearly Meeting time: so much that the spirit of worship is lacking, and many who speak seem to have been working up something to discharge.")

The trouble is that it requires only one Friend at a time to ruin the silence ardently desired by all the rest. The self-uncontrol which permits a Friend to be on his feet before his predecessor has completed the physical act of sitting down (I myself saw it at the last Yearly Meeting) shows a failure to appreciate the importance of permitting God to speak to us as we meditate on what has been said.

This observation is no criticism of the quality of any

single message delivered at Yearly Meeting last year or the year before; any one of them taken by itself carried a message of inspiration. But one after another each was annihilated by the haste with which the next Friend intruded himself into what should have been a weighty occasion. Most First-day meetings for worship are not plagued as are our Yearly Meetings, but occasionally some of them are. Any Friend should be perfectly clear in his own conscience that the meeting has completed its silent contribution to the previous message before he rises to give his own.

Fourth, when he does so, he should, if possible, relate his message to a theme which has already been touched. If it cannot be related to the climate already created in the Meeting, one should consider carefully whether its introduction may not be disharmonious and whether it might not better be deferred to another occasion.

Fifth, ministry should be well "paced." This is not to say *a priori* that it should be either long and compendious or short and concise; but it is to say that when one has said what is in his heart, he should take his seat and let the message work in the silence. Two of the most spiritually gifted ministers in my experience regularly took the edge off their own ministry by laboring for ten minutes over what had already been fully and effectively said in the first five. They had poor terminal facilities.

How does the Society of Friends foster its ministry? The Philadelphia system has taken one of two paths, namely, a Committee of Ministry and Counsel or a Monthly Meeting of Ministers and Elders. The use of either of these techniques bases the ministry more broadly than does the pastoral system at the same time as it fixes a responsibility on definitely named persons. But in either case, ministry from outside the limits of what is now called the Monthly Meeting on Worship and Ministry is always welcome as a still further widening of participation and as a source of new spiritual insights. When all is said and done, however, it is still an individual who performs the act of ministering, and in the absence of formal training in denominational Christianity and other pastoral studies, it behooves the individual to construct his own curriculum of spiritual knowledge and exercise.

At the head of this curriculum we may obviously place his choice of reading material. In addition to the

Scriptures we here include reading and meditation upon the Queries, Advices, and other parts of the Discipline; Quaker literature bearing upon worship and ministry; the enormous treasury of non-Quaker material bearing on the same general themes; many poets who have not merely seen deeply into spiritual problems and values but have also recorded their insights in easily quotable form; and so on. From this list one need not exclude up-to-date literature, but it is a commonplace observation that much of this latter is ephemeral while the classics have at least stood a test of survival which presupposes a certain inherent and permanent validity.

Apart from personal reading, there are certain formal studies offered at Pendle Hill and in some other educational institutions which are accessible to us all. For those who would base their ministry upon scholarship, these opportunities are wide open to the serious student.

For those who are less inclined toward formal study there are the various group searchings and cultivation represented by the Monthly Meetings on Ministry and Worship, the retreats, the study groups and the conferences arranged by various Monthly and Quarterly Meetings from time to time. A series of questions growing out of concerns presented at the last Yearly Meeting has recently been distributed to Monthly Meetings on Worship and Ministry in the hope that they may have some usefulness in this connection.

One need not wait for adult years before embarking on certain aspects of his curriculum. Our Committees on Religious Education might give far more specific thought to the form that the Society's ministry will be taking in 30 years than, so far as I know, they do. Specific suggestions lie outside of the scope of our present consideration, but it should be evident that the policies followed in Friends day schools and First-day schools cannot fail to find their eventual fruitage in the rising generation.

Finally, Monthly Meetings on Worship and Ministry might seriously consider a question which was briefly ventilated at our last Yearly Meeting, namely, the public reading of the Scriptures at meetings for worship. Practice on this point varies from one Meeting to another; most of them have not adopted it, but the plain fact is that all other Christian forms of worship include it as a vehicle of instruction, and in the absence of any consider-

To receive God's commands and His counsel and all His teaching is the privilege of the inward man; after that he is united with God. And where there is such a union, the outward man is surely taught and ordered by the inward man, so that no outward commandment or teaching is needed. But the commandments and laws of men belong to the outer man and are needful for those men who know nothing better, for else they would not know what to do and what to refrain from, and would become like unto the dogs or other beasts.—THEOLOGICA GERMANICA

able capacities for quoting the Scriptures at length and authoritatively, it might have some virtue for Philadelphia Friends as well.

HOWARD COMFORT

Internationally Speaking

ELFRIDA VIPONT FOULDS' biography of Arnold Rowntree reports that in the early days of the League of Nations Lord Hugh Cecil asked his brother, Lord Robert, later Viscount Cecil of Chelwood, whether the League would work. "Think again, Hugh," replied Lord Robert. "Will a spade work?"

An effective disarmament agreement, like a spade, requires the intent as well as the device. An interesting, readable, and, on the whole, encouraging study of the problems of inspection of compliance with disarmament agreements is *Inspection for Disarmament*, edited by Professor Seymour Melman (Columbia University Press, 1958; 291 pages; \$6.00). It is the result of studies under the auspices of the Institute of War and Peace Studies in Columbia University. Its conclusion is that, while infallibility is impossible, it is possible to set up an inspection system so effective that evasion will be sufficiently difficult to make disarmament agreements workable, *if there is a real desire for disarmament agreements among the nations parties to the agreements.*

Inspection for Disarmament begins with a summary of its conclusions. It continues with chapters by experts in many fields. It discusses, for instance, the possibilities of detecting evasions latent in the need for certain highly specialized parts, such as the bearings for the gyroscopes of guided missiles which require precision of such a high order that it calls attention to a project for which such unusual parts are needed. Chapters on experience in evading disarmament regulations are provided by a German critic of evasions under the Weimar Republic and by a former officer of the illegal Jewish army in Palestine. There are reports by three "evasion teams," set up to consider possibilities of evading the terms of disarmament agreements. Considerable attention is given to public opinion and to arrangements to encourage citizens to inform the inspecting agency of indications of attempts at evasion. The study points out that this would require people to appreciate the value to their own country of effective disarmament arrangements.

It is interesting to have such a study and encouraging to have it conclude that inspection adequate for a workable disarmament system is possible, if the nations involved want disarmament.

Conscription is an obstacle to disarmament. Nobody, practically, likes conscription. A great many who believe

that it should not become a permanent feature of American life feel that, under present conditions, it is necessary and must be critically endured. But its necessity is questionable. One serious drawback to conscription is its tendency to direct people's minds and national actions to military methods of trying to deal with international disputes, when the nature of the weapons now available makes avoidance of the use of military methods necessary for survival, not to mention finding a satisfactory solution of the difficulty. Instead of being necessary, conscription can be regarded as a cause as well as a symptom of the peril that now endangers the United States.

As Lynn White, Jr., President of Mills College, has written, "Modern war, and the preparation for it, is by its nature a socialist enterprise, a governmental business monopoly" (*Educating Our Daughters*, Harpers, 1950). Preparing for war as a defense against communism tends to become a contradiction in terms. Ending conscription would not be equivalent to adopting a pacifist national policy, but it could help improve the atmosphere of international relations, and it would increase freedom for the minds of United States citizens to work at the urgent and difficult task of developing peaceful means of defending peace.

The present Congress has the opportunity to decline to renew the authority to induct drafted men into the armed forces. It should be encouraged to decline.

January 23, 1959

RICHARD R. WOOD

Lompoc, Pacific Missile Base

By HILDEGARDE FLANNER

From this dry coast a deadly savior rises,
Ascension of our fear,
To carry doom beyond the dying year

Forward with flame through fatal veins of time
And the small, stricken heart of man,
Who will never long to be a child again.

Winter in Lompoc bears no flower;
And if memorial roots lie in the earth,
We dare not say the clod shall bloom by faith,

Yet from ourselves demand, in a faint month,
Harvest from a hole, good gleanings from despair,
In fields by thunder trampled and left bare,

Where the burning god flew up,
Where even the wild birds wither,
And the great seasons stop,
Leaving no pastoral balm that's fit to gather—
And still we come, as in a psalm,
To search by stone and weed
For hope's apocryphal, pure seed.

news of the U.N.



FRIENDS GENERAL CONFERENCE
1515 CHERRY STREET, PHILADELPHIA 2

VOL. 3 — NO. 1

From Our U.N. Representative

This letter is started as we fly from Bangkok to Saigon, since the Thai border is closed, in order to get to Cambodia and visit Angkor Wat.

During the last two months we have had unusual opportunities to observe and photograph the work of the United Nations Children's Fund and the United Nations Educational, Scientific and Cultural Organization in Indonesia and Thailand. Having thrown off foreign domination, Indonesia is determined to tackle the problems of health and education for its people. UNICEF is doing magnificent work for mothers and children; it now has some 2,000 Health Centers. The new soy bean milk plant is in operation, and this rich product is used in some school-feeding programs.

UNESCO is assisting the government in mass education. Indonesia cannot have compulsory schooling; there are not enough schools or teachers. In the country outside Djakarta, a functional building has been built cooperatively by the community. It is a Training Center for Mass Education, containing a lecture hall and exhibition room with mobile library. In other buildings weaving and crafts are taught, and one included a demonstration rural kitchen. In this largely Muslim country a private primary school is usually attached to the Mosque. When there are 50 children, the district will build a schoolhouse. On one of our trips to a village with Mr. Arnaldo, Chief of UNESCO here, we were treated to a coconut party. The son of the local ruler climbed a tall tree, threw down the fruit, cut off the skins, made a hole in the top, and everyone drank the juice through straws of papaya stems.

One of the outstanding UNESCO-assisted projects is the Thailand UNESCO Fundamental Education Center, TUFEC, situated at U-Bol, in the northeast. The term "fundamental education" applies to helping children and adults who have had little or no schooling to acquire the knowledge and skills

necessary for their living conditions and those of their community. The purpose of the educational program at TUFEC is to train people to improve life in the villages.

Since May, 1954, when the first group of 60 students was admitted for the two-year term, other students have been recruited in teams of six men and six women, one team from U-Bol and one from each of the nine administrative areas of Thailand. Each team consists of members having specialized training in agriculture, education, health, homemaking, social welfare, and village crafts. Experts come to assist them from U.N. Technical Assistance, the International Labor Organization, the World Health Organization, and UNESCO.

The period of instruction at the Center is concluded at the end of the second term, and the next three terms are spent working in the practice villages. For the final term the students come back to the Center. Graduates are called Fundamental Education Organizers (FEO's). They are required to give at least two years of service in villages somewhere in Thailand.

Visiting a village reveals the way most people in Southeast Asia live. It is a pleasant experience in the area of U-Bol. Villages lie within deep groves of shady bamboos and palms; usually there is a natural pond. On the edge is situated the Wat (temple) in a space reserved for religious (Buddhist) and other activities. In the "sala" of the Wat is housed a school in the smaller villages; in some villages there is a good school building. The homes, made of bamboo, are built on stilts because of the heavy rainy season. On the ground underneath the house there may be spinning, silk weaving, or other activities. On the porch are always terra cotta jars for storing rain water.

When the team of FEO's go for their term in a village, they live at the TVC (TUFEC Village Center), a house either rented or purchased for the purpose. It is a center of village life, where educational material is displayed and a small

health service is made available, as well as the opportunity for cultural activities and discussions. The FEO lays great stress on working *with* the villagers, on finding out how they think or feel and making it *their* program. Literacy, geared to their activities, gives meaning to learning. The improvement of sanitation, better gardens and marketing, the building of smokeless stoves, and the development of 4H Clubs among the young people were some of the things we observed. Everywhere literacy is tied to their activities to enhance the meaning of learning.

Today there are 30 TUFEC trained teams working in 30 provinces in Thailand. Twenty-two teams are now in training, two from Laos; eleven more will soon graduate. (I trust my pictures will fill in many essentials of this story).

On the large, attractive campus of the TUFEC there has been built another institution for training rural teachers, now holding 700 students, known as TURTEP. This area will some day have a new University of the Northeast. All of this development has grown out of the success of TUFEC.

ESTHER HOLMES JONES

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Friends at the U.N.

From the very beginning of the U.N. the efficiency of the interpreters never failed to attract the attention of the visitors. They admired the consecutive interpretation, *i.e.*, translation made after a delegate had finished his speech. When the simultaneous system, based on the use of earphones, was introduced, they felt bewildered. "How can anyone translate speeches, often spoken rapidly on very complex subjects, and finish sentences almost at the same time as the speaker?" This question was asked frequently.

The Chief of the Interpretation Section of the U.N., Robert Daniel Hogg, who with his wife Herta attends the Matinecock Meeting on Long Island, was glad to give readers of *News of the U.N.* his views on the subject.

The interpreters need an excellent basic education, he said, continuous studies in order to keep abreast of developments, and, above all, they need to have a keen interest in their work. When their interest slackens, work becomes monotonous, and both the interpreter and the listener feel the effect. There are many universities today which provide special courses in interpretation; there are, however, less than 200 really good interpreters in the whole world.

The work of Robert Hogg consists in assigning some 60 interpreters to the various meetings, according to the day's needs and the interpreters' specialization and languages. There are five official "working languages" in use at the U.N., English, French, Spanish, Russian, and Chinese. Over the whole year each interpreter attends an average of one meet-

ing and a quarter per day. This average means a little more than half a day's work in the interpretation booth. He spends most of the rest of his time following special courses and studying, at home or at the office. Some are briefed for coming U.N. conferences, often to be held in other parts of the world, by lecturers particularly competent in the matters to be discussed.

When asked whether he thought people of some nations have greater linguistic facilities than others, and are thus better suited for this kind of work, Robert Hogg said that there were many nationalities represented in the group of the interpreters of the U.N.

He did not think that one could consider the work of an interpreter a life career. It is too mechanical and repetitive. Interpreters who so decide should, wherever possible, be transferred after a number of years in the profession to new jobs available to persons of their intelligence and knowledge. It is of major importance, Robert Hogg concluded, that the standards of interpretation be kept at top level, as this is vital to international understanding.

Agility of mind should not belong to interpreters alone. The kinds of work done at the U.N. are many. Each unit is different from the other, but all contribute in their own ways to world peace and understanding.

John V. Grauman, one of the demographers in the Population Branch of the Bureau of Social Affairs, who with his wife Hilda attends the Scarsdale Meeting, N. Y., said that by all available indications world population, now about 2.8 billion, may total 6 billion or more before this century is ended. This increase is to be expected because it is now inevitable that death rates throughout the world will be drastically reduced, while birth rates are apt to change only slowly. Thus China, now with 650 million, may reach one billion within 30 years; India, now with 400 million, may attain the billion mark some 10 or 15 years later. Fully one half of the world population now lives in China, India, and a few smaller neighboring countries. The contrast between the more fortunate, wealthier countries and this part of the world is indeed glaring.

The amount of food produced is still just about sufficient. Since World War II there has been no extensive and severe famine. But in some places the quality of the food becomes poorer. For example, in Java all usable land is irrigated and cultivated, but rice production has become insufficient for the already dense and growing population; as a result people eat less rice and more cassava, as the land can produce a greater quantity of cassava, but its nutritive value is much inferior to that of rice.

In Java and in other countries attempts have been made to transfer rural families to other lands with greater opportunities. Meager savings are channeled into industry in the

hope that food can be bought abroad for industrial goods. A whole way of life must be changed before such efforts can catch up with the accelerated population growth. It is a race against time. Results so far, however, have fallen far short of the goal.

It is impossible to plan agricultural production, the creation of industries, the improvement of transportation, or the construction of schools, unless the population trend is known. The exchange of goods in foreign trade, urban planning, the budget for health services, all depend on the factor of population, whose size as well as structure are basic for almost every undertaking in the economic and social fields.

The Population Branch of the U.N. provides an essential service in reporting on population trends throughout the world. This is not easy. In many countries there are not enough statistics. Experts who can competently handle the complicated arithmetic of demography are few. The U.N. is helping governments to study their population problems, and to develop the needed expertise in this matter. Experts are working not only at headquarters in New York but also in several countries of Asia and Latin America; soon they will be in Africa, too. They have to travel very often, since many international conferences are being held in which population matters are the prime consideration. Recently there was a conference in Tokyo on population censuses scheduled for 1960; a conference in Ceylon on the resettlement of Asian peasants; a conference in Geneva on problems related to commodities; and one in South America on urban planning.

The study of population trends may seem a dry technical matter, but John Grauman is an enthusiast. He says that there is no subject so closely connected with matters of life and death, and with intimate human relationships, and that thoughts about human nature are forever present in his mind.

NORA B. CORNELISSEN

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The United Nations and Outer Space

The United Nations General Assembly at its fall session included on its agenda for the first time an item on the peaceful uses of outer space. In the brief time that has elapsed from the orbiting of the first Soviet sputnik on October 4, 1957, to the Atlas relaying an American President's message in December, 1958, the space age has become a reality. Some may question emphasis on outer space now while a multitude of unsolved problems remain on earth. But whether the not-too-distant future is to be a picture of the bleak destruction of civilization, or one which includes school classes being rocketed to a foreign country for a firsthand lesson in geog-

raphy, or a farmer planning his crops to exact, long-range weather forecasts, depends on what action is taken now to ensure the peaceful uses of outer space. Most would agree with the late Pope Pius XII that man would be false to his own nature if he failed to explore the universe around him as soon as he possessed the means.

President Eisenhower first stated United States willingness to enter into a space control agreement on January 10, 1957. The U.N. Disarmament Commission discussed the question in the summer of 1957. After sputnik I, Mr. Khrushchev declared Soviet interest in international control of space. Both the United States and the Soviet Union proposed resolutions for the peaceful use of outer space before the 13th General Assembly.

The beginning of space exploration, Secretary General Hammarskjöld said, created a new challenge to the development of international law, "just as ballistic missiles which pass through outer space have created a further challenge to the disarmament effort." There are two sides of the coin. One is that the missile race is part of the disarmament question, to be considered by the U.N. Disarmament Commission. The other side, that a positive, constructive approach should be made to the peaceful uses of outer space, was dealt with by the Political and Security Committee. It approved a Western plan setting up a committee to study and recommend to the next General Assembly a possible U.N. Space Agency for the control of outer space; and coordination of efforts of U.N. Agencies (for example, the International Civil Aviation Organization and nongovernmental organizations, like the International Council of Scientific Unions) for international exploration of space and the codification of space laws. The Soviet bloc alone dissented and announced its boycott. Agreement had been reached in substance that international control of outer space is necessary, that the U.N. is the proper organization for this, and that cooperation between the Soviet Union and the United States is essential. But the cold war had been projected into the debate, and the Soviet demanded East-West parity in committee membership, whereas the United States declared there are "no two sides to outer space." The majority decided that the time to start U.N. activities in outer space is now, and hoped for eventual Soviet cooperation.

These are now serious questions: What is outer space? How far up does a nation's sovereignty go? Who owns the moon? Some experts favor a gradual approach to making space laws, as experience determines. But others, such as Andrew Haley, President of the International Astronautical Federation, do not believe that along with scientific progress we should leave human and moral considerations to a hit-or-miss future. There is an urgent need for the establishment of cosmic law now, while the space age is in its infancy, before national attitudes harden. Satellites and space platforms can

have both peaceful and military uses; a peaceful satellite might be mistaken for a missile. Rules are necessary. All space objects must be indentified to all.

There are now no international agreements which apply to outer space. The Paris Convention of 1919 and the Chicago Convention of 1944 recognized that national sovereignty extended as far as the airspace above it, the atmosphere in which an aircraft can fly. But no exact limits were defined. The International Geophysical Year has set a precedent, an unwritten law of freedom-of-space travel, with the mutual toleration of the first satellites traversing many nations without objection. Haley, in fact, believes this means that outer space *ipso facto* belongs to the United Nations.

Most experts agree that the outer space is the common property of mankind, not subject to appropriation by any one nation; that the U.N. should develop laws governing it; that its use for military purposes should be outlawed; and that the moon and other celestial bodies should by prior agreement be declared independent and not subject to colonization.

A nation's sovereignty, according to Oscar Schacter, Director of the U.N.'s General Legal Division, extends only as far as its airspace, 20 to 40 miles above earth. Schacter believes that the laws of the high seas could apply: no nation can have the right to acquire space any more than it has the right to own the open seas; nor has it the right to exercise individual jurisdiction over it. A nation would not "own" space but would have jurisdiction over its space vehicles, as it would over a ship on the high seas. The vehicle's "captain" would have local authority; exercise of jurisdiction over space vehicles would comply with rules of safety; "ships" would aid distressed "ships." A further analogy would compare the 40-mile zone to a nation's inland rivers, a contiguous zone 40-155 miles high to the three-mile zone, and space above 155 miles to the high seas.

The international air lawyer, John C. Cooper, places the limit of outer space at 300 miles, above which space is free for all. He also believed that a nation's sovereignty will go as far as it has the power to impose it (might makes right). Haley sees the need for an entirely new cosmic law based on natural law, a higher moral order than present international law; while Dr. Wolf Heinrich believes no one can "own" space, for it is constantly in motion, with only moral law possible, or political anarchy. If one nation controls space or the moon, it will control the earth. The first arrival on the moon could claim its ownership. If there is not to be conflict over space and the moon, prior agreements must be made for international control, with a U.N. Space Agency to enforce them. As Senator Lyndon Johnson, who spoke before the U.N., declared, the challenge of the space age "dwarfs

the animosities and hatreds that divide humanity today." If man can meet the challenge, "we may find that the road to lasting peace truly lies through the stars."

ROY V. HEISLER

Roy V. Heisler, a member of Riverton Monthly Meeting, Westfield, N. J., is a graduate of Harvard University, where he majored in political science. During the 13th General Assembly he followed the discussion on the control of outer space in the First Committee and the General Assembly.



Health Workers Visit a Pakistani Home

Issues before the United Nations Today

United Nations, New York City

April 2-3, 1959

Following Philadelphia Yearly Meeting

The TRUSTEESHIP COUNCIL and the COMMISSION on HUMAN RIGHTS are scheduled to be meeting.

Edward and Esther Jones will report on their trip around the world photographing U.N. Programs.

Cost while in New York includes registration fee, \$1.00; tour of U.N. Headquarters, \$1.00; room at Hotel Tudor, \$5.00, and food.

For further information write

Peace and Social Order Committee
Friends General Conference
1515 Cherry Streets, Philadelphia 2, Pa.

NEWS of the U.N. is issued four times a year. Editors: Gladys M. Bradley, Nora B. Cornelissen, Esther Holmes Jones, and Jean S. Picker. Art Editor, Gaston Sudaka.

Lincoln and the Quakers

(Continued from page 82)

difficult for the world to understand how fully I appreciate the principles of peace inculcated in this letter and everywhere by the Society of Friends. Grateful to the good people you represent, for the prayers in behalf of our common country, I look forward hopefully to an early end of the war and return to peace.

There are also several accounts of Lincoln's intervention on behalf of conscientious objectors. The best known is probably the case of Cyrus Pringle and his companions. There are others:

A Quaker was drafted and sent with his regiment to Washington. But he steadfastly refused to fight. Punishments did not move him. He was taken before the colonel. "What does this mean?" demanded the officer. "Don't you know that you will be shot?"

"That is nothing," said the Quaker. "Thee didn't think I was afraid, did thee?"

The colonel went to the President. Lincoln listened and looked relieved. "Why, that is plain enough," he answered. "There is only one thing to do. Trump up some excuse and send him home. You can't kill a boy like that, you know. The country needs all her brave men wherever they are. Send him home."

Another drafted Quaker refusing to hire a substitute or to report to the military camp at Lafayette, Indiana, was visited by an officer who decided to sell some of the Friend's property and secure \$300 with which to pay a substitute. The officer selected the items on the farm to be sold and wrote out bills of sale and posted them. The Quaker made no remonstrance but rather treated him kindly and kept him to dinner.

"A few days before the time had arrived for the sale," writes the Quaker, "I was at Lafayette. The officer came to me and said, 'The sale is postponed. I don't know when it will be. You can go on using your horses.'

"I heard nothing more about it for several years. After the war closed, I learned that Governor Morton, who was in Washington about that time, spoke to President Lincoln about it, and he ordered the sale to be speeded."

If the thirty-fourth President of the United States is looking this February for a suitable way to honor the sixteenth of his predecessors, I suggest that he join with the Capitol and the Pentagon in discontinuing peacetime conscription.

NOW AND THEN

About Our Authors

The first part of the article by Howard Comfort, "Concerning Worship and Ministry," was published in the issue of January 24, 1959. Howard Comfort is Professor of Latin

at Haverford College and Clerk of the Philadelphia Yearly Meeting on Worship and Ministry. The two papers contain the gist of a forum talk given last November at Radnor Meeting, Pa.

Richard R. Wood contributes his "Internationally Speaking" each month to the FRIENDS JOURNAL. He was for many years Editor of *The Friend*, Philadelphia.

By now it is no secret that "Now and Then" is the pen name of Henry J. Cadbury, Chairman of the American Friends Service Committee and eminent Bible scholar.

Friends and Their Friends

A new Calendar of Yearly Meetings around the world for 1959 has just been issued by the Friends World Committee. This is a valuable aid for Friends planning to visit Yearly Meetings both at home and abroad. It is obtainable free of charge at the offices of the Friends World Committee at Wilmington College, Wilmington, Ohio, and at 20 South 12th Street, Philadelphia 7, Pa.

Fayetteville Meeting, Ark., is meeting twice a year with Friends of Little Rock, Ark., and Oklahoma City, Okla. These contacts have proved helpful.

An extraordinary meeting of Friends was held at the home of Francis and Alice Dart in Kathmandu, Nepal, on December 21, 1958. Present were Francis and Alice Adams Dart and Eleanor Dart of Eugene Monthly Meeting, Pacific Yearly Meeting; William H. and Florence G. Adams of Detroit Meeting, Lake Erie Association; and Edward M. and Esther Holmes Jones of Green Street Monthly Meeting, Philadelphia Yearly Meeting. Rolf and Helen Wilhelm, Friends from Switzerland, were on a trek in the mountains in connection with FAO work and regretted that they could not be present at the meeting.

The Social Service Committee of Philadelphia Yearly Meeting invites all interested to attend a conference on the topic "New Roles for the Church in Planning and Caring for the Later Years." This open gathering for Friends and others to learn some of the newer plans in the churches, the medical profession, and the community will be held in the Race Street Meeting House, Philadelphia, on Monday afternoon, February 16, at 3 p.m. The speakers will be Dr. Eleanor R. Wright, Clinical Director, and Dr. Edward C. Meisler, Chief of Geriatrics from the Embreeville Hospital in Chester County, Pa.; and Walter R. Harrison, Pastor-Superintendent of the Lutheran Home for Orphans and Aged in Germantown. Lowell E. Wright of Gwynedd Meeting, Pa., will act as the chairman of the conference and moderator of the discussion. He is Director of the Health and Welfare Council for the Montgomery County District. The Social Service Committee has an active group of Friends that has prepared studies in the field of planning for the later years and is concerned that Friends should continue to pioneer as they did when Friends

Boarding Homes were established. Overseers of Monthly Meetings and committee members responsible for plans for later years are particularly encouraged to attend.

In the course of the past year many local Meetings have taken part in various celebrations honoring the tenth anniversary of the Declaration of Human Rights of the United Nations. In February of 1958 the Friends Peace Committee of Lansdowne Meeting, Pa., presented to the Lansdowne Public Library a collection of U.N. books and other publications in recognition of this U.N. anniversary. Present were members of the U.N. secretarial staff for France, Japan, Egypt, and Chile. Francis R. Bacon, spokesman for the Committee, in presenting the books, asked those present to rededicate themselves to a worthy ideal, the belief, as expressed by William Penn, that not war and hatred but only peace and good will can accomplish lasting good for mankind. The Friends Peace Committee, he said, wished to "help to foster wider understanding and adherence to the ideals for which the U.N. was founded."

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

FEBRUARY

6, 7, 8—Midwinter Conference of Green Pastures Quarterly Meeting, Kalamazoo, Mich. On Saturday, at 10:45 a.m. and 7:45 p.m., Douglas Steere will speak at the First Baptist Church.

8—Conference Class at Fair Hill Meeting, Philadelphia, 10 a.m.: Bernard Clausen, Secretary of the Religious Education Committee, Friends General Conference, "The Greatest Teacher in America."

8—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Mary M. Rogers, "Jesus as the World-Minded Jews Saw Him."

8—Adult Class, Germantown Monthly Meeting, 47 West Coulter Street, Philadelphia, 7:30 p.m.: Norman J. Whitney, "Growing Edges of Quakerism."

9—Supper Conference for First-day School Superintendents and Chairmen of Monthly Meeting Religious Education Committees, Chester Reagan, leader, at 1515 Cherry Street, Philadelphia, 6 to 8:45 p.m., with the Philadelphia Yearly Meeting Religious Education Committee.

9—Midwinter meeting of the Friends Council on Education, Friends Select School, 17th Street and Parkway, Philadelphia. At 5 p.m., business session; 6 p.m., supper, \$2.25, by reservation only. Open session, 7:30 p.m., in the auditorium; Dr. Gaylord P. Harnwell, President of the University of Pennsylvania, will present his observations of education in the Soviet Union, with emphasis on preparation for college. Cars may be parked free in the school grounds; drive north on 16th Street, cross Cherry Street, and turn left into the entrance about halfway along the block.

14—Abington Quarterly Meeting at Horsham, Pa. Meeting on Worship and Ministry, 9:45 a.m.; meeting for worship, 11 a.m., followed by business; at 12:30 p.m., lunch served by Horsham Meeting; business continued, 1:45 p.m.

14—Burlington Quarterly Meeting at Trenton, N. J. Meeting on Worship and Ministry, 10:30 a.m.; meeting for worship, 11:15 a.m.; 12 noon, lunch furnished by Trenton Meeting; meeting for business, 1:30 p.m. Care of children provided at Mercer Street Friends Center, 151 Mercer Street, Trenton, N. J.

14—Caln Quarterly Meeting at Christiana, Pa., 10:30 a.m.; business, 11:30 a.m.; lunch, 12:30 p.m., furnished by Christiana Meet-

ing; Meeting on Worship and Ministry, 1:30 p.m. Program for children.

15—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Howard H. Brinton, "The Meeting for Worship." (This is the first of a new series dealing with "Quaker Belief.")

15—Adult Class, Germantown Monthly Meeting, 47 West Coulter Street, Philadelphia, 7:30 p.m.: informal musical evening, hymn singing, etc.

15—Friends Forum at the Reading, Pa., Meeting House, 108 North 6th Street, 8 p.m.: Douglas V. Steere, "Africa—Challenge to the West."

16—Open gathering for Friends and others on "New Roles for the Church in Planning and Caring for the Later Years," sponsored by the Social Service Committee of Philadelphia Yearly Meeting, at Race Street Meeting House, Philadelphia, 3 p.m. Speakers, Dr. Eleanore R. Wright, Dr. Edward C. Meisler, Walter R. Harrison. Chairman and moderator, Walter R. Harrison.

18—Forum at Chester, Pa., Meeting, 24th and Chestnut Streets, 8 p.m.: film, "The Great Commandment."

18—Open Meeting: Annual Shareholders Meeting of Friends Suburban Housing, Inc., at Merion Friends School, 615 Montgomery Avenue, Merion, Pa., 7:45 p.m. Reports, business, program, refreshments.

20—Meeting on Worship and Ministry of Bucks Quarterly Meeting at Yardley, Pa., 6:30 p.m. Covered dish supper; beverage and dessert served by the host Meeting.

21—Bucks Quarterly Meeting at Newtown, Pa., 10 a.m. At 12:30 p.m., box lunch; beverage and dessert served by host Meeting. Forum, 2 p.m., on "Friends and Giving"; panel, Lawrence McK. Miller, Jr., George E. Otto, and Elliston P. Morris.

BIRTHS

STRATTON—On January 13, to Wilmer and Clara Rebecca Stratton, a son, DONALD ARTHUR STRATTON. They live in Delaware, Ohio. The grandparents are Alfred and Enola Edgerton Henderson of Poughkeepsie, N. Y., Monthly Meeting, and Arthur and Edith Pickett Stratton of Montclair Monthly Meeting, N. J. Wilmer's membership is in Montclair, and Rebecca's in Poughkeepsie.

WARNER—On January 12, to Robert and Mary Lou Warner, their second daughter, MARGARET ELIZABETH WARNER. The parents are members of Rochester, N. Y., Monthly Meeting.

DEATHS

BAY—On January 13, at his home in Rockaway, N. J., HERBERT W. BAY, husband of Marion Conrad Bay. He was a member of Rahway and Plainfield Monthly Meeting, N. J.

PAUL—On December 8, 1958, at Moorestown, N. J., WILLIAM M. PAUL, son of William M. and Tacie Parry Paul and brother of Alice Paul, Helen Paul, and the late Parry H. Paul. William Paul attended George School, Drexel Institute, and farmed the homestead farm a mile south of Moorestown. He was a director and a vice president of the Burlington County Trust Company, Moorestown, and a lifelong member of Moorestown Monthly Meeting, N. J. A student of nature, he spent much time in the woods, studying and working to promote and protect birds, animals, and fish. Will Paul was a man who made it his habit to "do justly, and to love mercy, and to walk humbly with God."

PAXSON—On January 17, ELIZABETH SHOEMAKER PAXSON of Lansdowne, Pa., in her 91st year, daughter of the late William Lashbrooke and Emily Pickering Paxson, and the last of her immediate family. Survivors include a number of cousins. She was a member of Lansdowne Meeting, Pa. Burial was in the Friends Southwestern Burial Ground, Philadelphia.

RICE—On January 21, REOLOFF RICE, aged 59 years. He was a member of Solebury Monthly Meeting, Pa. Surviving are his wife, Laura Vasey Rice; two children, Abigail and Reoloff, Jr.; a sister and two brothers.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East Fifth Street; Tucson 2-3262.

ARKANSAS

LITTLE ROCK—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-9248.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36 St.; RE 2-5459.

PALO ALTO—Meeting for worship, Sunday, 11 a.m., 957 Colorado Ave.; DA 5-1369.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

CONNECTICUT

HARTFORD—Meeting, 11 a.m., 144 South Quaker Lane, West Hartford.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

JAYTONA BEACH—Meeting, 3 p.m., 1st and 3rd First-days, 145 First Avenue. Information, Sara Belle George, CL 2-2333.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 10 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 14 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk: TU 8-6629.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S. E.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

ILLINOIS

CHICAGO—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7 p.m., every first Friday. Telephone BUTterfield 8-3066.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

FORT WAYNE—Meeting for worship, First-day, 9:30 a.m., Y.W.C.A., 325 W. Wayne. Call Beatrice Wehmeyer, E-1372.

IOWA

DES MOINES—South entrance, 2920 30th Street; worship, 10 a.m., classes, 11 a.m.

KENTUCKY

LOUISVILLE—Meeting and First-day school, 10:30 a.m. Sundays, Neighborhood House, 428 S. First St.; phone TW 5-7110.

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

MARYLAND

ADELPHI—Near Washington, D. C., & U. of Md. Clerk, R. L. Broadbent, JU 9-9447.

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone WA 4-4548.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square) 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MICHIGAN

ANN ARBOR—Meeting at 1416 Hill, 10 a.m. and 11:30 a.m.; Sunday School at 10 a.m.

DETROIT—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. TEexas 4-9138 evenings.

KALAMAZOO—Meeting for worship, 10 a.m., discussion, 11 a.m., Friends' Meeting House, 508 Denner. Call FI 9-1754.

MINNESOTA

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

MISSOURI

KANSAS CITY—Penn Valley Meeting, unprogrammed, 10:30 a.m. and 7:30 p.m., each Sunday, 306 West 39th Street. For information call HI 4-0888 or CL 2-6958.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone TA 2-0579.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

NEW MEXICO

SANTA FE—Meeting, Sundays, 11 a.m., Galeria Mexico, 551 Canyon Road, Santa Fe. Sylvia Loomis, Clerk.

NEW YORK

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—Meetings for worship, First-days, 11 a.m. (Riverside, 3:30 p.m.) Telephone GRamercy 3-8018 about First-day schools, monthly meetings, suppers, etc. **Manhattan**: at 221 East 15th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m. **Brooklyn**: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues. **Flushing**: at 137-16 Northern Boulevard.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

OHIO

CINCINNATI—Meeting for worship, 10:30 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at TR 1-4984.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

TOLEDO—Unprogrammed meeting for worship, First-days, 10 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

PENNSYLVANIA

DUNNINGS CREEK—At Fishertown, 10 miles north of Bedford: First-day school, 10 a.m., meeting for worship, 11 a.m.

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for

BEQUESTS AND CONTRIBUTIONS TO FRIENDS PUBLISHING CORPORATION

"Friends are urged to make their wills in time of health and strength of judgment. . . ." This advice from a former Book of Discipline is being followed by many Friends today.

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Such a bequest as part of your last will, serves the continuous publication of this paper and will thus be a gift that truly lives and is gratefully remembered.

information about First-day schools.
Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.
Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 11 a.m. Frankford, Unity and Wain Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

PROVIDENCE—At Providence Road, Media, 15 miles west of Philadelphia, Pa. First-day school, 9:45 a.m., meeting for worship, 11 a.m.

READING—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

WARRINGTON—Monthly Meeting at old Warrington Meeting House near Wells-ville, York County, Pa. Meeting for worship at 11 a.m., every First-day.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Esther McCandless, JA 5-5705.

NASHVILLE—Meeting for worship, 10:30 a.m., Sundays, 2020 Broadway. Call CY 8-3747.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., 407 W. 27th St. Clerk, John Barrow, GR 2-5522.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; EM 8-0295.

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6413.

UTAH

SALT LAKE CITY—Meeting for worship, Sundays, 11 a.m., 232 University Street.

VIRGINIA

CLEARBROOK—Meeting for worship at Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.

LINCOLN—Goose Creek United Meeting House. Meeting for worship, 11:15 a.m., First-day school, 10 a.m.

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WINCHESTER—Centre Meeting House, corner of Washington and Piccadilly Streets. Meeting for worship, First-days at 10:15 a.m.; First-day school, 10:45 a.m.

WASHINGTON

SEATTLE—University Friends Meeting, 3959 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MEIrose 9983.

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FRIENDS JOURNAL

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African Ferment

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sin and evil in the idea of the
corresponding good, not in
the form of sin; for instance,
He knows lying in the idea
of truth.

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Editorial Comments

An Eccentric Quaker Musician

TWO years ago the musical world of England was at once severely shaken and highly amused by Gerard Hoffnung's London concert, which employed in a modern composition such unorthodox sounds as noises made by Hoover cleaners and police whistles. The composer, Hoffnung, a Friend, "did it again" last November in another London performance. There were again most outlandish sounds, but even more surprising were the antics he performed with some of our standard stage characters. Othello was pushed around on a wheelchair by Lohengrin's swan. Valkyries careened on toy scooters, and a general, reckless confusion of characters from Bizet, Mozart, Wagner, and Hoffmann prevailed. All this went under the title of "The Tales of Hoffnung." This contemporary nonsense delighted 6,000 people, and thousands more were unable to gain admission. Much of the performance was recorded by Columbia.

Musical humor has a sporadic history. The ear does not delight as easily in cartoonlike treatment of sound as does the eye, which with slightly less violence apprehends distortions and exaggerations. The lighthearted handling of solemn themes may indicate our fatigue with the overworked classics of yesterday. Ironical performances like this one may forebode changes of a more constructive kind. Hoffnung may articulate this need for a break with tradition. The *Saturday Review* plays on his name, which is German for "hope," expressing the optimistic faith that "Hoffnung springs eternal. . . ."

A Critical Student of Quakerism

Somewhat belatedly we learn of the death on November 15, 1958, of Theodor Sippell, who at the age of 87 was killed in an automobile accident in his native Germany. Sippell, a church historian, was an authority on early Quakerism, about which he had published several original studies. His work, especially *Werdendes Quäkertum* (*Early Quakerism*), 1937, contains penetrating essays on the decline of English Puritanism, the Ranters, the mysticism of John Everard, and the message of early Friends. Sippell touches repeatedly upon the close relationship between English and Continental mysticism, somewhat echoing Rufus M. Jones' position in the *Spir-*

itual Reformers, about which differing or critical opinions have been expressed in recent years.

One aspect of Sippell's studies will interest the modern reader especially, viz., his contention that early Friends considered themselves Latter-day Saints in the sense of being an end-community, awaiting the coming of the Kingdom. In this, Sippell believes, they were akin to many Ranters and other sects represented in Cromwell's army, who saw God's final rule coming closer with every new victory of the troops. Eschatology is an attractive topic which nowadays occupies millions of serious men and women. Sippell may have judged Friends one-sidedly, but one can only wish that our historians would give the public some more exact information on this particular point.

Sippell was not uncritical of Friends. He thought that Quakerism declined to the degree that Quaker eschatological beliefs faded. Yet he expresses admiration for our humanitarian work and still believes that the faith in the inner light has remained central in Quakerism throughout the centuries.

In Brief

Two years after the Yugoslav government banned the regular importation and distribution of large quantities of Bibles, the British and Foreign Bible Society is still not able to normalize its work in the country. Relaxation of the ban on Bibles has allowed a trickle of about 200 copies a month to enter as registered mail. Before the ban, the Society used to bring in 5,000 per month. No printing of Bibles has, of course, been allowed in Yugoslavia since the last war.

There is a trend among Germans in West Germany to convert to Judaism, stated Rabbi A. Krauss of Munich, who is now visiting Israel. The few rabbis left in Germany are flooded with applications requesting conversion to Judaism from many Germans who are both very sincere and very persistent. Most of the applicants come from the upper middle class, the German nobility, grandchildren of barons, and military men. The German rabbis have so far refused to convert them despite heavy pressure.

Some Reflections on the Peace Testimony

IT has always seemed sad to me that we so often use the words "peace testimony" to imply our historic opposition to war. Surely our testimonies are radii, pushing outward from the central concept of God and man, which is—our peace testimony. This testimony is based on the teaching and acts of the historical Jesus; it is confirmed, continued, directed, and strengthened by the Eternal Christ, who is in each human being. George Fox declared that the true gospel was not "Matthew, Mark, Luke and John . . . but the power of God," which is in all men, and over all men.

Because we believe this, we—presumably—seek to act in love in all areas of human existence. To do this is impossible unless we learn to draw on the infinite source of infinite power within, which we call God. Because we tend to limit our peace testimony to one area of life, have we not rendered ourselves measurably less effective? To think of the peace testimony as something that defines exactly the attitude of the whole Society toward the complexities of modern power politics and war has been to create divisions that hamper our efforts. They frequently render us ridiculous to our opponents, who must often think of us as children squabbling over who should call the fire department while the house burns down around us.

There are several approaches to peace work in our Society. They might be grouped roughly, and somewhat arbitrarily, perhaps, under two general headings—the "absolutist" and the "pragmatic." Many members of each group find it impossible to agree with the others on the correct approaches to peace; further, they find it difficult to work together on any common ground. These difficulties are found from the least unit up through the larger committees.

This state of affairs, it seems to me, is worse than tragic; it is sinful. Our whole Quaker philosophy insists that each man honestly and diligently and prayerfully seek the light, and follow that measure of light given to him. It is laid upon us to "grow in the light." Now a man cannot work by his brother's light,—especially if his brother constantly shines it in his eyes as a gleaming example of what light should be, or if he himself is forever trying to estimate which one has the brighter light. A man can, however, look with love on another's light, and rejoice for his brother. He can pray that his brother receive more light *only* if he has asked his brother to pray for him, too, that he may walk in the light. He can hold it high to draw all men to the divine light—not just his own part of it. He can—he must—share his light.

We read in the New Testament that peace is one of the fruits of the Holy Spirit. In other words, it starts with a seed and grows and changes and matures. So do we, who call ourselves Jesus' friends, grow in our understanding of what peace means—to the individual, to the family, to the community, to the nation, to the world. Our backgrounds, our temperaments, the interplay of forces in our day-to-day life—all these will affect our growth in and our attitude toward the peace testimony. Dare one ever say, "Here I stop growing. There is no further light to illumine me along the correct path to individual peace, to world peace"?

Certainly there are as many ways to work for peace as there are concerned Friends willing to work. If you are a vital force for love and reconciliation in your family and Meeting, you are doing one kind of peace work. If you are part of a hard-working Peace Committee, leading a bimonthly discussion group of Friends and "interested attenders" on the complexities of disarmament and what the individual can do that is useful, surely this is peace work. If you belong to a weekly prayer group which meets to pray for the heads of governments, you are working for peace. Is it necessary that we single out any one of these and say, "This and this alone implements the peace testimony according to God's will?" I would say further, "Dare we go on doing this sort of thing?"

Certainly we differ; let us differ creatively, in love and honest humility. Friends have always held that work done under the weight of a concern is the most likely to be successful. Let us seek to understand what motivates each fellow Friend, as we seek to understand those who are called our "enemies." If we are to witness to the world that God calls us to love our enemies, it is painfully evident that we must begin from the firm center of loving our Friends!

It is the task of each Friend to discover for himself what his peace testimony is. This discovery involves a great deal of hard work, mentally, emotionally, and spiritually. It involves self-searching, praying, thinking, reading, and studying. Possibly the Friend who has only a vague idea of what he thinks about the peace testimony is as great a deterrent as the Friend who feels he holds the only possible morally correct idea. One need not struggle with this task alone, of course; he should be able to find loving assistance from Friends living and released for higher service. Having arrived at a working hypothesis, and realizing that he is only at the beginning of his search, he should go on to interpret and implement in his life his own compelling vision. If he is doing

this—if he is seeking to love God with all his heart and mind and soul and strength, and his neighbor as himself—he will work in love with his fellow laborers. Only from this loving unity can any effective peace work ever come forth.

BARBARA HINCHCLIFFE

Letter from Lebanon

IN the several months since our last letter to Friends, events of the most disruptive kind have occurred throughout the Middle East, and attention again has been focused upon this part of the world. Opposition to the Lebanese government which was brewing last spring erupted in a more explosive form than any of us had reason to suspect, the locally unpopular Hashemite Federation of Iraq and Jordan showed itself to be extremely short-lived, and one would presume that even the more ardent supporters of the Baghdad Pact have had cause to reassess that instrument's worth. Capping all of this was the landing of some 14,000 American soldiers and 200 reporters in Lebanon and the despatch of British forces to Jordan to delay the inevitable collapse of the Hussein regime.

The saddening strife here in Lebanon had its personal repercussions among Friends—some wives and children of foreign Friends were temporarily evacuated at the insistence of their embassies—but at the same time provided an opportunity for service, fulfilment of which in similar situations in the past has been among the sustaining strengths of Quakerism.

Shortly after the economic consequences of the communal violence began to make themselves evident, Brummana Monthly Meeting appointed an Emergency Relief Committee to investigate and plan action upon whatever needs of the civilian population seemed most acute. The decision was promptly made to concentrate upon the distribution of staple foods to families hardest hit through loss or incapacitation of the breadwinner. With initial funds provided by the American Friends Service Committee and Friends Service Council, local Friends moved quickly into both opposition and government-held areas. Within a few days Butros Khoury and helpers had purchased and distributed almost ten tons of wheat and flour to desperate families in the mountainous Chouf, stronghold of the Lebanese Druzes and of the opposition leader, Kamal Jumblatt. Ralph Kerman, Duncan Campbell, and Douglas Kerr did similar work among refugees from strife-torn villages in the South along the Israeli border.

Under the leadership of Wadad and Emile Cortas, the Committee then set up a joint Moslem-Christian distribution unit to work in the hard-hit city of Tripoli,

and Friends' efforts are at present concentrated in this area. The international flavor which characterizes the Quaker meetings here has carried over into this work, with Lebanese, British, and American Friends all sharing actively. Jordanian Friends, not able to join us personally, have nevertheless contributed their prayers and their money; support by other concerned Friends is being provided through the AFSC and FSC, as well as through committees in Canada, Australia, Denmark, South Africa, and elsewhere.

Middle Eastern Friends felt God's hand as they were able to sandwich between outbreaks of violence a most meaningful Yearly Meeting in Ramallah, Jordan, last Eastertime. Through Herbert Hadley's thoughtful report in a previous issue of the FRIENDS JOURNAL, Friends learned of the strong desire of Near East Yearly Meeting to widen its outreach through friendly contacts with individual Quakers and small Quaker groups in Cyprus, Turkey, Greece, Iran, Afghanistan, and Egypt. The Clerk of Cyprus Allowed Meeting, in response to our epistle, has already expressed an interest in sending representatives to next Yearly Meeting. Earlier this year Bob Avery, a Friend with the Congregational Mission in Turkey, and Stan Segal, a Friend teaching at Robert College, Istanbul, spent a weekend with members of Beirut Preparative Meeting. Friends had already established a close tie with Lloyd Swift and family, who were with us a year ago in Beirut. Lloyd, also with the Congregational Mission, is in Izmir, Turkey.

A most meaningful happening during the past year has been Butros Khoury's trip to the United States, Canada, England, and Ireland to raise funds for the rebuilding and continuation of the Daniel and Emily Oliver Orphanage. Brummana Meeting has appointed a committee to consult with Butros Khoury and to make recommendations to the Board of Trustees in the United States concerning the orphanage's redevelopment and future. Local Friends are prepared to shoulder the responsibilities of this concern to the limit of their resources and pray, with God's help, that this worthwhile Quaker work can continue.

Elmore, Beth, Karen, and Gale Jackson, sojourning with us during the past year, have been a great source of strength to Friends individually and to our meetings. Both Elmore Jackson, here representing the AFSC, and Herbert Hadley, who was with us for a few days at Yearly Meeting time, have done much to tie us closer to the wider Quaker community. They have also, we believe, departed with an increased understanding of the many problems of this area and, perhaps, some ideas of how Friends might contribute to their solution.

Much in the minds of local Friends these past months

is the near fruition of the long-time concern of Naguib Saad, Michel Cortas, and others for the establishment of a Friends International Center in Beirut. Long-laid plans, given impetus by Elmore Jackson, have now developed to the point at which negotiations for suitable housing and furnishings are under way. Initial expenses for the Center will be provided by grants from both the AFSC and FSC and by funds raised by local Friends. Directed by a local Board of Managers, Beirut Friends Center will fill a substantial need in this area. In addition to providing a much-needed home for Beirut Preparative Meeting and a focus for Lebanese Friends service and social functions, the Center will include office space for the AFSC Middle Eastern representative and a site for future diplomats' conferences, workcamp re-

cruitment, and other international Quaker activities. To be situated close to both the American University of Beirut and the Beirut College for Women, the Center's initial program will be directed primarily towards the needs of a student community comprising some 50 nationalities and 20 major religious groups.

It has been a happy experience during the past few years to witness the rapid physical and spiritual growth of our two Lebanese meetings for worship, of which these service activities are but an outgrowth. Truly, membership in the Religious Society of Friends in Lebanon provides a heartwarming experience in international friendship and cooperation.

CALVIN W. AND GWENDOLYN SCHWABE

Capital Punishment in America: Review and Forecast

SINCE the middle of the seventeenth century Friends have declared their opposition to the death penalty. For more than a century secular organizations, such as the American League to Abolish Capital Punishment, have joined in this struggle. But many Americans who are not Friends and who have never heard of the ALACP will remember 1958 as the year when they discovered capital punishment and began to question its desirability. It is easy to see why if we review what happened last year in the abolition movement.

Of the 18 states in which abolition bills were filed in 1958, Delaware turned up the headline event of the year. In April Governor Boggs signed into law a bill which totally abolished the death penalty for all crimes. Although no one had been executed in Delaware since 1947, the actual statutory repeal was a giant step forward. The credit goes largely to the thorough work of Herbert Cobin and the Prisoners Aid Society of Delaware. Through their efforts a public hearing was held in March before the entire House of Representatives, and national and international authorities such as James McCafferty of the Federal Bureau of Prisons and Thorsten Sellin of the University of Pennsylvania presented irrefutable evidence against the death penalty. By taking this historic step Delaware became the first state in the nation to abolish capital punishment since North Dakota, in 1915. The abolitionist cause has not had such a lift in a generation.

The sharpest blow to the movement fell in Oregon, which had once abolished the death penalty between 1914 and 1920. In Oregon a constitutional amendment

is required to abolish capital punishment. During 1957 the legislature passed an abolition bill, and Governor Holmes endorsed it. These steps placed it on the ballot for 1958. During the year the Oregon Prison Association worked vigorously to inform the public on this referendum. Despite its work and the favorable action of the legislature and governor, abolition was defeated at the polls by 10,000 votes, about 2 per cent of the total. Close as this was, it was still a setback.

Some compensation, however, was obtained a month later in Massachusetts. Since 1947 there has been a virtual moratorium on executions in the Bay State, thanks to the efforts of Mrs. Sara Ehrmann and the Massachusetts Council to Abolish the Death Penalty. After immense effort this group got the legislature in 1957 to appoint a Commission to study whether the death penalty ought to be outlawed. Relatively little was heard of the Commission until the end of December. Its lengthy majority report, however, vigorously and unequivocally urged abolition without any qualifications. This stand was a great triumph. (A brief minority report was also filed, defending executions with the usual unsound arguments.)

In New Jersey, the only other state in which a major effort was made last year, abolition was brought out of the doldrums and into the center of attention. After ignoring for four months the abolition bills introduced by Assemblyman Haines, a Friend, the Judiciary Committee, in response to mounting public pressure, granted a public hearing in June. When the day arrived, an outstanding group of authorities, both state and na-

tional, were assembled in Trenton. Among them was Trevor Thomas of the Friends Committee on National Legislation in California. The experts at this hearing were there thanks largely to the foresight of New Jersey Friends, working through their newly formed Committee on Social Order under the direction of Edmund Goerke, Jr. He had already in May prepared a now famous report surveying the whole problem of capital punishment and summarizing the many religious, moral, and scientific reasons for abolition. Friends did yeoman work in arranging for a copy of this report to be given to every New Jersey legislator, and to hundreds of others across the nation.

As the hearing got under way, it became clear that the abolitionist position was to receive an articulate, informed, and comprehensive presentation, in sharp contrast to the sincere but incompetent testimony supplied at a similar hearing a year earlier. Even the state correctional officials, led by Commissioner Tramburg, freely expressed their beliefs that the legislature ought to repeal all capital statutes immediately, a position which was utterly unprecedented, and invaluable.

There was only one hitch: none of the legislators bothered to attend the hearing. Of the Committee's seven members, only Chairman Stepacoff heard all of the testimony, while no more than two or three of the other 80 Assemblymen and Senators heard any of it. (They did, of course, each receive a copy of the transcript.)

In July, after the legislature recessed, two television programs from Newark carried debates on the death penalty; one of them was moderated by Governor Meyner. In October the state branch of Americans for Democratic Action passed a resolution favoring abolition. (Already in May the state branch of the Women's International League for Peace and Freedom reaffirmed its well-known position against the death penalty.) In November, when the legislature reconvened, Assemblyman Stepacoff became a cosponsor of the Haines bills, giving them bipartisan support. But this was the end of the line. In December the bills died ignominiously in Committee, as they had for the previous two years, and as they regularly do in other states year after year.

Why? There are at least four reasons. They apply not only to New Jersey, but also to states such as Illinois, Ohio, Massachusetts, New York, and Pennsylvania, where abolitionists have labored unsuccessfully for decades. (1) The members of the committee to which the bills were referred were poorly lobbied by abolitionists. (2) No sign of support was shown anywhere in the higher levels of the state government (save for the correctional

officials); none of the state judges and no more than a handful of the legislators gave any support. (3) No state organizations (civic, political, professional, fraternal, or religious) expressed their support for abolition, except for the Friends, WILPF, and ADA. (4) Abolitionists were unorganized and too impoverished to conduct the kind of publicity and educational program needed to succeed. These obstacles can be removed, of course: they were in Delaware. But they simply overwhelmed the valiant efforts of the few dozen people in New Jersey who carried the burden of the campaign. Still, 1958 will go down in the record as the first year within living memory when in New Jersey the abolition of the death penalty was made a vital public issue.

The entertainment industry, of all places, supplied valuable support for abolition last year. Television programs during the summer in Los Angeles ("Thou Shalt Not Kill") and in New York ("Sacco-Vanzetti Case") prepared the way for the nation-wide "Omnibus" show in October. With Boston attorney Joseph Welch acting as moderator, viewers were given a thorough exposure to the whole sordid business of executing one's fellow beings. In its accuracy, thoroughness, and candor the program set a high standard. Rather more controversial is the current movie "I Want to Live," released in November. It is built around the trial and execution in California's gas chamber of Mrs. Barbara Graham in 1955. Whether or not the movie is right in implying that Mrs. Graham was innocent, it does bring home the emotional impact of preparing to kill a person as punishment. Since most of those who see the movie seem to be horrified at this part of the story, it may force them to remember who bears the responsibility for allowing such a barbaric practice to continue.

The year 1958 also found religious and secular groups adding their weight behind abolition. During the summer both the Reform Jewish Rabbis and American Baptist Convention publicly endorsed abolition. In October the Protestant Episcopal Church, meeting in Miami, passed a similar resolution. Meanwhile, in Connecticut, New Jersey, New York, and Tennessee, state abolitionist societies had been formed or reactivated, under the guidance of the ALACP.

Certain sensational criminal cases also threw the national spotlight on capital punishment. In July Charles Rothschild in a South Carolina jail confessed to a murder for which James Foster was awaiting execution in Georgia. This case was a classic, since Foster was convicted largely on the testimony of an "eye witness." In September the nation was again alarmed to learn that Jimmy Wilson, a Negro convict, was slated

to die in Alabama's electric chair for stealing \$1.95 from a white woman. Governor Folsom, after a deluge of letters and telegrams pleading for Wilson's life, commuted his sentence. But real tragedy struck in Massachusetts late in November. Young Jack Chester, awaiting electrocution, hanged himself in his cell the day before Governor Furcolo planned to announce the commutation of sentence on grounds of insanity. During his trial Chester pleaded with the jury to sentence him to death, and he more than once tried to commit suicide. Chester's miserable death, like the faulty conviction of Foster and the death sentence to Wilson for a trivial offense, amply illustrates the impossibility of achieving criminal justice with a penology whose cornerstone is the death penalty.

What can we forecast for 1959? We can expect to see other religious denominations join in repudiating the death penalty. The ALACP, under its new President, Donal MacNamara of the New York Institute of Criminology, will become more widely known and more active; additional state abolition societies will almost certainly be organized (Illinois' was formed late in January). Abolition bills of various sorts are already "in the hopper" in California, Connecticut, Illinois, New York, and New Jersey; one or more of these states will probably conduct public hearings or establish a study commission this spring. Then there is the new U.N. Seminar on Capital Punishment under the direction of Dr. Manuel Lopez Rey of Uruguay, Chief of the U.N. Social Defense Section; it will operate out of the New York headquarters. Best of all, we are off to an excellent start. On January 1, Alaska became the 49th state and thereby the eighth abolition state (it repealed its capital statutes while still a territory in 1957).

It is not improbable that before 1960 we shall see the death penalty repealed in other states as well. Why not? In the language of Madison Avenue, all that is needed is a little "promotion." Since the goods are first-rate, the sales resistance will collapse in the face of a little money for advertising, an intelligent sales campaign, and some hard work.

HUGO ADAM BEDAU

Book Review

THE CAUSES OF WORLD WAR THREE. By C. WRIGHT MILLS. Simon and Schuster, New York, 1958. 172 pages. \$1.50

"In this exploratory essay I want to find out how, within the history of our immediate epoch, World War III is coming about. I also want to determine whether or not any identifi-

able group of men and women can do anything about it and, if so, who they are and what they must do if there is to be peace."

In this way C. Wright Mills begins his book, *The Causes of World War III*. One wonders how he is to accomplish such a monumental task in the 172 pages of this book. But after reading it, one realizes that, at the very least, he has taken one, good giant step toward achieving his purpose. Mills applies to the problems of war and peace the thesis he developed in *The Power Elite*, namely, that a certain "power elite" composed of the top men of the military, business, and political world by definite decision or default are responsible for the history-making choices made by this country. Especially gratifying is Mills' address to the "cultural workmen," as he calls them, of our society, the ministers, intellectuals, and scientists. Criticism of present policies is often quite eloquently presented, but a presentation, such as his, of definite alternatives for specific people is rare. Mills is at once both optimistic and pessimistic,—optimistic in his opinion that, perhaps for the first time, the power structure of this country makes possible the greater role of reason in human affairs; pessimistic in his belief that the "power elite" is blinded by the "military metaphysic," which is leading us toward World War III.

That Mills is trying to stir up discussion and gain a large audience is evident from his title and the impassioned character of many of his chapters. For the same purpose, perhaps, he sprinkles his work with catchy phrases ("we now witness the rise of the cheerful robot, of the technological idiot, of the crackpot realist"), which some readers will find delightful, while others, no doubt, will find some of them a little obnoxious.

His playfulness and moral fervor, however, are accompanied by admirable scholarship. For those who believe that impassioned cries are needed in this age, especially those arising from understanding and sensitivity, this book is inspiring reading. Many have rightfully declared it a "must" for anyone struggling with what at times seems to be the impossibly complicated problems of war and peace.

BRUCE C. BUSCHING

Fool's Fact

By SAM BRADLEY

The sky
Is upheld

By God's
Great laughter.

If He
Were grim,

There'd be no here,
No hereafter.

Out of a Blue Sky

THE six women flew from London to Geneva with only a short notice of their coming. We at the Quaker Center knew merely that they were six or eight women who on behalf of British parents intended to protest before representatives of the three nuclear powers assembled in our city in November. We had perhaps expected to see in them the crusading spirit incarnate, so that when they arrived at the Center, almost straight from the airport, we found their good looks and their femininity unexpectedly charming. Two Geneva Friends had joined us to meet them, and all of us, who knew the intricacies of the international scene, could not help being skeptical about the results of such an expedition. How would these women ever get to the three mighty ones without a contact in Geneva to pave the way for them? And weren't they lucky to have found beds in our crowded city without having made orderly arrangements for their lodgings!

Our doubts vanished, however, as time went on. We listened to the leader of the group, Mrs. Ridealgh, a former M.P. and the Chairman of the Cooperative Women's Guild, explaining their mission. They had had very little time for preparation, but here they were, she said, speaking clearly and slowly, to "see the representatives of the three nuclear powers, to urge them to reach agreement to stop tests for all time, or, failing common agreement, to renounce tests unilaterally."

Soon she went into action; seated at the Center telephone, she proceeded to ask for appointments while we made the acquaintance of the rest of the delegation. They were Sarah Jenkins, a journalist; Anne Clark of the London County Council and Christian Action; Frances Hughes of the Fire Brigades Union, one of the largest in Britain; Peggy Darvell, a Quaker, representing the Campaign for Nuclear Disarmament; Pat Arrow-smith of the Direct Action Committee against Nuclear War, leader of the Aldermaston march, and not long ago a participator in an American Friends Service Committee project in Chicago. While we served tea and distributed aspirin here and there to the more travel-weary, two Dutch women joined the delegation. They were Mesdames J. L. Rütte and Klas Brouwer, representing the Albert Schweitzer Committee against Nuclear Tests.

Before the introductions were finished, in walked a young student from Ghana, a summer visitor to the Center, who came to report to me on his tour of Europe with a UNESCO youth travel grant. While Mrs. Ridealgh was still telephoning in the Center office (one of the group reported periodically the outcome of these conversations to the rest, seated in the meeting room), two

of the women took a few minutes off, and, escorted by a Geneva Friend, walked to the nearest toy shop to buy something to take back to their children. When they all left the Center at the end of the afternoon, they had obtained an appointment for the next morning, a Sunday, with Mr. Ormsby-Gore, the head of the British delegation.

On Monday morning, when the group of women walked into the Center again, a quiet air of triumph attended them. They had on Sunday morning met all the heads of delegations, Mr. Ormsby-Gore, Mr. Wadsworth, and Mr. Tsarapkin, and they had convened a press conference at the Center. Nine journalists, representing the *London Times*, the United Press, Associated Press, *Le Monde* (a great French paper), and others, came to meet them. With an ever-widening circle the British women shared their observations. They were happy to have been so well received by the three heads of delegations, and they had been impressed by the awareness in each of his tremendous responsibility; all three seemed determined to make the conference succeed.

But each of the three mentioned how he had to insure the military security of his country. There seemed to be agreement on the principle but wide disagreement on the method. The Soviet proposal was to "end the tests forever" on the condition that the other nuclear powers do likewise; the Soviets declared themselves ready to have "control posts" in their country. Mr. Ormsby-Gore hoped that an agreement on the ending of tests would lead to an agreement on total nuclear disarmament, which in turn could lead to a cutting down of conventional weapons. Mr. Wadsworth said that the U.S.A. wanted to stop the tests forever, but this could be done only by "safeguarded steps." The women's group quoted as an example of his devotion to the cause Mr. Wadsworth's closing remarks: "I am even prepared to stay here and forgo Christmas at home with my grandchildren, and that means something to me!"

The representatives of the press scribbled busily and asked many questions. They wanted to know whether what they heard was merely impressions, or whether the group listened to regular statements. Every question was answered graciously and with precision by one or the other of the group, and we, the skeptics, who had watched all this, were convinced that in spite of the improvised character of the expedition, the group had achieved a great deal of what they had hoped for. The rest lies in the hands of the delegates of the nuclear powers and in the lap of tomorrow.

BLANCHE W. SHAFFER

About Our Authors

Barbara Hinchcliffe is a member of Green Street Monthly Meeting, Germantown, Philadelphia, and active in the Tract Association of Friends, Philadelphia.

Calvin W. Schwabe is Assistant Clerk of the Beirut, Lebanon, Preparatory Meeting. He and his wife, Gwendolyn Schwabe, are members of Cambridge Monthly Meeting, Mass. Dr. Schwabe is on the staff of the Schools of Public Health and Medicine of the American University of Beirut.

Hugo Adam Bedau is Lecturer in Philosophy at Princeton University, Executive Secretary of the New Jersey Council to Abolish Capital Punishment, and a member of the Board of Directors of the American League to Abolish Capital Punishment.

Blanche W. Shaffer, formerly on the staff at Pendle Hill, has been since June the Associate Director of the Friends International Center in Geneva.

Friends and Their Friends

In response to an emergency call from Quakers in Cuba, the American Friends Service Committee is sending relief to the Oriente Province area. An immediate gift of \$500 has been made to supplement the emergency relief program conducted by Cuban Friends.

Robert Lyon, New England regional Executive for the American Committee, flew to Cuba on January 21 to review further opportunities for service. He was joined there by Hiram Hilty, Associate Professor of Spanish at Guilford College, North Carolina, who went to the strife-torn area the preceding week. The two men were authorized to recommend use of additional funds if immediate conditions required. They conferred with Cuban Friends in Havana and in Oriente during a ten-day study of the problems.

Professor Hilty formerly taught in Cuba for five years. It was upon his recommendation, and the recommendation of others, that the Service Committee acted after receiving several requests for aid.

The Cuban rebellion began in Oriente two years ago. Since then, forces of both sides in the conflict have occupied parts of the province. Recent heavy fighting culminated in Santa Clara. One small town in the province has an influx of 2,000 hill farmers, refugees from the fighting. They have neither houses nor food. Supplies are available on the island, but transportation and prices have made the food problem acute.

Early in World War II the Service Committee helped established a hostel outside of Havana for European refugees. In 1954 the Committee also sent clothing shipments to the Oriente Province.

A two-day conference on "Labor and Science in a Changing World" was recently conducted in Washington, D. C., by the Industrial Union Department of the AFL-CIO. The remarks of the two featured speakers, Walter Reuther, labor leader, and Paul G. Hoffman, industrialist and statesman,

indicated strong recognition of the absolute essentiality of putting science and labor to work on the problems of peace, if mankind is to survive. The necessity of applying the resources of science and technology to the problems of international accord, and of giving hope to the uncommitted and needy millions in the world was central in the thoughts of these two speakers, who addressed a gathering of some 500 labor leaders, scientists, and educators.

At the suggestion of some members of the Overseers and of the Committee on the Future of the Meeting of New York Monthly Meeting, meetings for worship are now being held regularly on Sundays at 11 a.m. in Earl Hall, Columbia University, 116th Street and Broadway, New York City. This meeting may be considered a sequel to the midday-midweek meeting held on the Columbia campus during the academic year 1957-58.

Responses to the mailing announcing the meeting showed strong interest in a morning worship in uptown New York City, and it is hoped that this meeting will also be of help to students of the Columbia University community. Based on the replies received and discussed at the first meeting for worship, the decision was made to consider the possible need for a First-day school. Friends interested in meeting and First-day school may obtain information from Victor Paschkis (office telephone, UNiversity 5-4000, extension 489; home telephone, MOnument 6-8048).

Swarthmore College, on the action of its Board of Managers and Faculty, has voted not to participate in the student loan program of the National Defense Education Act of 1958 unless Title X, Section 1001 (f) (1) of the Act is repealed. The College does not find unacceptable the loyalty oath, or affirmation, of allegiance required of all students receiving loans under the program, but it does oppose the disclaimer affidavit of belief as being contrary to American principles and to the principles of sound educational procedure.

Swarthmore College is opposed to the requiring of any commitment from students as to belief or disbelief as a condition to their receiving loans made in aid of their education. The freedom, privacy, and integrity of individual beliefs is a crucial aspect of America's constitutional tradition, and these aspects of belief were precisely what the men who wrote the Constitution and the Bill of Rights intended to protect.

As an educational institution Swarthmore College believes that strong citizens in a democratic society are produced in an atmosphere of freedom where ideas do not need to be forbidden or protected. The College has confidence in its students and in the educational process itself, confidence in the efficacy of free inquiry and debate to reveal error.

In view of its action Swarthmore College will as proves necessary provide loans to students with established need at the same rate of interest contemplated in the government's program.

COURTNEY SMITH, *President*

Dr. and Mrs. Martin Luther King left on February 3 on a Quaker-sponsored trip to India, where they will study the Gandhian nonviolent movement. Last summer Martin Luther King addressed an evening session of Friends General Conference at Cape May, N. J. During a month in India the Kings will meet with top leaders of the government as well as the Gandhian movement. Mrs. King will be particularly interested in examining the role of women in the Indian independence movement.

The American Friends Service Committee has been planning the trip for several months. James Bristol, the Committee's representative in Delhi, and Dr. William Stuart Nelson, Dean of Howard University, have been making arrangements in India. Dr. Nelson, the former director of two programs in India for the AFSC, is in India now, studying nonviolence as currently applied to the political life of India.

The Kings will be accompanied by Dr. Lawrence Reddick, Professor of History at Alabama State College, who will study basic education programs in Gandhian centers. A prominent Indian leader will accompany the Kings during their travels in the country. Cooperating in the visit of the Kings is the Gandhi Peace Foundation, a new international center devoted to the teachings and philosophy of Gandhi.

Martin Luther King gained national and international recognition when he led the successful bus boycott in Montgomery, Ala. He is pastor of Dexter Avenue Baptist Church in Montgomery and President of the Montgomery Improvement Association and the Southern Christian Leadership Conference. The two latter organizations also helped make the trip possible. His story and analysis of the Montgomery protest, *Stride Toward Freedom*, is being widely acclaimed.

John Weaver, a member of Pittsburgh Meeting, Pa., was the winner of a Jaycee award in the field of communications as Program Director and Moderator of the Allegheny Roundtable, Pittsburgh.

The New York City office of the American Friends Service Committee is planning to hold a weekend institute, Friday evening to Sunday afternoon, March 6 to 8, at Hudson Guild Farm in Andover, N. J. The title will be "Search for New Directions: A Quaker Approach to Contemporary Affairs," and the cost will be \$20 per person. This program will be similar to that of the institute held in Pawling, N. Y., last July, with small discussion groups in the morning and panel meetings in the evening, assisted by a distinguished faculty. Albert Bigelow, Christopher Emmet, William Huntington, Ajai Mitra, and Bayard Rustin are expected to be there.

Hudson Guild Farm is in northern New Jersey, about 55 miles from New York City. It is 550 acres of country, with comfortable accommodations, pleasant meeting rooms, and recreation facilities. It is easily accessible by car, bus, or train (schedules and travel information will be available). The participants will be limited to 60 people. Registration forms are now available from the AFSC, 237 Third Avenue, New York 3, N. Y.

Word has been received of the death of Dr. Kenneth B. Crooks, a member of Cambridge, Mass., Meeting, on January 20, at Grambling, La., following a brief illness. He was formerly Headmaster of the Friends School in Jamaica, and recently was Professor of Biology at Grambling State College in Louisiana. Surviving are his wife, Nella Crooks, and four grown children.

Little Rock, Ark., Meeting reports in the *Newsletter* of the Friends Southwest Conference that "most activity has been in relation to the high school situation. Teachers in the region are in a precarious position."

Dr. Mary S. Calderone, a member of Manhasset Preparative Meeting, N. Y., writes us that "Family Planning," a statement issued by the Lambeth Conference in England, 1958, has aroused considerable attention in the entire ecumenical church for the liberality and realism of its approach to planned parenthood. The Lambeth Conference brought together Bishops of the Anglican (Protestant Episcopal) Church representing 46 countries. Reprints of the statement of the Lambeth Conference are available at five cents each from the Planned Parenthood Federation of America, Inc., 501 Madison Avenue, New York 22, N. Y. Mary Calderone adds that the December, 1958, number of *Social Action* is an excellent presentation of the total problem. Copies of this issue of *Social Action* are available from the same organization, at 25 cents each. Quantity prices will be quoted on request.

The Friend, London, for January 9, 1959, carries a personal letter which was approved by the Peace Committee, London, signed by its Secretary, Eric S. Tucker, and endorsed by Meeting for Sufferings. The letter was sent to every Friend and attender involved in the court sequel at Swaffham, Norfolk, on December 29 to the demonstrations of December 20 and 21 at a rocket missile base near Swaffham. In part the letter said: "Not every member of the Peace Committee would feel it right to take part in direct action of this sort; there are different roads towards our common goal; but we all unite in gratitude for the courage and determination which you have shown, for your steadfast adherence to the principle of nonviolence, and for your cheerful acceptance of personal suffering and hardship.

" 'New occasions teach new duties.'

"The evil which our Government is preparing to do in our name may teach new and more vigorous methods of protest and opposition. You have not only helped to focus public attention upon what is being done in Norfolk; you have also brought workers for peace to a fresh urgency, to an awakened revaluation of their individual witness for peace, to a new dedication, and a deeper commitment.

"To all Friends, whether now at home or still in prison, who upheld our testimony for peace at Swaffham, we send loving greetings and warmest thanks."

Again this year, through the generosity of Clement M. and Grace Biddle, grants are to be given through the Friends World Committee to encourage Quaker leadership in our Society. There will be long-term grants for those who wish to pursue further Quaker study either at Woodbrooke or some other institution. There will also be the usual five-week summer program, including Pendle Hill Summer School and visits to Quaker centers in Indiana, New York, and Washington. Further information and application forms may be secured through the offices of the World Committee at 20 South 12th Street, Philadelphia 7, Pa., and Wilmington College, Wilmington, Ohio. Applications must be in by April 1, 1959.

The FCNL Story, Fifteen Years of Quaker Witness

The Friends Committee on National Legislation by the end of 1958 completed fifteen years of its adventure in bringing the Quaker witness to the halls of Congress. Its decade and a half of effort spanning a most intense and critical period in the history of our times is sketched in a pamphlet just published, *The FCNL Story*, subtitled "Fifteen Years of Quaker Witness."

The Committee set up by the Quaker Hill conference in the midst of the Second World War is widely representative, with members named from each Yearly Meeting or other participating Friends groups, and augmented by members-at-large chosen by the Committee. The *Washington Newsletter* issued monthly has grown in circulation to nearly 18,000.

FCNL's first Washington office opened in November, 1943, in the Florida Avenue Friends Meeting House, with a staff of three, now grown to twelve. The office grew out of the meeting house bounds, and its second move brought it to the "Hill," very close to the Capitol. Due to lose its present location to the government, the Committee will move its headquarters early in the year to a somewhat larger site about a block distant. The building there is now in the process of remodeling.

Three area offices, in San Francisco, Pasadena, and Chicago, have grown up through the initiative of local Friends.

Through the years E. Raymond Wilson as Executive Secretary and Jeanette Hadley as Assistant Secretary have maintained staff continuity. Numbers of Friends and others have taken part in the Committee's work, some as staff, some as volunteers for a period of weeks or months, many hundreds as members of delegations to carry concerns to their representatives in Congress. Thousands have conscientiously written letters or taken part in committee and conference sessions to clarify issues and seek ways to make their individual and group testimony more vital, more widely understood. The Administrative Secretary, Wilmer A. Cooper, and the Legislative Secretary, Edward F. Snyder, as well as Raymond Wilson, travel to many Friends gatherings and are often in demand as speakers before other religious and lay groups.

The FCNL Story describes efforts in FCNL's early years to protect the rights of conscience, to unify public resistance

to conscription and militarism, and to bring about government action for relief and reconstruction in war-ravaged countries. Undergirding all this was the ideal of a disarmed world organized for peace—a just, free world where all people could develop according to the light that was in them. Succeeding chapters trace the course of each of these concerns.

Reviewing the needs which gave it birth and the events which have shaped its history, *The FCNL Story* also scrutinizes the Committee's "Balance Sheet" on effectiveness in the light of goals, as it passes the fifteenth milestone of its continuing journey.

Copies of *The FCNL Story, Fifteen Years of Quaker Witness* (40 pages) may be obtained from FCNL, 104 C Street, N.E., Washington 2, D. C., at 25 cents each.

ADA WARDLAW

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

The statistics which Howard E. Kershner challenged as to there being more problem drinkers in areas where total abstinence is an issue, I am unfortunately not able to prove as the nationally known magazine in which I read it about a year ago is no longer in my possession.

As to the amount of alcohol consumed per person, I quote a report by Clark Wharburton of Columbia University, which was printed on or about November 30, 1958, in the *Elmira Sunday Telegram*, *The Williamsport Grit*, and *The Towanda Daily Review*: "The average adult American put away eight ounces of hooch a week from 1922 through 1930. Last year he or she downed about five ounces."

Troy, Pa.

BUDD MITCHELL

A few words in response to Howard Brinton's recent articles, "The Place of Quakerism in Modern Christian Thought." It appears to me that the fundamentalist doctrine regarding the second advent of Christ to establish the Kingdom of God is the only answer to such problems as war, natural disasters, suffering, death, and man's continuing inhumanity to man. I somehow cannot conceive how the permanent eradication of all these evils could be eventually realized through the evolutionary process of social progress. All signs seem to point in the direction of the fundamentalists, at least on this question.

Rome, N. Y.

JAMES B. PASSER

I am very sorry my article (see page 706 of the issue for December 6, 1958) was so poorly phrased that Gertrude Thomas, and perhaps others, should think I envision "a God who has no concern whatever for the well-being of His children." Believe me, I meant no such thing.

An infant can't begin to understand his parents' hopes for their child. But certainly he can understand that they love him, and he can return their love. In my article I was protesting the tendency of some Friends to preach that by

loving God we can achieve secular goals, such as, for instance, understanding God's purpose for us. Does this suggest that we should not "bring Him our problems and seek His help as children do to a loving human father"? I meant to suggest simply that real love is a matter of giving, not of demanding a reward.

New York City

R. W. TUCKER

In the FRIENDS JOURNAL of January 24, Elton Trueblood wrote a review of E. Merrill Root's book of poetry, in which he remarks: ". . . it is true that we have, so far as is known, only one first-class living Quaker poet today."

I commend to Elton Trueblood's attention the book of poetry *Before No High Altars*, published in 1955, written by the Quaker Winifred Rawlins. E. Merrill Root has written of her: "Winifred Rawlins is a true poet of the new renaissance . . . she sings and shines; she speaks from the heart to the heart. . . . She is philosopher and mystic, yet always the poet who brings sight and insight fused into sensuous beauty."

These are words of one who knows, I believe, in praise of a first-class living Quaker poet.

Claremont, Calif.

ISABEL FOTHERGILL SMITH

BIRTHS

PATTERSON—On December 9, 1958, to Charles and Irene Patterson of Columbus, Ohio, a son, DAVID BRIAN PATTERSON. The grandparents are Willis and Bertha Binns of Flushing, Ohio, and George and Dortha Patterson, Worthington, Ohio.

POLLOCK—On January 18, to Henry and Betty Thompson Pollock, a son, HUGH HARRISON POLLOCK. The parents are members of the Augusta, Georgia, Monthly Meeting. Hugh Harrison Pollock is the sixth birthright member born into the Augusta Meeting since its organization in 1955.

PUSEY—On January 25, to Donald K. and Barbara Hood Pusey, a son, STEPHEN BRINTON PUSEY. The parents are members of London Grove Monthly Meeting, Pa.

MARRIAGE

MICHENER-TAYLOR—On January 10, at the home of M. Courtland and Margaret W. Michener near Chatham, Pa., according to the manner of Friends and under the care of London Grove Monthly Meeting, Pa., ANNA E. TAYLOR and MAURICE H. MICHENER, both of Kennett Square, Pa., and both members of London Grove Monthly Meeting.

DEATHS

EVES—On January 4, at the Charmund Nursing Home, MAE B. EVES of Millville, Pa., aged 86 years. She was a member of Millville Monthly Meeting, Pa. Surviving are a brother, Scott Eves; a sister, Mrs. Eunice Eves Shaffer; a foster sister, Mrs. Alberta Gordner; and several nieces and nephews.

KOTSCHNIG—On January 24, CHRISTOPHER KOTSCHNIG, beloved son of Walter and Elined Kotschnig. He had recently taken his M.A. in Speech and Drama at Catholic University, Washington, D. C., and become a member of the Actors Equity Association in pursuance of his theatrical career. Like his sister Enid and his brother John, he was a graduate of George School. A moving memorial service was held at Washington, D. C., Meeting House and burial was at Sandy Spring Friends Burying Ground, Md.

ROBBINS—On January 11, LUCILLE D. ROBBINS of Main Street, Millville, Pa., aged 68 years, a member of Millville Monthly Meeting, Pa. She was the daughter of the late John M. and Frances Eves Smith of Millville and wife of Francis M. Robbins. Surviving

besides her husband are two brothers, Norval Smith of Atlanta, Ga., and Arthur C. Smith, who made his home with her; and several nieces and nephews.

WORRALL—On July 29, 1958, SARAH FLOWERS WORRALL, aged 86 years, a member of West Chester Monthly Meeting, Pa. She was buried in the Willistown Meeting Burial Ground, Pa.

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

FEBRUARY

14—Annual Quiet Day at Radnor Meeting, Sproul and Conestoga Roads, Ithan, Pa., 10:30 a.m. Leader, Ann Walton Pennell. Box lunch, 12:30 p.m.; afternoon session, 1:30 p.m.; tea and social time, 3:30 p.m.

15—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Howard H. Brinton, "The Meeting for Worship." (This is the first of a new series dealing with "Quaker Belief.")

15—Adult Class, Germantown Monthly Meeting, 47 West Coulter Street, Philadelphia, 7:30 p.m.: informal musical evening, hymn singing, etc.

15—Merion Friends Community Forum at Merion Meeting, Pa., 8 p.m.: William B. Schwab, Professor of Anthropology, Temple University, just returned from a month-long conference in Africa, "Africa, Continent in Ferment."

15—Friends Forum at the Reading, Pa., Meeting House, 108 North 6th Street, 8 p.m.: Douglas V. Steere, "Africa—Challenge to the West."

16—Open gathering for Friends and others on "New Roles for the Church in Planning and Caring for the Later Years," sponsored by the Social Service Committee of Philadelphia Yearly Meeting, at Race Street Meeting House, Philadelphia, 3 p.m. Speakers, Dr. Eleanor R. Wright, Dr. Edward C. Meisler, Walter R. Harrison. Chairman and moderator, Lowell E. Wright.

18—Forum at Chester, Pa., Meeting, 24th and Chestnut Streets, 8 p.m.: film, "The Great Commandment."

18—Open Meeting: Annual Shareholders Meeting of Friends Suburban Housing, Inc., at Merion Friends School, 615 Montgomery Avenue, Merion, Pa., 7:45 p.m. Reports, business, program, refreshments.

20—Meeting on Worship and Ministry of Bucks Quarterly Meeting at Yardley, Pa., 6:30 p.m. Covered dish supper; beverage and dessert served by the host Meeting.

21—Bucks Quarterly Meeting at Newtown, Pa., 10 a.m. At 12:30 p.m., box lunch; beverage and dessert served by host Meeting. Forum, 2 p.m., on "Friends and Giving"; panel, Lawrence McK. Miller, Jr., George E. Otto, and Elliston P. Morris.

22—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Charles J. Darlington, "The Meeting for Business."

22—Important meeting of the New Jersey Friends Committee on Social Order, at the New Brunswick Meeting, Moses Guest House, 60 Livingston Avenue, New Brunswick, N. J., 1 p.m. Meeting for worship, 10 a.m.; bring a box lunch (dessert and beverage provided). David I. Stepacoff, Assemblyman from Middlesex County, who is now, with C. William Haines, cosponsoring bills to abolish capital punishment in New Jersey, will speak at 2 p.m. on the current legislation that would end the death penalty in New Jersey.

26—Thursday Noon-Hour Address at the Friends Meeting House, 20 South 12th Street, Philadelphia, 12:25 to 12:55 p.m., Mary Moss Cuthbertson, YWCA Executive, College and University Work, Middle Atlantic Region, "Behold, I Make All Things New." (Other speakers in this series are Howard H. Brinton, March 5; Richard R. Wood, March 12; and George W. Willoughby, March 19.)

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

ARKANSAS

LITTLE ROCK—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-9248.

CALIFORNIA

BERKELEY—Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings, the last First-day of each month, after the meeting for worship. Clerk, Clarence Cunningham.

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36 St.; RE 2-5459.

PALO ALTO—Meeting for worship, Sunday, 11 a.m., 957 Colorado Ave.; DA 5-1369.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

CONNECTICUT

NEW HAVEN—Meeting, 11 a.m., Conn. Hall, Yale Old Campus; phone MA 4-8418.

NEWTOWN—Meeting and First-day school, 11 a.m., Hawley School.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting, 3 p.m., 1st and 3rd First-days, 145 First Avenue. Information, Sara Belle George, CL 2-2333.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 10 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk: TU 8-6629.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

HAWAII

HONOLULU—Meeting, Sundays, 2426 Oahu Avenue, 10:15 a.m.; tel. 994-447.

ILLINOIS

DOWNERS GROVE (suburban Chicago)—Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue; telephone WOODLAND 8-2040.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

FORT WAYNE—Meeting for worship, First-day, 9:30 a.m., Y.W.C.A., 325 W. Wayne. Call Beatrice Wehmeyer, E-1372.

MARYLAND

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone WA 4-4548.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square) 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

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MICHIGAN

DETROIT—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. TEXAS 4-9138 evenings.

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A Quaker Weekly

VOLUME 5

FEBRUARY 21, 1959

NUMBER 8

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Avenues of Spiritual Refreshment

. *by Rachel Cadbury*

How Does Your Garden Grow?

. *by Amelia W. Swayne*

Home and First-day School

. *by Doris Jones*

Here Are Books

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Letter from Cuba

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Letter from Cuba

CUBA has just passed through a successful popular revolution. The 1952 coup of Batista never had the support of more than a small core of friends, mostly in the military, but clearly the Castro revolution has overwhelming support from the people. This is significant in evaluating anything that goes on in Cuba just now. Heavily armed, bearded rebel troops are everywhere, replacing the regular police as well as the army, but they are the world's best behaved soldiers. No one fears them, and they have no fear of the public. On the contrary, they are embraced, invited to dinner, and generally lionized.

Full-scale civil war was only beginning when Batista decided to leave. Santa Clara lived through four days of street fighting involving the use of light tanks, and it suffered bombing and strafing from the air. While bullet holes and broken glass abound, only a relatively few buildings were destroyed, and the loss of life for army, rebels, and civilians is calculated at about 100. This contrasts with the 1,000 to 3,000 reported by the American press.

In the rural area of Oriente Province extending in circle to the east of Holguin, a small army under Jesus Sosa Blanco did heavy damage as it pursued a rebel force. Some 80 homes are reported burned, and Dr. Cesar Ortiz, a Friend, and I saw the remains of perhaps 30 of these. The rebels warned the people of the approach of the army, and the people fled into the night with nothing but the clothes on their backs. When they returned after the army was gone, they found nothing but the ashes of their homes and belongings. The only visible remains in most cases are twisted iron bedsteads. Food is abundant in the area, and immediate relatives and neighbors seem to be taking care of the victims in this and other respects. There is, however, urgent need of clothing, beds, and bedclothes.

The village of Bocas, which has a Friends Meeting, lived through the terror of strafing. Again, the villagers had been warned by the rebels and fled to the hills. Cachita Ros, a Friend, gave Cesar Ortiz and me a dramatic account of what it is like to be running for cover while pursued by a plane belching bullets. The whole village, including Friends, consider that nothing less than divine deliverance saved the lives of all civilians.

On Thursday, the day before Bob Lyon arrived, Juan Sierra and I visited the city of Sagua de Tanamo. Sagua has never had a railroad and still has no all-weather road. The Holguin District Commander of the Rebel Forces

(Continued on page 122)

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FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

ESTABLISHED 1955

PHILADELPHIA, FEBRUARY 21, 1959

VOL. 5 — NO. 8

Editorial Comments

Small Beginnings

FRRIENDS will commemorate on November 6, 1959, the hundredth anniversary of the beginning of the First-day school movement among Friends. This first step, taken at Reading, Pa., began as a somewhat timid experiment, initiated at a time when the general opinion prevailed among Friends that the Holy Spirit was the chief, or even the only teacher. The school met in the home of Dr. Tyson but was allowed a year later to move into the meeting house. Soon afterwards more Meetings established schools in or around Philadelphia, and 23 were reported when steps were taken to prepare the "Friends General Conference to Promote First-day Schools." This organization held its first meeting in 1868 in the Race Street Meeting House, Philadelphia, with Eli M. Lamb and Lydia C. Stabler, both from Baltimore, Md., presiding. A year later *Scattered Seeds* was published, which until 1935 continued to serve three or four generations of Friends as a guide in their religious education. Quarterly lesson leaves were started in 1885 and became graded lessons in 1904. Jane P. Rushmore edited them and wrote many herself. Now Friends General Conference publishes single brochures serving the needs or interests of different age groups. The work of training and guiding teachers includes the solicitation and editing of suitable manuscripts, and has grown to such an extent that the employment of a full-time secretary for religious education became necessary in 1955. He is Bernard Clausen, who in the past three years has made no fewer than 100 visits to Meetings and their First-day schools, covering a broad territory all the way from Michigan and Indiana to Massachusetts. Needless to say, his experience and imaginative counsel are greatly appreciated.

Statistics

The Religious Education Committee is one of the most creative groups not only in Friends General Conference but also in many Yearly and Monthly Meetings. In retrospect it is no exaggeration to speak of the truly phenomenal growth of the movement from the founding days in Reading, Pa., to the present. A hundred years ago the Reading group was asked to reply to the query,

"Are they [the sessions] conducted in accord with our principles and testimonies?" Now we know that our Meetings have immeasurably benefited from the First-day schools. If there are any doubts to be raised in our time, they might be expressed in this query: "Why do some Friends attend First-day school but not meeting for worship?"

At present Friends General Conference serves over 200 First-day schools, with an enrollment of approximately 8,000 children and adults. Each quarterly issue of the *Religious Education Bulletin* goes to all teachers and superintendents. Once a year it contains an impressive catalog of all available publications. The parade piece of the list is, of course, the *Hymnal for Friends*. After a quiet start, it was so enthusiastically received by Friends and many other groups that to date 10,000 copies have been sold in a little over three years. The statement that Quakers cannot sing, or do not want to sing, is now just another anachronism in view of the success of this best-seller. It has even become necessary to publish a junior edition of the *Hymnal*, entitled *Song Book for Friendly Children* (with autoharp and Braille chords). Increasing numbers of Meetings or First-day schools outside Friends General Conference are turning to us for counsel and are using our literature. The work has even attracted the attention of our British Friends. The names of leaders, such as Amelia W. Swayne, Bliss Forbush, the late Jane P. Rushmore (who, incidentally, advocated the term "Sunday School"), and many others are well known everywhere.

What Can I Do?

Such remarkable achievements imply serious obligations on the part of parents and Meeting members who teach or who should teach. Here is one strategic opening for giving substance to our proud emphasis that ours is a layman's religion. Religious education must not become the specialty of experts or committees. Its essence is the silent transfer of attitudes and knowledge, of which Rachel R. Cadbury's article speaks so convincingly. We are all engaged in religious education, whether we realize it or not. The family that never mentions religious concerns in conversation or at other suitable moments

is bound to impress upon the young the idea that religion does not matter.

The ordered life in family, Meeting, and community; the open minds of elders and teachers; and the cultivation in prayer and meditation of that inward center capable of communing with God cannot fail to impress

our youngsters. Most parents have by now mustered sufficient courage and acquired enough sound information to talk intelligently about sex with their children. The day will come when they can also talk intelligently about religious matters that are more important than other problems.

Avenues of Spiritual Refreshment

MANY teachers are seeking some sources of spiritual renewal before embarking on the great adventure of teaching. Although we are dealing with intangibles, we can examine certain goals and attitudes, which, if they seem valid, we can keep in mind and turn to in times of need.

(1) As teachers, what should be our attitudes?

(2) What are the desirable goals in this enterprise?

(3) Where shall we go for renewal of enthusiasm and the sense of worthwhileness when courage and gaiety temporarily fail us?

(1) What kind of person am I? "It has been said that children tend to accept the religion of those whom they instinctively believe to be happy, and of no others." I think the kind of happiness referred to here is not the temperamental happiness of well-being, easygoing contentment with the *status quo*, and a certain habit of dispensing sweetness and light which we have been trained to exhibit as we mature! Rather is meant an inner joy, a radiation from some quiet light that burns within, based on experiences, however slight, which confirm the belief that there is a God and that He cares.

Complete honesty and sincerity are essential in all relationships with children. We do not dare to pontificate, to preach beyond our experience, nor ever to fear to say, "I don't know, but I'll try to find out." "You can teach only what you yourself have found. . . . Religious education must take place primarily through religious feeling" (*Root of the Matter*, Margaret Isherwood; Harper Brothers, New York, 1954; page 26).

An attitude of discovery must be ours, not final, once-and-for-all utterances. And oh, dear friends, let us beware of imparting a system of theology to the young. A religious outlook, yes, but not religious beliefs, if they tend to be rigid or traditional. "This is true for me. This has helped me. It may not be so for you. Accept it insofar as it is useful to you. Keep searching for the truth that meets your need." Such directives are acceptable to most adolescents who are in the process of learning. They may need to know what you believe if they

love and trust you, and you must be wholly honest in your replies to their questioning, making it clear that the discovery of truth is a life quest; that you are also on the way; that life is growth, and growth means change—blessed change, never being static—at any age!

(2) What should be our goals? Evelyn Underhill believes this should be the goal of our teaching: "Our aim is to teach and impress the reality of the spirit—itsregnancy in human life, . . . and so to teach it that it is woven into the stuff of the mental and moral life and cannot seriously be injured by the hostile criticisms of the rationalist." Certainly content is one goal—good, accurate, and interesting content. The mind needs to be stretched and exercised. This quest is not to be a dull one for a certain kind of information; it is rather the lighting up of informative material with meaning, with feeling, with significance for daily use. Rather than instilling beliefs, we need to awaken a sense of the beauty of worship; to open the eye to beauty in any form; and to deepen the quality of our relationship with each other, with ourselves, and with God. These are goals of feeling—not emotionalism, not sentimentality, but rather the development of awareness. The aware person is the loving person, the sensitive person, the growing person.

(3) What avenues of spiritual refreshment are open to us? It is not irrelevant to spend time on what we are or where we are going, for on the quality of these two premises depends largely our ability to use and appropriate the avenues that open before us.

These four things I would mention:

(a) The nurturing of human relationships and the consequent discovery of the amazing number of kindred spirits there are.

(b) The discovery—in some measure—of myself, my motivations, my inner nature, through study and psychology, prayer and meditation.

(c) Appreciation of beauty in every form and the effort to create a little about me.

(d) Prayer and devotional reading and worship.

(a) The nurturing of human relationships means a constant exercise in caring. It means a constant attention to what is real in a relationship. "Reality between people is the basis for freedom." If one has become objective in any close relationship, one may escape possessiveness and the desire to change another. Changing others as a direct attack is not our job. Change may come about through exposure to a steady love and evidence of caring, but it should not—must not—be the object of our relation with another.

Dorothy Baruch in *New Ways of Discipline* (page 13) lists five basic needs of all human beings: (1) affection and lots of it—real down-to-earth, sincere loving; (2) belonging, being wanted, feeling a part of a group; (3) pleasure that comes through the senses, color, sound, touch, taste, smell; (4) a capacity for achievement adequate to meet life's demands, and recognition for this; and (5) acceptance and understanding—to be ourselves with honest freedom with those who understand.

If we are aware and sufficiently imaginative, we shall almost unconsciously nurture and help to develop these needs in those with whom we are in relationship. When we are sensitive to a glance of appreciation, a quick smile of understanding, a word that reveals the secret spirit or the deep motivation, then we have the indescribable pleasure of discovering a kindred spirit with whom we may truly speak. This is an avenue deep in refreshment, essential to the soul, which needs companionship on the way.

(b) Discovery of myself through reading, study, lectures, conversations, and leisured meditation is a second means toward renewal of the spirit. It is important to face honestly the fear, the sense of guilt, the darkness we all possess within, and accept the fact without blame or prejudice. Acknowledging one's weaknesses as well as strengths is a long step toward change, and the help one receives from the more experienced in these ways of discovery is of inestimable use. Books are to me an absolutely indispensable source of renewal. To find on the printed page the well-expressed feeling one has cherished, to have it strike fire ("There, that is for me"),

then to write it down, to be remembered or to use, perhaps, for the help of another,—that is a lasting avenue of renewal and refreshment.

(c) Nurture of beauty in every form. There is a kind of reciprocal reward in attempting to create beauty through painting, through music, through writing—perhaps a poem or a brief account of some high moment—for as one attempts to express beauty, the eye and ear become sensitive to see and hear unguessed harmonies, and the world has another dimension for the moment.

(d) And now we come to the supreme source of renewal and refreshment, prayer and worship. I find it difficult to say anything which has much significance on these subjects, because the practice of our devotions differs so widely, and what is full of meaning for me might well be of no value to another. For me prayer is a conscious turning toward God in a spirit of attention, of a desire for help and support in a special situation beyond my own powers of solution, and of holding others up into God's healing light. There are times when one just sits in silent acceptance, believing that His will will be accomplished, hoping that one may be kept from blocking it. There is no doubt that Thomas Kelly, Frank Laubach, and many others have achieved the capacity to live continuously in God's presence. From *The Testament of Devotion* come these familiar words: "There is a way of ordering our mental life on more than one level at once. On one level we may be thinking, discussing, seeing, calculating, meeting all the demands of external affairs. But deep within, at a profounder level, we may also be in prayer and adoration, song and worship, and a gentle receptiveness of divine breathings . . . it is at this deep level that the real business of life is determined."

For me a certain time each day set apart for prayer, reading, and meditation is important, the first thing in the morning before the telephone begins to ring, and the unplanned distractions of the day beset our daily programs. And again, the value of books! Mine would be a poor life indeed without them. Sometimes one needs to study, discovering the Bible anew through the

REMEMBER what St. Augustine tells us—I think it comes in his *Meditations* how he sought God in many places and at last found the Almighty within himself. It is of no slight importance for a soul given to wandering thoughts to realize this truth, and to see that it has no need to go to heaven in order to speak to the eternal Father or to enjoy His company. . . . We are not forced to take wings to find Him, but have only to seek solitude and to look within ourselves. You need not be overwhelmed with confusion before so kind a Guest, but with utter humility talk to Him as to your Father: ask for what you want as from a father: tell Him your sorrows and beg Him for relief.—ST. TERESA

volumes of the Interpreter's Bible, or through a new arrangement of the life of Jesus. And I would recommend accepting tasks which one feels are too difficult to accomplish under one's own power, which call for prayer and faith, and a certain quiet courage if they are to be met adequately.

Teaching a class probably falls in this category! Preparation of content material, plus a real interest in your boys and girls, plus the faith that you will be able to move ahead with God's help, will make this a rewarding experience—joyful at times, questionable on the dull days, but something really worth doing, no matter

what the cost in time and effort. You will be discovering channels of renewal as you proceed.

No two people have just the same needs, nor just the same ways of meeting them. Don't measure yourself by others; each has his own contribution to make in his own way. Your own temperament, family situation, environment, and preparation all enter into the picture. Your class members are not like any others. The whole adventure is one of great possibilities whose results you will not see quickly—perhaps never. But the quality of effort is what counts. The results are not in your hands. Godspeed!

RACHEL CADBURY

How Does Your Garden Grow?

THIS is the time when seed catalogues are beginning to arrive, and our dormant enthusiasm for gardening begins to come to life. We make extensive plans, order all sorts of new things, and see in our mind's eye just such a riot of color and beauty in our own little garden plot as is pictured in the catalogue. Then comes the time toward the end of June, or perhaps a little later, when we discover that what we have planted has not come up, or does not like the situation in which we have placed it, or clashes in color with what is growing nearby. We find that somehow our enthusiasm has waned, and reasons are not hard to find for postponing the weeding or the cultivating that our garden requires. It is at this time that we appreciate the help of the more experienced gardener who knows just what a certain flower needs, or the directions of a guide book which can give advice as to better procedures than we have been using.

Teaching a First-day school class is very much like planting and nurturing a garden. It requires a study of the processes of growth and development and the conditions under which they take place. It may be, and, I hope, usually is, entered upon with enthusiasm, interest, and concern, which may sometimes become dim as we find that results are not developing as we had anticipated. Perhaps some of the disappointment and discouragement might have been prevented if we had made use of the resources available to us. In any case, many of our difficulties can be dealt with more adequately if we know where we can get the help of workers more experienced than ourselves.

First of all, there are always some people in one's own Monthly Meeting whose guidance we may seek.

They may be other teachers who have served longer than we have, or who have worked with our particular group of children and who know their special needs and ways of development. They may be members of the local Religious Education Committee, whose function it is to foster the life of the First-day school. It is most helpful to those who are just beginning to teach if regular meetings of staff and Committee are held, to which they may bring their special problems. This is equally true of those who have worked for a longer time, for they know from experience the value of group consideration and group encouragement and inspiration. The regular meeting of workers provides time for reading, which reinvigorates, and opportunity for examination and discussion of books and magazines and other resources perhaps unknown to some of the newer teachers.

The Yearly Meeting Religious Education Committee augments and re-enforces the local committees and provides additional opportunities for enrichment. The Philadelphia Yearly Meeting has an office and a Secretary whose main purpose is to give guidance to workers in First-day schools. Other Yearly Meetings make provision for help for their teachers by intervisiting, and all arrange conferences and institutes at which experts in various aspects of religious education share their knowledge and experience.

It is often a concern of Yearly Meeting committees that those who are most in need of such services are the ones who do not attend. Is this because they do not understand what is being offered, or are they satisfied with what they are accomplishing? Can it be that they have already lost the inspiration they once had for their

work? Alas, perhaps they never really had much and are teaching because apparently someone must do it, and they go through the routine motions without any real interest or concern.

We hear often that "religion must be caught, not taught," a precept which is true in the sense that one must make what is taught one's own. Religion can best be caught from vital, dynamic personalities who have something to share, and who are glad to share it. Teachers will catch this spark, too, and become more effective sharers by coming in contact with other gifted teachers on special occasions arranged for their enrichment.

Beyond the Yearly Meeting level are the Five Years Meeting, 101 Quaker Hill Drive, Richmond, Ind., and Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa. Both are constantly working to develop ways of helping our membership find what is of most value in Quakerism and of guiding them into an experience that is vital and meaningful. Officers of both these groups provide materials for study, and visits and consultation in local areas.

At the various Meeting levels there are usually libraries which contain wonderfully interesting and helpful books on many phases of religious education. These are not as widely used as they might be. Too often local Meetings buy good books, only to have them lost on the shelves of persons who may have taught at some time. No one now knows where these books are, or in many instances a new superintendent or teacher does not know they exist. Meetings need to give greater attention to taking care of the books they own and of trying to see that they are read. The more extensive libraries of Yearly Meetings should also be more widely known and more generally used.

As is the case with gardens, new materials are being developed, new methods of cultivation are being discovered, and better ways of understanding the needs of each individual and the conditions under which he grows best are being tried. There are centers of help, expert guidance, and direction which can greatly aid in this cultivation. We have only to seek them out, or respond willingly when they seek us out.

If we substitute our own names for those of Paul and Apollos in the following quotation from the letter to the church at Corinth, remembering that growth is greater when we know the laws and when we practice the proper methods of cultivation, we shall perhaps have a better idea of our mission and our calling. "After all, who is Paul? Who is Apollos? I may have done the planting and Apollos the watering, but it was God who made the seed grow! The planter and the waterer are

nothing compared with Him who gives life to the seed. Planter and waterer are alike insignificant, though each shall be rewarded according to his particular work. In this work we work with God" (First Corinthians 3:6-9, from *Letters to Young Churches*, translated by J. B. Phillips; Macmillan Company).

AMELIA W. SWAYNE

(Note: The quotation closing the above article, now incorporated in the *New Testament in Modern English* by J. B. Phillips, published by the Macmillan Company in 1958 and copyrighted by J. B. Phillips in 1958, is used with the permission of the Macmillan Company.)

Living Gifts

ARITHMETIC teachers say it is not possible to add cows, sheep, pigs, and goats. But Heifer Project, Inc., does. Together the organization represents 38,663 living gifts sent to refugees, schools, orphanages, hospitals, and rural families around the world in 1958.

"A living gift has a unique quality," Thurl Metzger said in making the agency's report on the distribution of the past year. "First, it has value in itself and then it increases this value through its offspring." Mr. Metzger directs the Heifer Project office in North Manchester, Indiana.

In one shipment alone, he reported, 6 cattle, 16 goats, 35 chickens, 8 sheep, 23 pigs, a horse, and 24 rabbits were all successfully loaded into one freighter plane in a "flying ark" bound for Bolivia. In addition, he said, 6 goats are at last at a mission hospital in Angola, Africa. "But it took three years," Mr. Metzger commented, "to find the proper combination of weather, ship, goats, and caretaker."

One of the most difficult shipments, he said, was getting 20 calves, 56 sheep, and 5 pigs from farms in Ohio to the hills of Katmandu, Nepal. The animals traveled safely 11,000 miles by truck and plane, the longest trip in Heifer Project records.

Bees, turkeys, and hatching eggs are included in total Heifer Project shipments, which have gone to 54 countries. In addition, 26 cattle and 49 rabbits were given last year to low-income farm families in Southern states in this country. "These farmers' only income was from small cotton farms," Mr. Metzger said, "and they are now trying to change to general farming."

Heifer Project shipments are the gifts of U.S. farmers, church groups, and private sources. Much of the agency's work is carried on with the cooperation of Church World Service, the relief and rehabilitation agency of the National Council of Churches.—*Religious Newsweekly*

Home and First-day School

THE present concern to improve education is extending to religious education. Various means are being worked out by parents and teachers to make the work more effective.

Rufus Jones' query is vital today: "Do you still in these modern times bring up your children in the nurture of truth?" How are our children reconciling the growing concept of the universe and flight into space with their idea of the world and its Creator? How are they reconciling teachings of peace with preparations for war? Are they asking, "What is truth?" Is their concept of God growing with their expanding knowledge of the vastness of His creation? Are we preparing them to go beyond our own understanding? What higher truth will they need in their adulthood to put present discoveries to use for higher and better living?

In this great undertaking parents and teachers supplement the work of each other. One mother said, "I can talk and talk to Jane about being kind without apparent effect, but let her teacher give a lesson on it, and it really begins to sink in." A teacher, on the other hand, may feel that his efforts are not bearing fruit until he learns that what he started in First-day school is being expanded in the home. The home and the First-day school need each other.

Rufus Jones might again ask, "Are we ready?" If a complete survey were made of parent-teacher preparations throughout the Yearly Meeting, we would find that much is being done toward getting ready: There are parents' panels, mothers' groups, retreats, curriculum conferences, home visitation, opportunities to draw class members closer together, and ways and means of making worship more meaningful.

Parents' panels have afforded opportunities to exchange helpful ideas. Many enjoyed hearing a panel of six fathers report on the character-building programs in the six schools attended by children of their Meeting. A most instructive and entertaining panel was conducted on the subject "How to Enjoy Your Children." The panel represented four homes, two fathers and two mothers.

Mothers' groups involve both parents, for fathers are the babysitters. Fathers are sometimes rewarded with a special fathers' night. One group of mothers and teachers met every week during April and October, in different homes. Starting with dessert and coffee created a party atmosphere. A carefully planned program followed, and the evening ended in worship. Programs included child study, Bible study, hobbies, art, and music. The fellowship as well as the study created greater interest in First-day school and Meeting.

Retreats have refreshed many Friends. One First-day school holds a retreat for teachers and their families on Labor Day weekend at Camp Dark Waters. While children find much to entertain themselves, parents give thought to their united effort for a better First-day school. All worship together.

Curriculum concerns both teachers and parents. One Meeting is experimenting in ways of informing parents about courses and materials. They were invited to two meetings on the subject, one addressed by Bernard Clausen, the other by Agnes Coggeshall. Each of the speakers brought materials to be examined by the parents. This school is arranging a permanent exhibit of curriculum material, hoping that more parents will be attracted to teaching because of the interesting material. Some teachers find it a great help to gather the parents together to discuss the course being used. In some schools an appointed class mother arranges such gatherings and also social events for pupils.

Visitation is an investment of time which produces rich rewards. Some teachers visit the homes during the term; others find value in becoming acquainted with their pupils before the term opens, especially if they are young children. After a teacher has shown interest in what a child does at home, the child comes to First-day school with happy anticipation of what the teacher has to offer.

Some parents make a practice of inviting the teacher to the home. One little boy requested that his teacher come to share his birthday cake.

Some classes need social activities to get better acquainted. This is especially true of a young people's class. Concerned parents have opened their homes for parties, arranged skating, square dances, and bowling, and have provided refreshments most generously. Young people who enjoy playing together are drawn to worshipping together. Teachers always appreciate the thoughtfulness of parents who offer transportation for conferences, Junior Quarterly Meetings, and special sessions of Yearly Meeting. Teachers and parents need each other.

Worship is the ultimate aim of all our religious education, "practicing the Presence." Surely the greater truth that our children are going to need for higher and better living is a greater awareness of God's presence and enveloping love, the truth of Reality.

The increasing demand for books on worship indicates parents' realization of this need. One can hardly enter a Quaker home without seeing such literature. Parents are always asking for suggestions to make family

worship more meaningful. Some teachers assign Bible verses for home reading; others, portions to be memorized. Children enjoy reading the familiar parables of Jesus. Many Meetings present Bibles to the children. Even little children respond to worship, to God's love, just as they respond to parent's love. Teachers and parents cannot lead children to this awareness without first enveloping them in their love. "Where love is, there also is God."

Religious education cannot advance if there is a lack of teachers. Too often teaching is considered a duty instead of a privilege. Actually, teaching is a means toward more abundant living, for it requires study and growth, and rewards the teacher with ever-widening interests. People are always regretting that they don't know more about the Bible and that they are not making greater use of it. Any study requires incentive. To answer children's questions about the writing of the Bible, the teacher searches for information and finds that the revealing discoveries in the last fifty years are fascinating reading. To understand the age-level interests and growth pattern of his pupils, he studies these subjects and grows in his understanding of all people.

Pupils widen our interests. Whether they are little children or young scientists, they lead us to "watch and wonder." The pupils themselves are channels of interest which never close, even though we may have taught them only a year. We watch them "increase in wisdom and in stature," leave for college, return as young adults, fall in love, establish a home, and always their joy is our joy. Surely teaching is the way to more abundant living!

DORIS JONES

Mesozoic Dawn

By ROSALIE WAHL

Up from the swamps in the morning dimlighted
Slowly primordial mists swell and rise
As dawn streaks and spreads over lush pristine forests.
(Even in those days there still were the skies!)

Dinosaurs, eating themselves to extinction,
Cannot envision an ape with a brain
Empowered to destroy all life on the planet,
Leaving the world to be reformed again;

Still less can fathom the spirit indwelling,
The light and the love of creation that calls,
That seeks to enlighten the reason and passion
Before the night darkens and deadens and falls.

Here Are Books

THERE is a story told of an unlettered man, newly rich, who proudly showed the library of his home. The walls were lined with what appeared to be hundreds of books of all sizes, shapes, and colors. On close examination, they were found to be only boxes. It didn't matter, though, for their owner never intended to read.

The library of Philadelphia Yearly Meeting is different. Its shelves are filed with books of all sizes, shapes, and colors, but these are real books that are meant to be read and used by all who need and want them—books on religious education, human and family relations, and child study; books about Quakerism, the Bible, and different religions; books of biography and history, and some stories for children.

Here are books that the First-day school staff and Religious Education Committee of a Meeting will find invaluable in planning a well-rounded program—the kind of program that will help its members find their places in the life of the Meeting.

Beginning teachers will be stimulated by *Today's Children and Yesterday's Heritage: A Philosophy of Creative Religious Development*, in which Sophia Lyon Fahs presents a unique way of teaching religion. Old concepts and new ideals are combined and presented in a challenging and constructive manner. The teachers of a First-day school would do well to read it aloud together. Another helpful volume, *Consider the Children: How They Grow*, by Elizabeth M. Manwell and Sophia Fahs will guide anyone who deals with children, be he parent or teacher. This is best suited to the needs of those working with the youngest, but it contains helpful material for all who are concerned with the spiritual aspects of a child's development.

Teachers and superintendents alike will find *The Better Church School* by John Leslie Lobinger full of good suggestions and helpful ideas for improving their schools. The difficulties faced and solutions given in *The Church-School Teacher's Job* by Mildred and Frank Eakin are satisfactorily presented. Both of these books are rich in guidance and inspiration.

Bible courses of study will be made exciting and new with the use of the beautiful historical atlas, *Lands of the Bible* by Samuel Terrien. Here pictures, maps, and text present Bible history in a fascinating way. In *Abraham, His Heritage and Ours* by Dorothy Hill, that old patriarch becomes really alive. The reading of these two books will be an invitation to teach.

Those teaching Quakerism will find the necessary Christian background in *The Story of the Church* by Walter Russell Bowie. The histories of our Society are many. *Friends for Three Hundred Years* by Howard Brinton, *The Quaker Persuasion* by William Wistar Comfort, and *The Story of Quakerism* by Elfrida Vipont are three that will give a good start. Biographies of our Quaker saints will round out the picture and give color and flavor. Certainly the recent *Friend of*

Life by Elizabeth Gray Vining about the beloved Rufus Jones will do that best of all.

Here are books that will help parents find answers for their many questions: *How Christian Parents Face Family Problems* by John Charles Wynn is constructive. Those by Doctors Gesell and Illig which deal with the child and his age pattern are comforting, for it is a relief to find that other parents are facing identical situations. Another excellent one is *These Are Our Children: With Text and Guide for Child Development*.

Books that children can enjoy both at home and at First-day school are the Traveling Library Sets, which may be borrowed for several months. Each set, consisting of ten books with an appeal to different age groups, deals with a specific subject, such as race relations or a social concern.

There are many fine story collections that are fun for reading together in the family. *From Long Ago and Many Lands* and *The Friendly Story Caravan* will afford much pleasure. The newly revised *Beginnings of Earth and Sky and Life and Death*, folk tales from many backgrounds and cultures, will help satisfy the wonderings of young people. These stories are valuable First-day school material as well.

Cave of Riches by Alan Honour is a true account in story form of the finding of the Dead Sea scrolls, written especially for children. This is a popular one.

Books too many and too varied to mention in detail are those which have been collected by several of the committees in Philadelphia Yearly Meeting to help the members of the Society of Friends become acquainted with the "many mansions" of their faith. The Religious Education Committee, whose Library Section is charged in part with the care of the Loan Library and the promotion of its use, is one of those committees. Central Philadelphia Monthly Meeting adds to the shelves, too.

It was the Philadelphia Monthly Meeting that really started this helpful collection. According to its minutes of June 16, 1936, "The Library Association of Friends was established in 1835 and was maintained by contributions. Ownership was vested in the Monthly Meeting of Philadelphia then located at 5th and Cherry Street." Later the Library was housed in the Whittier, where it was actively cared for until 1933, when it was dissolved, and those books on religion, biography, and Friends history were given to the Friends Central Bureau. This same year the Bureau catalogued all the accumulated books for the first time, although many of them had been loaned for several years prior to this date. Then, according to the above-mentioned minute, "Income accrued from the Library was divided equally between the Central Bureau and the Young Friends to be used in the care, circulating and replenishment of such books or magazines and literature as may be found desirable by either organization, subject to the continued approval of the Monthly Meeting of Philadelphia."

Here are books for all of us. They may be borrowed for a period of about three months by anyone who needs them, either in person or by a written request to the Philadelphia

Yearly Meeting Office, 1515 Cherry Street, Philadelphia 2, Pa. The only charge is the postage if the books are returned by mail. Let us all take advantage of this wonderful opportunity for selective reading.

ELLA ROSS OTTO

Letter from Cuba

(Continued from page 114)

gave us a Piper Tri-Pacer and pilot for the trip, and we became some of the few people from outside who have had opportunity to see Sagua de Tanamo since the war. This city of some 16,000 is without question the worst hit in Cuba. Seventeen city blocks have been laid waste by strafing and, apparently, incendiary bombs. Of the buildings remaining, hardly one is without its holes from strafing. Only here, and to a lesser extent in Cueto, did we find evidence of shock and deep discouragement. It has been estimated that the city suffered loss amounting to \$4,000,000. Destruction was greatest near the heart of the city. Clothing, beds, and bedclothes again are the most pressing needs, aside from the obvious need of housing.

The extreme jubilation of the people over the turn in national affairs means that, with the exceptions mentioned, morale is very high. There is eagerness everywhere to help the war victims. The Cuban Red Cross already has plans well advanced for a city-county-wide campaign.

On the Friday night before I was to leave on Saturday, Bob Lyon and I met with a nucleus of the Yearly Meeting Executive Committee for an informal discussion of the role of Friends. Everyone felt that the American Friends Service Committee should send used clothing as quickly as possible. As many as 700 or 800 families are in present need of clothing, including children of all ages and adults.

The sense of this informal group was that a considerable sum of money should be retained to aid indirect sufferers from the war. The entire Batista army has been dismissed, leaving families without support and placing the breadwinners in an extremely pessimistic position with regard to future employment. The same is true for all but an indispensable nucleus of government civilian employees.

Arrests of "war criminals" and informers continue, and probably will for some time to come. While those who suffered from the Batista regime will be generously cared for by the public (insofar as possible), these new victims will meet with little sympathy. Dr. Ramon Morell, Headmaster of the Holguin Friends School, re-

ported a case on the same day of our meeting of an ex-army captain who had just been arrested, his wife having come immediately to take their son out of school since she could not foresee means of support. Dr. Morell insisted that the boy stay, but the school has suffered economically from the war and is in no position to undertake this kind of charity. The teachers have already taken a voluntary 20 per cent cut in their meager salaries in order to keep the school going.

It was a source of very great satisfaction to me to find among Friends preoccupation with the summary trials and executions. They were virtually alone in this feeling at a moment when the entire nation is in mourning for an estimated 20,000 victims of army and police brutality, even in the midst of the delirious joy of their new-won freedom. This feeling is not universal among Friends, but it was only among Friends that I discovered regret and alarm, whereas others feel bitter and vengeful.

HIRAM HILTY

About Our Authors

"Avenues of Spiritual Refreshment" by Rachel Cadbury is a shortened version of the address she gave at the 1958 fall teacher-training school sponsored by the Religious Education Committee, Philadelphia. A member of Moorestown Meeting, N. J., she has written a number of articles and the lesson outline *The Choice before Us*.

Amelia W. Swayne, long-time Chairman of the Religious Education Committee, Friends General Conference, is a member of Newtown Meeting, Pa., and is on the Worship Section of the Religious Education Committee of Philadelphia Yearly Meeting. She was chairman of the committee which prepared *A Hymnal for Friends* and is the author of the pamphlets *The Use of the Bible in Religious Education* and *Religious Education in the Small Meeting*. Her booklet *The Observance of Easter* is now in its fifth printing.

Doris Jones, a member of Gwynedd Meeting, Pa., is on the Adult Section of the Philadelphia Yearly Meeting Religious Education Committee, which is engaged in rewriting the pamphlet *Religious Education in the Home*.

Ella Ross Otto, a member of Newtown Meeting, Pa., and active in the Newtown First-day School, is on the Library Section of the Religious Education Committee of Philadelphia Yearly Meeting.

Immediately following the revolution in Cuba, the American Friends Service Committee sent Hiram Hilty, Associate Professor of Spanish at Guilford College, and Robert Lyon to investigate the needs of Cuban war victims. Professor Hilty formerly taught in Cuba for five years.

Some extra copies of this issue are still available (15 cents, plus two cents postage). Write today to the Friends Journal, 1515 Cherry Street, Philadelphia 2, Pa.

Friends and Their Friends

The American Friends Service Committee will send \$6,000 and material aids shipments to help Cuban families who suffered during the recent revolt. Responding to a request from Friends in Cuba, the Committee sent Robert Lyon and Hiram Hilty to Cuba to investigate conditions there as reported earlier.

Robert Lyon is AFSC Executive Secretary of the New England region, and Hiram Hilty, who taught in Cuba for five years, is Associate Professor of Spanish at Guilford College, North Carolina. The two men investigated conditions mainly in Oriente Province, where the heaviest fighting occurred.

They found most Cubans rejoicing at the end of Batista's regime and very anxious to justify their war crimes trials to Americans. Among Cuban Friends and other thoughtful persons, however, they found a deep concern about the trials and the fate of those families whose breadwinners have been imprisoned or executed.

In the company of Nancy Torres and Francisco Carbón, Cuban Friends from Havana, Robert Lyon brought the concern of Cuban and American Quakers to the attention of the proper government authorities. The new prime minister gave sober attention to their message, according to Hiram Hilty, because Friends had spoken out for peace and justice in Cuba at a time when America and the rest of the world were noticeably indifferent to Batista's tyrannies.

Of the \$6,000 appropriated for immediate relief, \$2,000 will be sent at once to the newly organized Cuba Friends Service Committee for the purchase of bedsteads, pots, and pans for hundreds of homeless and indigent families in Oriente Province. The new government of Cuba has promised to rebuild homes which were destroyed during the fighting.

An additional \$3,000 in aid will support a construction and repair program already in the planning stages. Five hundred dollars was sent several weeks ago when the first request for aid was received from Cuban Quakers.

The initial shipment of bedding and clothing, totaling 5,333 pounds and valued at a dollar a pound, left New York City on February 13, ten days after Robert Lyon reported to the Service Committee in Philadelphia. Five hundred dollars in relief funds will be used to defray shipping costs.

Bryn Mawr and Haverford Colleges have decided not to participate in the student-loan program of the National Defense Act because of the non-Communist affidavit which must be signed. Miss Katherine E. McBride, President of Bryn Mawr, said: "We just thought we did not want to set up a loan program under which we ask students to take a loyalty oath plus a disclaimer affidavit." President Hugh Borton of Haverford said, "We believe that to file this required disclaimer is tantamount to signing away one's right to freedom of thought as well as endorsing a government action which makes the individual's opportunity for education contingent upon personal beliefs."

The New Year's Honours List of Great Britain included the name of Gladys Jones of Jamaica as "a Member of the Most Excellent Order of the British Empire." She was given the honor "for educational and social service." The local paper of Kingston wrote: ". . . longtime service as a voluntary social worker and educator. . . . All through the north-eastern section of the Island her daily ministrations have lighted up the darkness of many a peasant home, and there are young men and women today set on upward paths of progress who can look back in gratitude and affection" for the help given them by Mrs. Jones.

Gladys Jones was formerly Secretary of Happy Grove Secondary School (under the Five Years Meeting Mission Board) and Acting Principal. The school is right by her home, and she has given it constant thought and attention for close to forty years, in addition to caring for many needs of the hundreds of families in the area.

Kenneth Carroll, a Friend, who is a member of the Department of Religion at Southern Methodist University, Dallas, Texas, has a 45-page article on "Talbot County Quakerism in the Colonial Period" in the *Maryland Historical Magazine* for December, 1958.

Edna P. Legg, Oakwood School, Poughkeepsie, N. Y., is the new Editor of *Round the World Quaker Letters*. They were begun ten years ago under the editorship of Ruby Dowsett, New Zealand, for the purpose of bringing to Quaker youth from 6 to 18 years all over the world a sense of the world-wide fellowship of Friends and God's nearness to us. Edna Legg writes us as follows:

These *Letters* are solicited by the Editor directly, or collected and forwarded to her by a correspondent in various Yearly Meeting areas. The Editor may rewrite and change *Letters* a bit, but essentially the *Letter* is printed and sent out through World Committee offices as a message from the writer—who may be in England, Germany, Mexico, South Africa, or anywhere in the world—to Quaker children wherever the *Letters* are used. Local Meetings usually subscribe and send individual *Letters* to their own young members and attenders. They are especially valuable to children who do not share regularly in Friends Meetings and activities, but children everywhere can be helped by them to feel nearer to their Quaker contemporaries around the world and to the testimonies and activities by which the Quaker faith is lived. . . .

We try to issue five letters a month for children aged 6 to 8, 9 to 11, 12 to 14, 14 to 16, and 16 to 18. These ages are approximate, of course, but writers may wish to keep the needs of one group or another uppermost in mind. To fill a page adequately, we need from 800 to 1,000 words.

Edna Legg brings considerable journalistic experience to this new work. She has also worked for and with Friends in England, France, and Mexico. In addition to having served as Clerk of Baltimore Yearly Meeting, Stony Run, for five years, she has worked as a teacher in a day school and in a First-day school.

The National Council of Churches has once again gone on record, expressing its concern for "adequate national defense" but reiterating its stand opposing a peacetime draft. In testimony before the House Armed Services Committee, a National Council spokesman declared that the Council has often expressed its concern for the security of the nation and the need for adequate defense measures. It opposed, however, the proposed four-year extension of inductions under the Universal Military Training and Service Act.

The personal and national effects of universal military training, including "the danger inherent in an overwhelming emphasis on militarism," interrupted education, and its effect on U.S. foreign relations were spelled out in the National Council statement. It also went on to question the financial burden of maintaining men under arms.

"Are there not better ways," the statement asked, "for these funds to be spent—ways which would bring us nearer to a peaceful world and allow us to have, along with an adequate defense, the ability to show a more helpful and peaceful posture to the rest of the world?"

The National Council's General Board on January 30, 1952, issued a policy statement opposing UMT, which it followed with a similar stand on March 3, 1955.

A spokesman for the United Christian Youth Movement also testified before the Committee. Citing statements opposing UMT made in 1948, 1950, 1952, and 1955, he told the Armed Services Committee that on the unanimous vote of its constituent communions, the UCYM "is unalterably opposed to the principle of permanent peacetime conscription." The statement also commented on the "seeming haste with which these hearings have been called which . . . suggest to some of us that we have good reason to be concerned that (conscription) *not* be established by piecemeal legislation." The UCYM, an affiliated unit of the National Council of Churches, represents ten million church young people in the United States.

Tape recordings of the addresses given at the Friends World Committee Meeting in Bad Pyrmont, Germany, last September are available for the price of return postage. The addresses of Ranjit Chetsingh, Erroll Elliott, Colin Bell, David Scull, Wolf Mendel, Ward Applegate, Adrianaly, Glenn Reece, and Finn Friis have been edited and put on one reel. Three of the addresses are most clear and appropriate for use in discussion groups. The greatest value of all of them may be for those who wish to invite a few Friends to their home to hear what Quakers do and talk about when 100 of them are together from 19 countries and 36 Friends groups. Tapes are available from the Friends World Committee for Consultation offices at 20 South 12th Street, Philadelphia 7, Pa., or Wilmington College, Wilmington, Ohio.

Copies of the new recipe leaflet *When Friends Entertain*, containing the recipes for twenty old and new nonalcoholic drinks, are available on request through the Temperance Committee, 1515 Cherry Street, Philadelphia 2, Pa.

A three-page condensation taken from *The Yoke of Christ* by Elton Trueblood appears in the *Reader's Digest* for February, 1959, under the title "Have You the Courage to Care?" *The Yoke of Christ and Other Sermons* by Elton Trueblood was reviewed by Richard R. Wood in the FRIENDS JOURNAL for December 6, 1958, page 710.

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

FEBRUARY

22—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Charles J. Darlington, "The Meeting for Business."

22—Important meeting of the New Jersey Friends Committee on Social Order, at the New Brunswick Meeting, Moses Guest House, 60 Livingston Avenue, New Brunswick, N. J., 1 p.m. Meeting for worship, 10 a.m.; bring a box lunch (dessert and beverage provided). David I. Stepacoff, Assemblyman from Middlesex County, who is now, with C. William Haines, cosponsoring bills to abolish capital punishment in New Jersey, will speak at 2 p.m. on the current legislation that would end the death penalty in New Jersey.

26—Thursday Noon-Hour Address at the Friends Meeting House, 20 South 12th Street, Philadelphia, 12:25 to 12:55 p.m.: Mary Moss Cuthbertson, YWCA Executive, College and University Work, Middle Atlantic Region, "Behold, I Make All Things New."

26—Consideration of "The Community's Responsibility to Prisoners and Offenders" at the Friends Meeting House, Third Street and Watchung Avenue, Plainfield, N. J., 8:15 p.m. Speakers, Dr. Ralph Brancali, Director of the Diagnostic Center, Menlo Park, N. J., prominent in correctional psychiatry, will tell about his work rehabilitating young offenders; Hugo Adam Bedau, Lecturer in Philosophy, Princeton University, will present points of view on the abolition of capital punishment. Covered dish supper, 6:30 p.m.

MARCH

1—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Richmond P. Miller, "The Sacraments."

1—Frankford Forum, Unity and Wain Streets, Philadelphia, 3 p.m.: panel discussion on "Dealing with Problems of Family Living and Child Development." Panel members, Roger F. Gordon, Master in Social Work, Dr. Lovett Dewees, Dr. Clifford E. Backup, Dr. Robert A. Clark (the last three are psychiatrists); moderator, Dr. Robert A. Clark.

1—Open House, 3 to 6 p.m., in the Cafeteria of the Meeting House, 221 East 15th Street, New York City. About 3:45 p.m., Pru Devon (in private life, Mrs. Gilford Godfrey), "South America's Native Music." Friends are advised to listen beforehand to her radio program, "Nights in Latin America," on WQXR, 10:05 p.m. Mondays and Fridays.

1—Friends Forum at the Reading, Pa., Meeting House, 108 North 6th Street, 8 p.m.: Clarence E. Pickett, "United States: Power for Peace."

3—Philadelphia Quarterly Meeting at Germantown Meeting, 47 West Coulter Street, Germantown, Philadelphia. Meeting for worship, 5 p.m.; supper, 6 p.m.; business, 7 p.m.; annual report of the Treasurer, report of the Nominating Committee, proposed budget for 1959, annual report to the Yearly Meeting.

5—Thursday Noon-Hour Address at the Friends Meeting House, 20 South 12th Street, Philadelphia, 12:25 to 12:55 p.m.: Howard H. Brinton, Director Emeritus of Pendle Hill, "Stand Still in the Light." (Other speakers in this series are Richard R. Wood, March 12, and George W. Willoughby, March 19.)

7—Haddonfield Quarterly Meeting at Haddonfield, N. J., 3 p.m.

7—Haverford Quarterly Meeting at Merion, Pa., 4 p.m.

7—Nottingham Quarterly Meeting at Oxford, Pa. Ministry and Counsel, 10 a.m., followed by meeting for worship; lunch served; meeting for business, 1:30 p.m.; conference, "The Inner Light in a Scientific Age" by Theodore Mattheiss, Secretary of Baltimore Yearly Meeting, Stony Run.

7—Salem Quarterly Meeting at Woodstown, N. J., 10:30 a.m.

Coming: Annual Meeting of the Southeastern Friends Conference at St. Petersburg, Fla., Meeting House, 130 19th Avenue, S.E.: worship, reports, business, discussion; address by Eric Johnson.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salver, 745 East Fifth Street; Tucson 2-3262.

ARKANSAS

LITTLE ROCK—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-9248.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36 St.; RE 2-5459.

PALO ALTO—Meeting for worship, Sunday, 11 a.m., 957 Colorado Ave.; DA 5-1369.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

CONNECTICUT

HARTFORD—Meeting, 11 a.m., 144 South Quaker Lane, West Hartford.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting, 3 p.m., 1st and 3rd First-days, 145 First Avenue. Information, Sara Belle George, CL 2-2333.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 10 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school,

10 a.m. Miriam Toepel, Clerk: TU 8-6629.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

ILLINOIS

CHICAGO—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7 p.m., every first Friday. Telephone BUTterfield 8-3066.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

FORT WAYNE—Meeting for worship, First-day, 9:30 a.m., Y.W.C.A., 325 W. Wayne. Call Beatrice Wehmeyer, RE-1372.

IOWA

DES MOINES—South entrance, 2920 30th Street; worship, 10 a.m., classes, 11 a.m.

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

MARYLAND

ADELPHIA—Near Washington, D. C., & U. of Md. Clerk, R. L. Broadbent, JU 9-9447.

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk; Robert H. Miller, Jr.; telephone WA 4-4548.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square) 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MINNESOTA

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

NEW MEXICO

SANTA FE—Meeting, Sundays, 11 a.m., Galeria Mexico, 551 Cayon Road, Santa Fe. Sylvia Loomis, Clerk.

MISSOURI

KANSAS CITY—Penn Valley Meeting, unprogrammed, 10:30 a.m. and 7:30 p.m., each Sunday, 306 West 39th Street. For information call HI 4-0888 or CL 2-6958.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 6-0429.

NEW YORK

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—Meetings for worship, First-days, 11 a.m. (Riverside, 3:30 p.m.) Telephone GRamercy 3-8018 about First-day schools, monthly meetings, suppers, etc. **Manhattan**: at 221 East 15th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m. **Brooklyn**: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues.

Flushing: at 137-16 Northern Boulevard.

SYRACUSE—Meeting and First-day school

at 11 a.m. each First-day at University College, 601 East Genesee Street.

OHIO

CINCINNATI—Meeting for worship, 10:30 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at TR 1-4984.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

PENNSYLVANIA

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn. & Orthodox Sts., 11 a.m. Frankford, Unity and Wain Streets, 11 a.m. Green St., 45 W. School House Ln., 11 a.m. Powelton, 36th and Paerl Streets, 11 a.m.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

PROVIDENCE—Providence Road, Media, 15 miles west of Phila. First-day school, 9:45 a.m., meeting for worship, 11 a.m.

READING—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

WARRINGTON—Monthly Meeting at old Warrington Meeting House near Wells-ville, York County, Pa. Meeting for worship at 11 a.m., every First-day.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Waddy Oursler, MU 3-3813.

NASHVILLE—Meeting for worship, 10:30 a.m., Sundays, 2020 Broadway. Call CY 8-3747.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., 407 W. 27th St. Clerk, John Barrow, GR 2-5522.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; EM 8-0295.

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6413.

UTAH

SALT LAKE CITY—Meeting for worship, Sundays, 11 a.m., 232 University Street.

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FRIENDS JOURNAL

A Quaker Weekly

VOLUME 5

MARCH 7, 1959

NUMBER 10

*T*RAVELING up and down of late, I have had renewed evidences that to be faithful to the Lord, and content with His will concerning me, is a most necessary and useful lesson to me to be learning, looking less at the effects of my labor than at the pure motion and reality of the concern, as it arises from heavenly love.

—JOHN WOOLMAN,
Journal

IN THIS ISSUE

Going a New Way

. *by Ruth Smith*

"Two Sides to Outer Space"

. *by C. Lloyd Bailey*

Internationally Speaking

. *by Richard R. Wood*

Remembering Darwin

. *Editorial Comments*

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Extracts from Epistles

(Continued)

Indiana Yearly Meeting, Five Years

We are keenly aware of many human problems in America, not the least of which is our problem of race and color. As Friends, we are challenged to express the Christian answer for this and other issues within our own Meetings and our personal relationships.

In this time of crisis, we are concerned to meet world needs and the particular responsibilities of our nation, with Christian action through our Committee on National Legislation, and through the United Nations. The need for dynamic leadership in matters of peace and good will should call forth the united witness of Friends throughout the world.

Indiana Yearly Meeting, General Conference

As we come together in Waynesville, Ohio, we are joined with you in a common search for truth, for a way of life, for the manner in which each of us in his work, and beyond it, may become a better instrument of the will of God. We are helped in this seeking by the many epistles that have come from you across continents and oceans to us; by visitors who tell us of problems and struggles in other places; by the miracle of tape recordings that bring us voices from the Friends General Conference at Cape May; by our joining together in silence and in prayer.

Iowa Yearly Meeting, Five Years

The work among our youth at Quaker Heights and over the Yearly Meeting is outstanding. The attendance at Quaker Heights is growing each year, and this attendance and spirit are being reflected throughout the Yearly Meeting as young people grow and develop in taking their places in active Christian service. We are having to enlarge our facilities at Quaker Heights and to increase the number of groups in order to accommodate those who want to attend. On Sunday afternoon of Yearly Meeting during the Youth Missionary Rally, five of our young people made known their willingness to go as missionaries.

Ireland Yearly Meeting

Whatever man may do to suppress man, the spirit is bigger than all the oppressive things. It is something that cannot be vanquished, but will rise again.

We have been reminded that education which neglects spiritual things is not enough. We must be trained in the things that are eternal. Our meetings should be a witness to the indwelling of Christ, enabling us to share our joys, sorrows, doubts, and difficulties.

Finally, having regard to the expressed concern of many meetings, as to the menace of scientific and all forms of warfare, we join with those from whom appeals have been made to their statesmen to turn from reliance on weapons for defense, and to seek the way of peace and international understanding.

(To be Continued)

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FRIENDS JOURNAL

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Editorial Comments

Remembering Darwin

THE rather meager honor accorded Darwin on the sesquicentennial anniversary of his birthday, February 12, was disappointing to some observers. Darwin's name and fame seemed to fall under the shadow of Lincoln's towering figure, although the coincidence of their being born on the same day does not fully explain the neglect of Darwin. There is something antiquarian about Darwin, whose rustic face suggests at first a peculiar family resemblance to Tolstoi, the novelist, Bakunin, the anarchist, and even Marx, the socialist. Everyone of these bearded patriarchs injected a new element of thought into the bloodstream of society a hundred years ago. Our attitude has changed toward all of them, especially toward the Darwinian theories, formerly considered bold, if not heretical. We remember our embarrassment over the belated furor which they caused in the Scopes trial. Now they have become matters of textbook routine. The gross errors with which an eager public so profusely littered the road to progress have in the meantime been swept up by the departments of humor and general confusion. Few theologies now show any interest in Darwin.

Nothing of this is intended as deprecation of Darwin's historic merits. Our change of attitude reflects, nevertheless, the extraordinary shift of position which modern science in general has undergone. Its claims are so much more total and also so infinitely more ambiguous that a comparison based on any individual figure of the last century seems at once out of proportion. Although the modern scientist will hardly endeavor to set himself up as a rival to the Bible or theology, his work inevitably touches on the foundations of all faiths. In the field of atomic physics he finds himself unwittingly in the role of the ancient priest who guarded the awesome mysteries of life and death. Any false joke characterizing these men as "egg heads" capable of a certain "know how" suddenly sounds dated and very silly. Theirs is a grave responsibility.

The new scientist does not pose as one who has inaugurated a new era. The dual potentialities of fission are a moral burden to him, and without intending to do so, he has given new impetus to our search for a

religious solution. Scientists of all countries condemn atomic weapons as inhuman. Congresses like those in Venice and Geneva have established something like a new, invisible community that has room for agnostics, Communists, Christians, Jews, and Hindus. It matters little whether the reasons for their agreement of heart and mind rest on common decency, old-fashioned humanism, or the principles of the Judaeo-Christian tradition—the revulsion against atomic weapons is universal. Politics are losing their claims to priority in view of the catastrophic chances that involve all of us.

The sciences as well as the arts have become so infinitely more complicated and rich in content that they were bound to emancipate themselves from the tutelage of theology. This allows the churches to center their effort on their essential vocation, which is to serve God and strengthen man's heart and soul for this service. In our time men comparable to Darwin, Richard Wagner, Ibsen, Henry George, or Elbert Hubbard no longer cause spontaneous and pseudomessianic movements. And modern painters of the stature of Picasso and Klee stimulate literally millions of art lovers in all countries without pretending to provide a substitute faith. Churches are employing modern art and architecture with a surprisingly broad range of taste. The minister turns to psychology and psychiatry to enrich the means of his spiritual care. In general, then, there is a recognition of interdependence that seems to benefit both parties.

In the past, to be sure, some church influence has hampered progress to a fatal degree, and one is reminded of the drag which barnacles cause on the body of a ship, those bothersome crustaceans about which Darwin wrote so scholarly a book. The emancipation of the sciences and arts and the apparent lack of concern over it on the part of the churches might possibly also indicate a less reassuring trend. Is organized religion retreating to a self-sufficient emphasis on dogma and ritual by cutting out vital concerns in other fields? Or have we at long last arrived at the all-embracing wisdom of the Psalmist who said, "The heavens declare the glory of God; and the firmament shows his handywork"?

Going a New Way

AS we grow older, no idol stands so directly between us and reality as does the idol of the past. We have had certain successes; they are the only kind we are sure we can have. We desire to repeat them. We have had certain high moments; we would like to have them again.

Yet we also have an intuition that repetition of past successes is not the way in which our growth lies. Nothing takes more courage, I think, than to grow beyond what has already been achieved, to advance into an as yet uncharted area out of deep conviction that this is the direction of real growth.

The secret of the great creative tides released in men's hearts in times of catastrophe, I suppose, is that the already-developed is broken down, and in the midst of the dissolution new life presses through everywhere.

There is a significant line in *The Skin of Our Teeth* by Thornton Wilder. The father, who has returned from war, is suddenly depressed by the prospect of all the old, ossified ways closing in on him again. He says to his wife: "During the war—in the middle of all that *blood* and *dirt* and *hot* and *cold*—every day and every night, I'd have moments, Maggie, when I *saw* the things that we could do when it was all over. When you're at war, you think about a better life; when you're at peace, you think about a more comfortable one."

I had a letter once from a former pupil of mine in the South, a Negro girl who after college married a young man who had always dreamed of being a farmer. When they finally could afford it, they bought a small farm in South Carolina, built their own home over a period of two or three years, and gradually acquired livestock. They are both extremely intelligent and sensitive. In a sense, according to their own confession, they were retreating from the whole searing experience of race discrimination into a world of their personal friends, their pine woods, their animals.

But from time to time the ugly thing reached in and touched them. Elizabeth often wrote to me of these times, out of a mixture of bewilderment, cynical amusement, and agony. Then came a letter which I have never destroyed. This is what she wrote:

"Summer is here again—or will be within a few days. I am particularly glad, for we had a very rough winter. March brought winds of gale velocity and a terrible forest fire that came so near burning down our house and barn that I still tremble to think of it. We had opened the barn doors and the pasture gates to let our animals out and give them a chance to run for their lives; we had also thrown what clothing I could grab

at the last moment into our car so that we ourselves could make a quick get-away, for we realized the utter futility of two people without equipment of any kind (the fire had already burned our electric wires, thus putting our pump-driven well out of commission and leaving us without a drop of water)—the futility of our trying to fight a mile-long blaze driven fiercely by a high wind. At the moment we were getting into the car, our neighbors came over *en masse*—with tractor and shovels and rakes (the only equipment they use) and literally saved our buildings. . . .

"I had often heard of fighting fire with fire, but had never seen it done until our neighbors combined that method with plowing up all the area immediately surrounding our buildings. One man on the tractor did the plowing. All the others lit fires to burn off all inflammable material between us and the on-rushing forest blaze. The wind was against us, of course, so the men kept stamping out the little fires when they threatened to get out of control, and then relit them—until, finally, they had a huge blaze veering toward the forest fire. It was terrifying and thrilling, too, to watch those two big tongues of flame meet, struggle, waver, and then reluctantly creep off in another direction—this time against the wind, since that was the only direction in which fuel could still be found. It took three days to stifle the fire entirely, but after the first back-breaking four hours of fighting, it never again threatened the house and barn. Not until we were wholly out of danger did our neighbors leave. They were smoke-blackened, brier-scratched, and exhausted, but left wearing smiles of triumph on their sweat-stained faces. Bob and I were speechless with gratitude; we tried to utter our thanks. They replied brusquely, 'Say nothing of it. You'd do the same for us.' I could no longer hold back my tears.

"Our place was a shambles. Many lovely pines were charred beyond recognition. The whole earth was blackened and bare. It was heartbreaking to get up morning after morning and look out upon our desolation. But through it all I kept thinking: 'It was well worth the damage to have found out the heart of our homely farm neighbors, Southern Crackers and unreconstructed rebels that they are.' And I wondered even more than ever, 'Who or what is behind this fearful stubbornness and ignorance that keep the races of mankind split asunder? How absolutely insane that the same men who risked their lives to save my home yesterday, refuse—and they still do—to speak to me today when we board the same bus into town!'"

None of us wants catastrophe. But I think we often ask ourselves: What else can break through the moulds of the old patterns in which we are caught, which prevent our moving into our rightful citizenship in the greater Kingdom?

Religion does not usually serve this purpose. Religion tends, on the whole, to be conserving of what already has been achieved, but not ready to let new growth break through. When a prophet comes, his love and vision break through the old moulds. Then, and only then, it seems, religion for a little while performs its life-giving function. Martin Buber puts it this way: "The prophets of Israel have never announced a God upon whom their hearers' striving for security reckoned. They have always aimed to shatter all security and to proclaim in the opened abyss of the final insecurity the unwished-for God who demands that His human creatures become real, that they become human, and confounds all who imagine that they can take refuge in the certainty that the temple of God is in their midst."

When we look at our own personal lives, at racial antagonisms, and at the international scene, all of us, I suppose, are keenly aware of the massive resistance in the old moulds that are keeping new life choked off.

We are also aware of the gathered and gathering forces for the breakthrough into further growth. But on this side of the picture the urgent need is all too clear, the need to uncover infinite resources of life.

Whatever our faith, we all know that once the religious movement in which our lives are rooted was a newly released fountain, leaping high so that it swept away obstacles in a flood tide of new vision and reality. We know, too, that we cannot again release the fountain by trying to imitate actions of the past.

There is everywhere, it seems to me, a knowledge—conscious or unconscious—that we must be prepared to go a new way: everywhere a kind of expectation of the new, without our being sure how the new will come. Some look for it dreamily, vaguely; some take off in directions hitherto alien to them; perhaps most of us look for it in a deeper unfolding of our own religious heritage. But it is difficult in a developed religious movement to keep it from being an idolatry of the past.

One of my students last year in Green Mountain College wrote on one of her papers something that gave me a shock when I read it; I think it will give you a shock, too.

We had been studying the Old Testament and the Jewish faith. I hasten to add we had not yet studied the New Testament and the Christian faith. The girls, raised for the most part in the Christian tradition,

though in a majority of instances not seriously so, had found the study of Judaism a real revelation. Their papers showed this, and at the same time showed much about what Christianity meant and did not mean to them. It is as a revelation of how Christianity had been presented to this girl that her sentences have haunted me. "I think," she wrote, "one of the main strengths of the Jewish religion is that their Messiah is still to come. This gives them something to look forward to. For us Christians there isn't anything especially to look forward to. The most important thing has already happened."

RUTH SMITH

Internationally Speaking

THE essence of "brinkmanship" is a threat to use military force in case the other party to the dispute does things which are defined by the "brinkman" as an attack on its policy or position.

The practice of "brinkmanship" by the United States is subject to the serious criticism that it puts this country in positions of extreme danger unless the opponent is more moderate than we would be under similar circumstances. In view of publicly expressed views of the morals and manners of those who direct the policy of the Soviet Union, "brinkmanship" seems seriously deficient both in diplomatic method and in common sense.

Flexibility is a valuable asset in dealing with serious disputes, such as the present discussion over Berlin and the related question of the future of Germany. Certain basic principles are permanently valid: such as the obligation to respect agreements, the value of human freedom, the duty to refrain from making war. It is generally true that these basic principles can be served by more than one specific arrangement for settling a particular dispute. It is pretty certainly true that the duty not to make war should have precedence; the act of war involves threats to human freedom and disruption of agreements, often extending far beyond the parties to the original dispute. Emphasis on the possibility of resort to military measures is apt to focus consideration on competing military factors rather than on the substance of the dispute. It can even be argued that eliminating or reducing reference to military measures is likely to increase the probability of working out a satisfactory solution of the problem, which must be based on the merits of the case rather than on strategic considerations.

Several constructive suggestions for dealing with the Berlin problem are being made. Some of these were

made before the Soviet Union's note of November 27, stating that six months later the Russian share of responsibility for Berlin would be transferred to East Germany and asserting that the presence of foreign troops in Berlin is an anachronism. Mr. George F. Kennan began in 1957 to suggest "disengagement," by which, among other things, he meant the withdrawal of foreign troops from Germany. He points out that the Western nations would be no worse off if the Russian troops were to be withdrawn 550 miles to the eastward of their present positions. Mr. Hugh Gaitskell and Professor W. Friedman (*Foreign Affairs*, July, 1958, and *Foreign Policy Bulletin*, February 15, 1959) have suggested that the proposal of Foreign Minister Rapacki of Poland—that nuclear weapons be excluded from both West and East Germany, Poland, Hungary, and Czechoslovakia—has much to recommend it, as Russia can hardly be expected to acquiesce in a situation which maintains American intermediate missile bases on Russia's doorstep. Some of our NATO allies are opposed to U.S. missile bases in Germany. There is a possibility here of reassuring

our allies, strengthening rather than weakening the NATO fellowship, and proposing a tangible benefit to Russia as part of the discussion of new arrangements made necessary by the Russian note of last November.

Senator Mike Mansfield, in a careful speech in the Senate, has pointed out the necessity of constructive proposals instead of a mere rejection of the Russian demands. He suggests preliminary conversations between West and East Germany about future relations between the two parts of Germany. Mr. Louis Fischer, with experience in both Russia and Germany as a correspondent, thinks (*Foreign Policy Bulletin*, February 15, 1959) that it might be possible to form a confederation of West and East Germany, with Berlin eventually becoming the capital of the confederation.

These various suggestions indicate that there are several ways in which the problem might be approached. It is important at this stage not to insist rigidly on a single favorite pattern of solution.

February 20, 1959

RICHARD R. WOOD

"Two Sides to Outer Space"

WHEN the United Nations Political Committee during the 13th session of the General Assembly opened its debate on the peaceful use of outer space, the listener had a sense of unreality. The urgent call by one speaker for the United Nations to establish a set of "traffic rules and regulations" for the use of outer space, and the expression of intense interest in the question by a small, economically underdeveloped country helped create this attitude.

While such a sense of unreality must have been prominent in the minds of many who sat through days of such discussion, the implications of what was being said seemed very real. The sputniks and explorers were whirling in orbit around the world. The cosmic space probes were being readied. Soon the world was to hear of the "talking atlas," transmitting messages back from space, and of "mechta," the Soviet cosmic missile passing near the moon and supposedly on its way to orbit the sun.

The debate was therefore not so unreal but might better be described as a genuine effort on the part of governments to recognize that on this new adventure into the unknown, political man is beginning to recognize that old and artificial boundaries, be they geographical or ideological, are as outdated as the concept of the divine right of kings was a hundred years ago.

While this faint glimmer of recognition is encouraging, it was easily lost as the debate continued; for although it must be confusing to space scientists, there appear to be at least two sides to outer space, just as in all other important questions which appear on the agenda of the United Nations General Assembly. This, of course, is reality.

The debate on outer space took on a political complexion when the U.S.S.R. included the elimination of foreign military bases as a part of its resolution. While this had its propaganda overtones, it emphasized the present generally believed discrepancy between the development of ICBM's in the Soviet Union and the U.S.A. The Soviet delegate said that the reason the United States was not prepared to discuss outer space in the context of disarmament was that the United States wanted outer space controlled so that the Soviet Union could not use its ICBM's, but did not want to discuss anything which might result in control of air space used by the shorter-range missiles in the U. S. armory. While the Soviet Union firmly maintained its position on foreign bases, it made the gesture of removing it from this discussion, and the two positions, insofar as substance was concerned, began to approach one another. They both called for the creation of a committee to study what the U.N. could do in the field of outer space research.

An important difference between the two positions was that the West called for an ad hoc committee to bring in a report to the next General Assembly, while the Soviet Union seemed to be calling for steps to set up a permanent committee and organization for U.N. space research. The more cautious approach of the West seemed sounder, considering the presently available knowledge of the field. While this difference was substantial, there was real optimism about resolving it. At one point an effective compromise seemed imminent. All such efforts, however, broke down on the question of who would be represented on the committee. The Soviet Union specified a list of eleven, an equal number from the Communist bloc and from the Western-type democracies, along with three neutrals. From the Western viewpoint this was unsatisfactory for two reasons. First and more important, in no case has the rule been broken that formal committees of the U.N. be "representative of the Assembly." Equal representation would, therefore, have created a precedent. Second, two of the three neutrals have been too favorably inclined toward the Soviet position on disarmament.

The Western resolution recommended an 18-member committee "representative of the General Assembly." But this proved unacceptable to the Soviet Union. One possible compromise that members of the Quaker team discussed with various delegates was a different composition of the committee than either side had proposed. The Soviet implied at one point that it did not hold a rigid position on parity in representation. The possibility of compromise was clouded by the charge of the Soviet Union that the United States "broke off" the discussions, and the complete denial of this by the United States. No compromise was found, and the question of representation was not resolved. The West proceeded to push its resolution to a vote. The vote was 54 to 9, with 18 abstentions.

It seems fair to say that few were satisfied with this outcome. Serious and continued effort to find a way out of the impasse was sought up until the time it was formally considered and approved by the Plenary Session. Before the vote in the Committee was taken, the Soviet delegate said, "You have the votes in your pocket. Go ahead and vote your majority: nothing will come of it. There will be no progress; no headway will be made in this question." The ad hoc committee so established can meet, to be sure, as Ambassador Lodge said; but how effective it can be without the Soviet Union, the only other country substantially involved in space research, is not clear. It would appear to be largely a case of United States science talking to itself.

One of the dilemmas of parliamentary procedure is, in this instance, well illustrated. A large majority is possible for the United States on nearly any issue it wishes. Over the years it has won its point on paper; yet without the support of the minority, little can be accomplished. One wonders whether, if more time were taken and if the limited real value of a majority were recognized, there might be sound compromises found which might result in unanimity, thereby in the long run demonstrating greater accomplishment. The rule of unanimity, historically practiced by the Society of Friends, requires intention to find a solution to a problem. While it is quite obvious that in many instances in political debate there is no real intention to find sound compromises, the time seems ripe for Friends to press the idea further in the United Nations Assemblies. The Quaker team has taken the opportunity to suggest this during the 13th Assembly. The rule of unanimity is now being practiced and found effective in other organizations than the Society of Friends.

While there was great hope that outer space research might be an area of real cooperation between the representatives of the Communist and non-Communist

*THE Beagle made the shores of England at Falmouth on October 2, 1836, after an absence of nearly five years. On a retrospect, among the scenes which are deeply impressed on my mind, including the spectacles of the Southern Cross, the Cloud of Magellan, and the other constellations of the Southern Hemisphere, the glacier leading its blue stream of ice overhanging the sea in a bold precipice, the lagoon-islands raised by the reef-building corals, the active volcano, the overwhelming effects of a violent earthquake—none exceed in sublimity the primeval forests undefaced by the hand of man, whether those of Brazil, where the powers of Life are predominant, or those of Tierra del Fuego, where Death and Decay prevail. Both are temples filled with the varied productions of the God of nature. No one can stand in those solitudes unmoved and not feel that there is more in man than the mere breath of his body. And so with the boundless plains of Patagonia, or when looking from the highest crest of the Cordilleras, the mind is filled with the stupendous dimensions of the surrounding masses.—CHARLES DARWIN, *Journal of Researches into the Natural History and Geology of the Countries Visited during the Voyage of H.M.S. Beagle Round the World, 1845**

world, the realization of this hope was clearly impossible. Ambassador Lodge, in his concluding statement made in answer to the Soviet delegate's declaration that they would not participate said, "There are not two sides to outer space"; but in the political arena on such an important question there is really no easy way to avoid such division.

While there may have been some optimism as to the possibility of keeping the cold war out of the outer space discussion, there was no doubt in any delegate's mind that on the question of disarmament and the suspension of hydrogen and nuclear tests the two sides would remain far apart.

The urgency that one sensed in the corridors of the United Nations was to find a way for the Disarmament Commission to function again after a recess of more than a year. The withdrawal of the Soviet Union in 1957 and her refusal to accept the Western effort at a compromise in suggesting a commission of 25 members instead of the original five had caused this failure of the Commission to function. The stalemate and its causes grew out of the same problem as was witnessed in the composition of the outer space committee.

The Soviet Union at the time had recommended a Disarmament Commission of all 82 United Nations members, but this was rejected. Recognizing that the Soviet Union was adamant on the point, the 13th session approved an 82-member Commission but recognized the necessity of smaller working subcommittees. The Secretary General is to set the date for the Commission to meet.

While the objective of the 13th General Assembly was limited as far as disarmament was concerned to getting the Commission again in operation, much more attention was given to the stopping of atomic and hydrogen bomb tests. On both questions the forthcoming Geneva conferences played an important role. There was a serious effort to set the stage for the greatest possible success in Geneva.

The debate developed around two concepts. The Soviet Union called for complete cessation, and the United States, the United Kingdom, and 18 others proposed a suspension for one year, with automatic renewal, provided a control system were established and reasonable progress made toward disarmament.

Rigidity of policy on both sides continued to be the rule of the day. No compromise could be worked out. The Afro-Asian bloc made an effort which failed. An even more watered-down compromise is a graphic illustration of the gap which exists between the two blocs. Austria, Japan, and Sweden introduced a resolution ask-

ing the General Assembly to express the hope that the Geneva Conference would be successful and lead to an agreement acceptable to all. This was approved by 52 votes to nine, with 19 abstentions, not the unanimous support hoped for.

The outcome of the Geneva conferences is far from certain, but that is the next milestone on the disarmament road. These conferences are undoubtedly, at least in part, the result of an expression of international concern over the continuation of nuclear testing. Since these conferences have been meeting, there has been a lessening of the outcry against testing, and, in fact, there is increasing evidence of growing opposition in some government circles in Washington to cessation. This seems indicated in reports on the recent hearings of the Joint Congressional Committee on Atomic Energy.

If the Geneva negotiations are to succeed, there must be a new expression of moral concern in the United States and the rest of the world. To relax the pressure now is perhaps to lose the campaign for a new policy.

C. LLOYD BAILEY

Books

SUSAN B. ANTHONY, *Rebel, Crusader, Humanitarian*. By ALMA LUTZ. Beacon Press, Boston. 310 pages, illustrated. \$5.75

Friends are especially interested in the life of Susan B. Anthony (1820-1906), for she was a Friend, a member of Adams, Mass., Meeting. Here she learned the beliefs which became the foundation for her later crusades, the equality of women, freedom and full citizenship for the Negro, temperance, coeducation, and a strong bent toward pacifism. The Anthony family, now moved to Rochester, met such hostility in the Friends Meeting there to their antislavery views that they resigned (1849) and joined a Unitarian Church.

Susan's long life of 86 years centered primarily on women's rights. Tirelessly she campaigned across the country and abroad, often accompanied by some well-known advocate of human freedom, such as Elizabeth Cady Stanton, Lucy Stone, William Lloyd Garrison, Anna Howard Shaw, or Carrie Chapman Catt.

The Civil War interrupted Susan's concentration on women's rights. Her antislavery friends, though favorable to her cause, followed the country into a war which to them meant freedom for the slave. They put aside all other reform efforts. Susan, however, "could not see war as the solution of this or any other crisis." The Emancipation Proclamation in 1863 appeared to her inadequate as it left slavery in the border states. She was able to share in the war at last by organizing a huge petition in favor of the 13th Amendment. Lincoln seemed to her an appeaser. She distrusted his motives, and she disapproved of his leniency to the South when the war closed.

Susan was disillusioned to see in the North as well as in the South much unwillingness to give Negro men the vote. When she died, four states had suffrage for women. In 14 more years (in 1920), the 19th Amendment enfranchised all women.

LYDIA C. CADBURY

A QUAKER BUSINESS MAN: THE LIFE OF JOSEPH ROWNTREE (1836-1925). By ANNE VERNON. The Macmillan Company, New York (for Allen and Unwin), 1959. 198 pages. \$4.75

The new railroads were making the first industrial cities in England when this biography begins. It closes with a great manufacturing plant, with housing projects, swimming pools, medical care, pension plans, profit sharing, and scholarships. These all came about during the lifetime of Joseph Rowntree, who started as a clerk in his father's grocery store and ended as the head of the Great Rowntree Chocolate Works. The book is short and very easily read.

Can a business man step out of the established order, maintain the Quaker testimonies on peace, temperance, etc., and still be socially accepted? Joseph Rowntree did, and was, principally because he was never far beyond the scope and power of his beloved Meeting. It was a cloak which he wrapped about him constantly; it gave him warmth and comfort.

He did not always agree with the actions of his Yearly Meeting. We find him in serious disagreement occasionally, chiefly because of his ability to see ahead of his time.

The book is not a treatise on sociology or a history of labor relations, but it is a very enjoyable biography of a politically active Quaker pamphleteer, patriarch, and progressive business man.

HENRY BECK

THE FAITH OF GEORGE FOX AND ITS PRESENT SIGNIFICANCE. Nitobe Lecture at Japan Yearly Meeting, 1958. By YUKIO IRIE. Available in Japanese from the Friends Center, Tokyo (14-1 chome, Mita Daimachi, Minato-ku, Tokyo, Japan) for 50 yen (about 15 cents). (Not available in English)

In this lecture Professor Irie portrays the growth of George Fox's religious experiences, the essence of his faith, and the application of this faith to the Japanese Society of Friends.

The essence of Fox's religion, the living presence of God in everyone, was not a creed but an awakening of the spirit. Professor Irie asks whether this torch of fire lifted by Fox is still burning and whether it is lighting the Japanese Society of Friends. Are we as close to Fox after 300 years as he was to Jesus after 1,600 years?

Religion today is degraded by an overestimation of science and a false dependence on democracy, tendencies which lead to number-worship and majority-worship. Japanese Christianity as an imitation of Western Christianity cannot appeal much to the Japanese people. In giving up Emperor-worship as the center of their lives, the Japanese tend to give up all formal religion as superstition.

Quakerism in Japan must cease to be a greenhouse reli-

gion dependent on foreign help. The light within must be our living guide, as it was for Fox. After seventy years of Quakerism in Japan we have given nothing of our religion to other countries. Japanese Quakers must have a faith which is a firsthand experience of their own. The touchstone of true religion, Professor Irie says, is the willingness to suffer. The life of George Fox was one of joyful suffering.

YUKI TAKAHASHI

About Our Authors

Ruth Smith has worked with the American Friends Service Committee in several capacities, and for the past four years she has been teaching in Green Mountain College, Poughkeepsie, N.Y. She is at present a Fellow at Pendle Hill, engaged in a writing project of her own.

Richard R. Wood contributes his "Internationally Speaking" each month to the FRIENDS JOURNAL. He was for many years Editor of *The Friend*, Philadelphia.

C. Lloyd Bailey was formerly Executive Director of the United States Committee for United Nations Day. For the past four years he has been with the Conference for Diplomats program of the American Friends Service Committee in Europe, the last two years serving as Director of the program. He served as a member of the Quaker group at the 13th United Nations General Assembly. In March he became the Executive Director of the United States Committee for UNICEF.

Friends and Their Friends

The American Friends Service Committee is sending 40,000 pounds of new and used clothing to Algerian refugees in Tunisia and Morocco. The Committee acted after hearing reports from Paul Johnson, a field representative who recently visited the area. The first shipment, totaling 25,000 pounds, will arrive in Casablanca on March 10. An additional 15,000 pounds will be sent by the end of March. The shipments include clothing for men and children, soap, 2,000 pounds of shoes, and 1,900 pounds of new quilts. The AFSC material aid will be distributed in Morocco and Tunisia through the League of Red Cross Societies. Other relief agencies working in the area are the National Catholic Welfare Conference and the American Joint Distribution Committee.

There are at present 80,000 Algerian refugees living in Morocco and 90,000 in Tunisia. Having originally fled from the violence caused by the conflict of French and Algerian interests in Algeria, the refugees are now concentrated mainly in the frontier areas of the two adjacent countries.

As we go to press, special orders for the Religious Education issue (February 21, 1959) total 825 copies. This number is in addition to our current printing of 5,600. A small supply of this special issue is still available.

The two articles "Concerning Worship and Ministry" by Howard Comfort (in the issues of January 24 and February 7, 1959) have now been reprinted for use in study groups and for distribution among members and attenders of Meetings. These reprints are available at the price of \$1.10 for ten copies, pre-paid (larger quantities at the same rate) from FRIENDS JOURNAL, 1515 Cherry Street, Philadelphia 2, Pa.

Jhan Robbins, a member of Wilton, Conn., Monthly Meeting, has been elected President of the Society of Magazine Writers for 1959. Members of the society are freelance writers and journalists who are concerned with raising professional standards, creating ethical relationships among writers and between writers and editors, and assisting young writers. Jhan Robbins is a former newspaper reporter and magazine editor. He has been freelancing for 13 years and has written widely in the fields of mental health, education, and social welfare.

The New York Committee to Abolish Capital Punishment, 2 West 64th Street, New York 23, N. Y., has just issued its first pamphlet on the death penalty in New York. The Committee has been working as an executive body for the past six months, but is now organized to wage an active legislative and educational campaign.

All interested persons are invited to join the Committee and to help it further the cause of abolition. As in the anti-slavery movement of the last century, Friends are well represented in this fight against capital punishment. Pamphlets and membership cards are available from the Committee's office at the above address.

Assemblyman William Kapelman has just introduced a bill sponsored by the Committee to abolish the death penalty for the three crimes now punishable by death in New York. Coupled with this bill is another which would establish a commission to study the question of capital punishment. It is felt that the bill to establish the commission has a better chance of success at this legislative session than the abolition bill, and all New York Friends are urged to write the following leaders to support both: Speaker Oswald Heck and Senator Walter Mahoney, New York State Legislature, Albany, N. Y.

The annual William Penn Lecture, sponsored by the Young Friends Movement of the Philadelphia Yearly Meeting, will be given by Henry J. Cadbury on March 29, 3 p.m., at Race Street Meeting House, Philadelphia. The lecture, entitled "The Character of a Quaker" will be published by Pendle Hill in May as part of its 1959 series of six pamphlets, and will not be for sale on the day of the lecture. The Wider Quaker Fellowship will distribute this pamphlet to its entire membership. Advance orders may be sent to Pendle Hill Pamphlets, Wallingford, Pa. The price is 35 cents.

At the meetings of the U.N. Subcommittee on the Prevention of Discrimination and Protection of Minorities, Elton

Atwater, who is active in the Quaker Program at the U.N., made a lengthy statement about the recognition and protection of conscientious objectors. He concluded by quoting the Central Board of C.O.'s in Great Britain, as follows: "Experience in Britain gives no doubt that the failure on the part of any state to recognize and exempt from combatant and noncombatant military service those who have a conscientious scruple against it, leads to the persecution of those people. The historical evidence shows that this minority would suffer persecution rather than renounce their principles."

"A conscientious refusal to undertake or prepare for military service is essentially a personal decision arising from individually held principles. Nonetheless, many see their individual adherence to their principles as the greatest contribution they personally can make to the national community in which they live and also to the wider world community of mankind."

"Conscientious objectors are seeking in their own way to make the greatest possible contribution open to individuals to the unity of mankind in a world divided by the conflicts of national status. For this reason alone, they are entitled to claim the protection of the U.N. Subcommittee on the Prevention of Discrimination and the Protection of Minorities in their adherence to principle in the face of persecution from those states which have conscription for military service and make no provision for the exemption of conscientious objectors."

An exhibit of paintings and drawings by Franz de Merlier is currently being shown at the Friends Neighborhood Guild, Fairmount Avenue and 8th Street, Philadelphia. The exhibit will continue until March 15. Also on display is work done by an art class Franz de Merlier teaches at the Philadelphia Center for Older People.

Friends World Committee

About 90 Friends were in attendance over the weekend of January 16-18, 1959, at the annual meeting of the Friends World Committee, American Section and Fellowship Council, held at the Friends Meeting of Washington, D. C. Of this number, 65 were out-of-town guests coming from Canada and various parts of the country. Irmgard Schuchardt of Germany and Yuki Takahashi of Japan were guests from abroad.

Herbert M. Hadley, General Secretary of the Central Office of the Committee, with his wife, Ruthanna, had just returned from a visit to Friends in Jamaica and Cuba. Although Friends in Cuba had hoped to hold a Caribbean Conference of Friends there earlier in the month, these plans were called off because of the fighting. Herbert Hadley shared with the group on Friday evening some of his experiences of the spirit of Quakerism in the world-wide family. He is starting soon to visit among Friends in countries in the Far East.

David H. Scull and Marshall O. Sutton presented the highlights of the Seventh Session at Bad Pyrmont, Germany, illustrated with speaking, slides, and tape recordings of some of the addresses.

On Saturday morning and afternoon many business items of the Committee were dealt with. A budget totaling \$45,600 was approved, as well as the Nominating Committee report for the coming year. The Committee had been asked to sponsor future national conferences on race relations. They were also asked to look into the possibility of sponsoring a national conference on crime, capital punishment, and related subjects, and are appointing a committee to determine the need for this.

Alexander C. Purdy reported on the conference of 22 Friends representing various Yearly Meetings and groups of Friends held last November at Richmond, Indiana, to discuss the matter of the nurture and care of the new Meetings. The minute from that conference recommended that each new Meeting should eventually belong, when possible, to the nearest Yearly Meeting. If for good reasons the group was unable to be a part of an organized group, the Friends World Committee, American Section, should continue to nurture and help the group to become a Monthly Meeting.

Marshall O. Sutton, the Associate Secretary in the Midwest Office at Wilmington, Ohio, reported on the activities in that area since his coming in October. A meeting of representatives of the various Yearly Meetings and groups of Friends in Ohio was held in November to consider ways to greater understanding and unity, and they look forward to a future meeting. Plans are being laid for a seminar on the United Nations, to be held in the Midwest sometime in the spring.

Virginia Williams, Director of Seminars for the Quaker Program at the United Nations, spoke on Saturday evening of her experiences in conducting these seminars, and of the development of the program since 1955. This past year 30 seminars, with over 700 persons participating, were held.

Delbert and Ruth Replogle of Ridgewood, N. J., showed colorful slides of their journey from Germany through Africa and into some parts of the Middle East. The sharing of their experiences gave the group a new sense of our human brotherhood and our need to understand one another's problems.

Friends who shared in this weekend were grateful for the friendly and generous hospitality of Washington Friends and the opportunity to share together.

HANNAH STAPLER

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

Hugo Adam Bedau highlighted the renewed interest in ending capital punishment. The Pennsylvania Prison Society has just put out a special issue of its *Journal* on that subject. It can be secured from the Society, 311 South Juniper Street, Philadelphia 7, Pa., for 50 cents. A short mimeographed bibliography can be secured by writing to me at Cheyney, Pa. No charge.

Cheyney, Pa.

CHARLES C. WALKER

Should Friends participate in the Council of Churches? "Walk cheerfully over the world, *answering that of God in every man.*" George Fox reminded individuals of the ever-present, living God found in men through loving service and the renunciation both of the process of creed-making and the procedure of decision-making except through human consensus. Friends in the twentieth century have perceived anew in the meeting of human needs the leading of the spirit. May not such experiences of communion through faith and practice, frequently bridging abysses of nonbelief and history, be the contrite and direct services of reconciliation by which a confused and distraught mankind can make its way not merely to survival but to becoming on earth sons of God? Would not the Religious Society of Friends compromise these insights by participating in the work and voice of an organization whose other members are accustomed to proceed creedally and by majority rule?

Mendham, N. J.

NORMAN WOOD BECK

I am glad Swarthmore and other Quaker colleges are not cooperating with the student loan program of the National Defense Education Act, but I disagree with the reasons that have been assigned for this noncooperation.

Certainly we don't want to interfere with "freedom, privacy, and integrity of individual beliefs . . .," but if a student's individual belief is opposed to our form of government and our institutions, and if he is determined to destroy them, we see no reason why we should contribute tax money to make him more efficient and competent in his efforts toward that end. We should extend help only to those who believe in our institutions and our constitutional form of free government. It is well to love our enemies but not to aid them in their efforts to subvert our institutions.

New York City

HOWARD E. KERSHNER

I have just read an excerpt from Takashi Nagai's *We of Nagasaki*, in which he tells of our mass cruelty to men, women, and children in 1945, cruelty to persons of a culture of refinement and beauty. This monstrous act on the part of our government issues a call to us as individual members of the Religious Society of *Friends* to express in fresh, and new, and perhaps unconventional ways the worthy and joyous friendliness of person to person.

We rejoice in the courage of some members of our Society, but this cannot achieve what each of the rest of us needs to do, or the experience of joy we may have in our friends of other cultures and other races. If every member of the Society of Friends had a Negro friend with whom he made frequent interesting contacts, and a friend from Russia whom he appreciated, we wonder what would happen.

Monteverde, Costa Rica

MARY KIRK ANDREWS

Let me say that I rejoiced in the article "The Secularization of Love" by R. W. Tucker for its emphasis on our need to love God for Himself and not for the benefits it might

bring us. I was distressed that some Friends somehow missed its true import in that this emphasis does not preclude loving Him as a father, or bringing Him all our troubles and problems with a child's trusting simplicity. Indeed, it is good that we continue to maintain a simple, trusting relationship. But the child who grows up loving his father only because of the benefits and advantages which a loving, generous father can give reveals an immaturity which at the very least would distress the father who wishes to be loved for himself and not for his gifts.

Long Beach, Calif.

FRANCES WOODSON

BIRTHS

WHITCRAFT—On January 12, in Dallas, Texas, to John Andrew, Jr., and Marlee Turner Whitcraft, a second son, STEVEN TURNER WHITCRAFT. His mother is a member of Purchase Meeting, N. Y. His grandparents are H. Chandlee, Jr., and Virginia M. Turner of Greenwich, Conn., and John A. and Gladys M. Whitcraft of Haverford, Pa. Steven joins brother John Andrew, III.

WHITE—On January 23, to Barclay, Jr., and Margaret Harris White of Media, Pa., a son, STEPHEN COLE WHITE. They are members of Providence Meeting, Pa.

MARRIAGE

DE LACKNER-ALLEE—On February 1, at Bridges Hall on the Pomona College campus, under the care of Claremont, Calif., Monthly Meeting, RUTH ANNE ALLEE and THOMAS ALAN DE LACKNER, a member of Claremont Meeting. Both are former students of Pomona College. They will reside at Oakland, Calif., where Thomas de Lackner is a graduate student at the University of California.

DEATHS

PENNOYER—On December 20, 1958, after a long illness, HANNAH GERTRUDE ROSCOE COE PENNOYER of Wolcott, Conn. She was born at Leeds, Yorkshire, England, on June 23, 1877, the daughter of Rev. Thomas and Elizabeth Sykes Roscoe. She was the wife of Dr. Charles Huntington Pennoyer, a member of the Wider Quaker Fellowship. Rev. Hannah Gertrude Roscoe Coe Pennoyer had churches of different denominations.

SWAYNE—On January 10, in Germantown Hospital, Philadelphia, after a brief illness, SARAH SWAYNE, only daughter of C. Warren and Emaline D. Swayne, a member of West Grove Monthly

Meeting, Pa. At the time of her death she was employed by the Philadelphia Electric Company. Sarah Swayne was a devoted, active member of her Meeting and gave generously of her services to others. She had a host of friends, was a very thoughtful visitor to the sick, and will be sadly missed.

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

MARCH

8—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Richard P. Moses, "Business Ethics."

8—Conference Class, Fair Hill Meeting, Germantown, Philadelphia, 10 a.m.: Hilda Koch, who spent most of last year visiting Friends Meetings in Europe.

8—Adult Class, Germantown Meeting, 47 West Coulter Street, Germantown, Philadelphia, 7:30 p.m.: Albert and Helen Baily, "Quaker Concern and Visitation of the American Indian." Slides.

8—Friends Forum, Woodbury, N. J., Meeting House, 8 p.m.: Robert W. Cope, "Breaking the Vicious Circle," a discussion of the function of education in America today.

12—Thursday Noon-Hour Address at the Friends Meeting House, 20 South 12th Street, Philadelphia, 12:25 to 12:55 p.m.: Richard R. Wood, formerly Editor of *The Friend*, "This Treasure in Earthen Vessels."

13 to 15—Annual Meeting of the Southeastern Friends Conference at St. Petersburg, Fla., Meeting House, 130 19th Avenue, S.E.: worship, reports, business, discussion; address by Eric Johnson, "America in Crisis: What Should Be the Role of Friends?"

15—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Katherine H. Karsner, "Simplicity and Moderation."

15—Conference Class, Frankford Meeting, Unity and Waln Streets, Philadelphia, 10 a.m.: G. Burton Parshall, "The Trend toward Conformity."

15—Adult Class, Germantown Monthly Meeting, 47 West Coulter Street, Philadelphia, 11:40 a.m.: planning session for Adult Class 1959-60.

19—Thursday Noon-Hour Address at the Friends Meeting House, 20 South 12th Street, Philadelphia, 12:25 to 12:55 p.m.: George W. Willoughby, Executive Secretary, Central Committee for Conscientious Objectors, "A Time to Live."

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, Julia S. Jenks, 2146 East Fourth Street; Tucson MA 3-5305.

ARKANSAS

LITTLE ROCK—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-9248.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36 St.; RE 2-5459.

PALO ALTO—Meeting for worship, Sunday, 11 a.m., 957 Colorado Ave.; DA 5-1369.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting, 3 p.m., 1st and 3rd First-days, 145 First Avenue. In-

formation, Sara Belle George, CL 2-2333.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 10 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk; TU 8-6629.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

PORT WAYNE—Meeting for worship, First-day, 9:30 a.m., Y.W.C.A., 325 W. Wayne. Call Beatrice Wehmeyer, E-1372.

KENTUCKY

LOUISVILLE—Meeting and First-day school, 10:30 a.m. Sundays, Neighborhood House, 428 S. First St.; phone TW 5-7110.

MARYLAND

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone WA 4-4548.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square) 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MICHIGAN

ANN ARBOR—Meeting at 1416 Hill, 10 a.m. and 11:30 a.m.; Sunday School at 10 a.m.

KALAMAZOO—Meeting for worship, 10 a.m., discussion, 11 a.m., Friends' Meeting House, 508 Denner. Call FI 9-1754.

MINNESOTA

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

NEW YORK

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—Meetings for worship, First-days, 11 a.m. (Riverside, 3:30 p.m.) Telephone GRamercy 3-8018 about First-day schools, monthly meetings, suppers, etc. **Manhattan**: at 221 East 15th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m.

Brooklyn: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues.

Flushing: at 137-16 Northern Boulevard.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

OHIO

CINCINNATI—Meeting for worship, 10:30 a.m., 3601 Victory Parkway. Telephone Edwin Moon, at TR 1-4984.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

TOLEDO—Unprogrammed meeting for worship, First-days, 10 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

PENNSYLVANIA

DUNNINGS CREEK—At Fishertown, 10 miles north of Bedford: First-day school, 10 a.m., meeting for worship, 11 a.m.

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. **Byberry**, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. **Central Philadelphia**, Race St. west of 15th. **Chestnut Hill**, 100 East Mermald Lane. **Coulter Street** and **Germantown Avenue**. **Fair Hill**, Germantown & Cambria, 11:15 a.m. **Fourth & Arch Sts.**, First- and Fifth-days. **Frankford**, Penn. & Orthodox Sts., 11 a.m. **Frankford**, Unity and Walm Streets, 11 a.m. **Green St.**, 45 W. School House L., 11 a.m. **Powelton**, 36th and Paerl Streets, 11 a.m.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

READING—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

WARRINGTON—Monthly Meeting at old Warrington Meeting House near Wells-ville, York County, Pa. Meeting for worship at 11 a.m., every First-day.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Waddy Oursler, MU 3-3813.

NASHVILLE—Meeting for worship, 10:30 a.m., Sundays, 2020 Broadway. Call CY 8-3747.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., 407 W. 27th St. Clerk, John Barrow, GR 2-5522.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; EM 8-0295.

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6413.

UTAH

SALT LAKE CITY—Meeting for worship, Sundays, 11 a.m., 232 University Street.

VIRGINIA

CLEARBROOK—Meeting for worship at Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.

LINCOLN—Goose Creek United Meeting

House. Meeting for worship, 11:15 a.m., First-day school, 10 a.m.

WINCHESTER—Centre Meeting House, corner of Washington and Piccadilly Streets. Meeting for worship, First-days at 10:15 a.m.; First-day school, 10:45 a.m.

WASHINGTON

SEATTLE—University Friends Meeting, 3959 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MEltrose 9983.

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THE UNIFYING LIGHT

Sir Arthur Eddington, famous English astronomer and long a member of the Society of Friends, has stated that the inner light that George Fox emphasized and the external light of physics and astronomy in some way must be identified. Floyd Irving Lorbeer, M.A., B.D., has attempted to do this both in prose and poetry. In prose read **THE PHILOSOPHY OF LIGHT** (265 pages, cloth \$2.50). In poetry send for **THE OCEAN OF LIGHT** (cloth \$2.50, paper \$1.50). In the words of Tennyson, is there **ONE GOD, ONE LAW, ONE ELEMENT?** Is there one word that can help greatly to bring unity and the reality of God to this divided world? Discounts given to libraries and to college teachers. Free brochure available.

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FRIENDS JOURNAL

A Quaker Weekly

VOLUME 5

MARCH 14, 1959

NUMBER 11

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. *by Dorothy Sharpless*

Quaker Team Drills Mexican Wells

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Quaker Team Drills Mexican Wells

WELL digging and health education in villages of rural Mexico were started in February by a team of young American and Mexican volunteers.

The American team members are Richard Downham of Media, Pa. (University of Chicago, 1951), Knowles Dougherty of Austin, Minn. (Swarthmore, 1956), Von Peacock of Winchester, Ind. (Earlham, 1957), and Karl Fogg of La Verne, Calif. (University of Oregon, 1958). The men, who are conscientious objectors, will give two years of community service as an alternative to military duty.

Acting under the sponsorship of the American Friends Service Committee, the four volunteers from north of the border and two Mexican associates have already completed six weeks of training in well digging. They were trained at a well-digging center located in Celaya, Guanajuato, Mexico, which is operated by the World Health Organization and the United Nations Children's Fund.

The well-digging project is aimed directly at one of Mexico's most serious health problems, a high mortality rate caused by intestinal diseases. An uncontaminated water supply is essential in solving this problem, and the team hopes to drill modern, pump-operated wells in villages which request their aid. Operations will begin in the Toluca valley, where many villages now draw their drinking water by hand from easily contaminated open pits.

The program will cooperate closely with the Mexican government, and each drilling operation will be supervised by a Mexican engineer. While the drilling is in progress, two members of the team will carry on health education in the village to help local people use and maintain the well properly. The villages will pay the cost of pipe, pump, and well casings. Operational costs will be carried by the Service Committee.

Dr. Gustavo Baz, Governor of the State of Mexico, inaugurated the program in a ceremony at Mexico City College on February 11. The drilling machinery which made the project possible was contributed by CARE.

Dorothy Canfield Fisher

By ANNA PETTIT BROOMELL

She gave affection, yes,
But something rarer still,
Complete attention:
A flame which burned so steadily
It reached your inmost core,
Enkindled lovely things you never knew
Were there within yourself;
Consumed the dross until
Thus purged, unburdened, lifted up,
You were made fit to be her peer.

FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

ESTABLISHED 1955

PHILADELPHIA, MARCH 14, 1959

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Editorial Comments

Pope John's Ecumenical Council

SURPRISINGLY soon after the installation of Pope John XXIII he initiated preparation for an ecumenical council. It is still generally assumed that he was elected as a "religious" pope to succeed his "political" predecessor, Pius XII. Such customary connotations sound, of course, more exclusive than they are. Any pope has to be at home in the realm of international politics as well as religion, and these labels suggest little more than a personal bias. In view of the pope's age, his election was also considered an intermediate solution. Yet his call to hold the first ecumenical council after an interim of about 90 years shows how unpredictable the course of any pontiff's reign can be.

The Timing

Preparation for the council will take close to two years. Its actual holding is scheduled for 1960, the year in which the Third General Assembly of the Protestant World Council will take place in Ceylon. Protestant leaders have already expressed displeasure with this coincidence, and the suspicion has been voiced that the Catholic council is designed as an anti-Protestant manifestation. The convocation of this council may also mean that the Catholic Church is wooing Eastern Orthodoxy in an even more determined fashion than hitherto. The World Council, composed of 171 member churches in 53 countries, has so far avoided an official pronouncement concerning the Roman plan. It seems, however, generally assumed that representatives of the World Council will be invited only as observers.

The Orthodox Schism

The impact of Luther's reformation in continental Europe and the establishment of the Church of England has made the public forget the shocking losses of territory, membership, and influence which the separation of Eastern Orthodoxy brought about in 1054 A.D. and later. Russia's improving relations with the Church and the cautious interest that Orthodox leaders manifest in the World Council are likely to arouse the envy of official Catholicism, which regards Eastern Orthodoxy as closer to the Roman tradition than to Protestantism. It is also no secret that Greek Orthodox leaders in the World Council

have never felt completely at home in the spiritual environment of Western Protestantism. Rome's present-day losses in Eastern Europe are again enormous and threaten to become permanent. If the Russian patriarchate and the Roman council could achieve a rapprochement, such a move might conceivably turn the tides of history. No quick results, of course, must be expected.

In Brief

In 1958 the average number of children and mothers receiving milk through UNICEF-assisted school feeding programs and mother-child health centers in 65 countries exceeded five million. In addition, progress continued in the development with UNICEF aid of local sources of safe milk which, when completed, will provide free or low-cost milk to some five million children and pregnant and nursing mothers. Equipment has been authorized for 31 milk drying plants, of which 16 are in operation; and for 143 fluid milk plants, of which 128 are in operation.

The Yale Center of Alcoholic Studies reports the number of alcoholics in the U. S. A. as 5,015,000, or a rate of 4,760 per 100,000 adult population.

A number of Protestant attempts made recently in Spain to gain permission for civil marriages in which one of the parties is an ex-Catholic have been unsuccessful.

The Federal Bureau of Investigation said in Washington that 1958 will be the worst year in history for crime in the U. S. A. During the first nine months of the year, the crime rate has increased 11 per cent. Greatest increase was in robberies, which were up 18 per cent; rape rose by 13 per cent; burglaries by 14 per cent, and murders by 3 per cent.

The crime rate is increasing faster in small towns than in large cities. The increase was 14 per cent in cities under 50,000, compared with 9 per cent in cities over 1,000,000. Particularly serious was the increase in rapes (29 per cent) in small communities, compared with 8 per cent in large metropolitan areas.

Mrs. Haruko Okida, 51, died on January 7, 1959, at the atom bomb hospital in Hiroshima. She was listed as the year's third fatality from the Hiroshima A-bomb in 1945.

The Poet and the Mystic as a Help to Our Faith

RICHARD GREGG in his latest book, *The Self Beyond Yourself*, explains in great detail two kinds of knowing, which he calls the "knowing about" and the "unitive knowing." The former, the knowing of book-educated and scientific people, is characterized by reasoning, while the latter, the knowing of artists, mystics, and often of the practical business man, is characterized by a blending of subject and object, an intimate kind of knowledge, a mutual absorption, often coupled with delight and exaltation.

Many other thinkers before Gregg have distinguished between these two kinds of knowing. Pascal, who had much to say on the subject, called the two "discursive knowledge" and "intuitive knowledge." We must admit that all of us have at times shades of thoughts and feelings which we disregard as idle dreaming, but which often would provide a clue to our nature if we were not afraid to trust them. Too often have we been cowed by the warnings of the learned skeptics, who have labeled these perceptions mere derangements of our nervous system.

William James in his *Varieties of Religious Experience* wrote that we have a consciousness beyond the field of ordinary consciousness, through which we get hints, glimpses, and openings, but that the poets and the mystics have greater access to this higher consciousness than ordinary people. Art gives proof of a world beyond the prudent and cautious world of our five senses, and someone has called inspiration "a fleeting vision of some permanence beyond the transient world we live in."

Friends have known this truth for a long time without putting it in so many words. Their faith is based on accepting intellectually what they feel in their hearts to be true, believing with Pascal that "the heart has its reasons which the reason doesn't know at all." Friends have found experimentally that God can be known univertely as one knows love, or joy.

"The characteristic fault of modern man is the too exclusive reliance on intellect, reason, and consciously directed will power," says Heinrich Zimmer in one of his books on Oriental religions. And Edward Carpenter, an English contemporary and friend of Walt Whitman, said that "the time will come when we will be led to a renewed power of perception which will not be the laborious product of thought, but a direct and instantaneous intuition, like that of the animals,—and of the angels." Also he said that "deep, deep in the human mind there is that burning, blazing light of the

world-consciousness—so deep indeed that the majority of individuals are hardly aware of it." William Blake has also something to say about this: "If the doors of perception were cleansed, everything would appear to man as it is, infinite. For man has closed himself up, till he sees all things through narrow chinks of his cavern."

Our faith often falters, and the reasons are complex. Perhaps our scientific knowledge has made our conception of God inadequate; perhaps our prayers are mostly concerned with asking God for gifts, when what we really want is to experience Him; perhaps we have not learned a good technique of meditation, how to let go of sense and of thought itself to be receptive of the truths from the higher Self. But we must not be discouraged, for experiences of this kind come at best only once or twice in a lifetime, and are never afterwards forgotten.

Poets have recorded their revealed truths from time immemorial. It must have been during an inspired moment that the Psalmist sang

Whither shall I go from Thy Spirit
Or whither shall I flee from Thy Presence?
And Wordsworth wrote those immortal lines,
Our birth is but a sleep and a forgetting:
The Soul that rises with us, our life's Star,
Hath had elsewhere its setting,
And cometh from afar:
and a little later in the same poem,
. . . in a season of calm weather
Though inland far we be,
Our souls have sight of that immortal sea
Which brought us hither. . . .

A good book of poetry provides us with numberless instances of truths apprehended through this unitive knowing. One thing is certain: God is neither understood nor found through the intellect. The great Dante in his allegorical voyage through Paradise (18th Canto) has one of the blessed Beings answer his question about God's justice, a question which had been puzzling him:

"And who art thou that on the stool wouldst sit
To judge at distance of a thousand miles
With the shortsighted vision of a span?"

But later, when he explains how he fixed his mind upon the everlasting splendor (in contemplation), he tells us that he saw "in that depth how all things, which lie as scattered leaves of a book throughout the universe, were bound together in one volume by His love."

ADELE WEHMEYER

THE COURIER

A Publication of the Friends Council on Education

Spring 1959

Number 14

The Editorial Staff comprises Howard G. Platt, Rachel K. Letchworth, Alexander M. MacColl, James A. Tempest, Mark F. Emerson, and Edwin W. Owrid.

Admission to Friends Secondary Schools

By ADELBERT MASON

SELDOM does a day go by that a newspaper or magazine article does not bring to the attention of the public the increased academic competition which is evident for college admission, the limited space for the large number of well qualified students, and the marked increase in cost of college education. Less publicized, but nonetheless pressing on a different level, are the mounting requests for entrance into independent secondary schools and the resultant problems which arise in terms of limited physical facilities, academic requirements, and costly tuitions. Friends schools do not escape this pressure, but perhaps are the recipients of such pressure to a more marked degree than a good many other independent schools.

First, Friends schools in general have an illustrious reputation as schools of high academic standing. Second, a large number of parents seek out a Friends school because of the moral and spiritual values that are inherent in the philosophy and practice of those Friends and devoted non-Quakers who support and carry out the over-all program of Friends schools. Although most Friends accept this dual reputation with a deep sense of humility, Friends must recognize that the existent popularity of Friends schools leads to some troublesome problems in admissions.

Day Schools

In the 13 all-day schools surveyed there was some indication that the greatest pressure of applicants is at the 7th grade level rather than at the secondary level, 9th grade and beyond. This is particularly noticeable in the greater Philadelphia area, where there are eight Friends elementary schools which terminate with the 6th grade and which consequently release a large number of students who wish to enter other Friends schools that continue through the 12th grade. One school mentioned, however, that there is a pressure to admit more

students at the end of junior high school into the 10th grade.

Of the day schools which go through the secondary school years, a relatively small number of new students can be accepted in grades 9 to 12. The median number entering 9th grade in the last year or two averages 5 (though the range varies considerably from 2 to 23). Seldom more than two or three new students are accepted in each of the upper grades (range from 0 to 11). The total number of new students (not including foreign exchange students) accepted in the whole upper school (grades 9 to 12) ranges from 4 to 31. It is interesting to note that very few new students accepted at this level are children of Friends. The largest number of Friends accepted at any one school in grades 9 to 12 for the present school year was 6, and 4 of the 13 schools reported none.

Even though the pressure to enter the Friends day schools may in several cases be considerably more acute in the elementary grades, a noticeable number of applicants for the secondary school years had to be rejected. One school reported being able to accept only 5 per cent of the applicants for grades 9 to 12; others varied from 10 per cent to 50 per cent. The median was about 25 per cent. In other words, the day schools as a group are able to accept roughly one out of every four applicants for entrance to the four secondary school years.

Boarding Schools

Six boarding schools sent information in time for this report. Two of them, Lincoln and Moses Brown, are, however, predominantly day schools, while the other four, George School, Oakwood, Olney Friends Boarding School, and Westtown, are predominantly boarding schools with a limited day-student population.

The majority of new students entering Lincoln and Moses Brown on the secondary level come during the 9th and 10th grades, though a few are taken in the junior year and an occasional student or two in the senior year.

Adelbert Mason is Director of Admissions at George School, Pa.

The statistics on the number of Friends children entering the upper school parallel those of the day schools; very few are indicated.

The other boarding schools show a similar predominance of entries during the first two years. Of those students entering 9th or 10th grade, a large proportion are children of Friends. Oakwood's figures show over a third, George School about a half, Olney two-thirds, and Westtown well over three-quarters. In the 11th or 12th grades very few places, if any, are open to new students, and those accepted are with few exceptions Friends. Of the four schools mentioned only Oakwood was able to accept more than 10 new students in the top two grades.

Of the actual applications received, one finds that these same boarding schools are able to accept from about 20 per cent to 50 per cent for entrance. Of applicants who are not Friends, the percentage accepted would be markedly less, for all Friends schools try to accept Friends children if class space permits and if these children meet the minimum requirements of the school.

Problems

This raises the first of the major problems not fully understood by many parents, namely, the problem of qualifications for entrance. All the Friends secondary schools are predominantly, if not fully, college preparatory in their school programs. Although all Friends schools will give preference to Friends applicants, a number of Friends children are turned down because they do not meet minimum requirements of scholastic ability. Teachers and administrators of Friends schools are especially cognizant of the fact that a harmful disservice is done to the student who is accepted for a college preparatory program and then finds himself "over his head" academically. Even those schools which have offerings in a general curriculum, e.g., George School and Olney, are able to take only a limited number of students who are not concentrating on a strictly college preparatory program.

Because of the reputation of Friends schools in general which emphasize understanding and sympathy through very close personal guidance, Friends schools frequently find among their applicants "more than their fair share of 'problem students,'" as one headmaster writes. "It is a real question to know our responsibility here because obviously too many difficult cases can adversely affect the whole school climate."

In summary, Friends must recognize that their schools are not a panacea for the education of all children. In considering applicants, Friends schools must give attention to the educational objectives of both the school and the family, and must consider with assiduous care

the personal qualifications, academic and otherwise, of each applicant.

A second major concern is that of finances. Most of us occasionally think back to "the good old days" of the nickel subway fare, the ten-cent loaf of bread, or the \$750 new Ford, and we seem to accept without much question the staggering increase in such items in our present day. Yet we have a tendency to raise our eyebrows at the marked increase in tuition of schools and colleges and of Friends schools in particular. Friends schools genuinely feel the need to assist in a financial way deserving Friends families, and certainly give preference to the requests of these families for financial aid, but most Friends schools are not in a position to give all the help that is frequently needed.

There is tremendous variation among Friends schools regarding the amount that they can offer. This is dependent in good part on the endowment of the school, the number and size of specific scholarship funds which have been established over the years, and the amount the school may feel it can afford to turn over to tuition reduction help from its annual tuition income. Several schools indicate that the legitimate needs surpass the available income, and one can surmise, as a result, that there are some Friends children who, though they would benefit from and contribute to Friends schools, cannot attend because of financial limitations.

It would be unfair to make too many sweeping generalizations about Friends schools because each school has a character of its own dependent on its primary educational goals, on the area in which it is located, and on the people it serves. It is important to understand that limitations of space here permit this report to cover only some of the general admissions' problems pertinent at the present time. Noticeable changes may well occur in the coming few years, just as they have in the recent past. One headmistress summarizes the present sentiment of Friends schools in saying: "The school is dedicated to high intellectual and spiritual ideals and in the difficult materialistic and inflationary world of today is trying its best to carry out these ideals." The high standards of these schools as an important outreach of the Society of Friends, however, cannot be maintained or improved in the future solely by the schools themselves, but must be actively supported and helped by the whole Society of Friends.

As in the past, 4,000 reprints of The Courier will be distributed to all the Friends schools and colleges in the United States and to many schools abroad.

Expectations for Our Elementary School Graduates

By MARY R. CHAPPLE

THE inquiry into admissions and the educational futures of the children in our Friends elementary schools is limited to the 13 schools within the Philadelphia Yearly Meeting which have no secondary departments. Eight of these 13 schools terminate with 6th grade, two with 8th grade, and two with 3rd grade. Some of the children who complete these early years and wish to continue in Friends education are bound to be disappointed. The eight schools terminating with 6th grade will graduate 150 this June.

The Friends secondary schools will add approximately 94 new students next fall to their 7th grades. Applications from other sources, such as brothers and sisters of those already attending, or children of alumni, and, of course, children of Friends, will have first consideration, so that the number of openings available to elementary school graduates at 7th grade will, in fact, be considerably less than at first appears. Our total 6th grade enrollment, in the 20 schools which have a 6th grade, is 472 children, whereas the total enrollment of 7th grade pupils in the 12 schools having a 7th grade is only 415. Furthermore, the geographical distribution of our schools puts far greater pressure of transfer applications on some of our secondary schools than on others.

Though a smaller number of students is involved, the same problem obtains at the 9th grade, for the three schools terminating with 8th grade will graduate 41 pupils, and the secondary day schools will have fewer than 12 openings. It is true that at 9th grade the two boarding schools in the Philadelphia Yearly Meeting will enroll about 123 new students, but these applications come from all over the country, and many Friends avail themselves of a Friends education for their children at this level for the first time. It is well to keep in mind, also, that a high percentage of the families within Philadelphia Yearly Meeting, as well as those outside it, live well beyond the range of any Friends day school. If their children are to have any part of their education under Friends, it must be as boarding students.

Friends have a professed concern for all children, irrespective of their academic or personal potential. This in a sense poses some admissions' problems in both elementary and secondary schools. Because we have a reputation for smaller classes and a continuing care for

the individual, we attract the extremes of ability. Our small classes and the ability and devotion of many of our faculty members do make it possible for our more gifted students to move more quickly into their fullest potential. These very qualities lead Friends and non-Friends alike to look to us to give additional time and understanding to the less able student. This we try to do, especially in our separate elementary schools. The concern for the limited student does not diminish in the upper grades, but class enrollment increases, and we do not have the teachers or the facilities available to offer courses which would speak to the condition of such a student, while at the same time qualifying the majority for college. This situation stems from financial reasons and not from lack of concern. The recent Conant report on public high schools is not without application to our situation. If it becomes apparent that a student has limited academic aptitude, these smaller schools generally feel a responsibility to bring this fact to the attention of the parents and to help the parents plan an education which will offer the most rewarding experiences for such a child.

There has developed in recent years a high degree of cooperation and understanding among the schools on these mutual problems. A constant effort is made to make clear the following, for the better understanding of parents, alumni, Friends (directly or indirectly involved), and their Meetings:

(1) There is no "Friends Educational System" as such, and there can be no automatic acceptance of an elementary school graduate into a specified secondary school, just as there is no automatic acceptance between the secondary schools and the Quaker colleges.

(2) Each school is aware that children learn from each other as well as from the faculty, and each school is itself the only qualified judge of whether the child, and the group he would enter, is best served by his acceptance.

(3) Though we would like all the graduates of our elementary schools to continue their education in a Friends secondary school—and such applications will always be given every consideration—it is well to know the other educational resources of the community and to stand ready to help and advise the parents when an alternative is indicated. One elementary school publishes a list of all schools attended by its graduates so that parents may consider many possibilities and be put in touch with those who have attended these schools.

Mary R. Chapple is the Executive Secretary of the Philadelphia Yearly Meeting Committee on Education.

(4) Parents should be advised as early as it becomes apparent that a child has very limited academic aptitude. They should be, and generally are, helped to see that it is no kindness to put such a student into a school which can offer very little alternative to the college preparatory course.

Many Friends feel there is a real need for an additional Friends secondary school. A group considered this possibility for Gwynedd Valley two years ago, and there is a beginning interest this year to establish a day school for the upper grades in Bucks County. Such an effort would require enthusiastic support from many people.

One other aspect of admissions that all Friends schools have in common is finding additional scholarship funds. Local Meetings should take quite seriously their responsibility to see that the children of their Meeting are given a Friends school education, if they so desire, and should make sure that no part of their tuition is deducted, or "forgiven" by the school itself. If the school does not receive full tuition from some source for each child, the loss is reflected in inadequate teacher salaries. In such instances we are forcing the teacher to assume a responsibility which is rightfully ours, a situation which should be ethically untenable to Friends.

Reactions from American Exchange Students

By DOROTHY SHARPLESS

SINCE shortly after the Second World War the School Affiliation Service of the American Friends Service Committee has been welcoming foreign students to a year of American high-school life, and sending American secondary school students to partner schools in Europe. The purpose of this program is "to further understanding and respect for peoples of other cultures, adding to a stable foundation for international peace. . . . The program seeks to orient these young people to a positive and creative appreciation of people of other countries in the belief that such an attitude will lead towards peace and good will" (*School Affiliation Handbook*). Returning students are always asked to evaluate their personal European educational experience. The following is an attempt to summarize the diverse ideas and impressions retained by exchange students in Friends schools of the Middle Atlantic states, and to ascertain whether these students are fulfilling the goals of the affiliation program.

Comparing the American school system with the European one is uppermost in an exchange student's mind as he sits

Dorothy Sharpless, a senior at Germantown Friends School, spent part of the past year as an exchange student in Falaise, France.

in a French, or German, or Dutch classroom, furiously thumbing through his pocket dictionary. The observations he makes are both complimentary and critical to both countries involved. A student staying in Holland liked the school's emphasis on "the part of the child that really counts, his mind," and that a graduated system of institutions is employed in which slow learners learn with other slow learners, permitting the brighter ones to advance more quickly. At the same time she felt that the complete lack of extracurricular activities had a good deal to do with the inability of Dutch students to express themselves freely. A girl in a French Lycée remarked: "Many American high schools have lost sight of the fact that the essential purpose of education is to train the student's mind; they have weighted personal adjustment more heavily than intellectual development." However, it is felt there should be more creative work in French classrooms and a closer relationship between student and teacher. Of two boys in Germany, one remarked favorably on the early screening out of poorer students for vocational training, while the other thought it unfortunate that a 5th grade class of 80 candidates preparing for the state universities may dwindle to an elite 20 or 30 by graduation. Adding together the pros and cons of the American and European methods, one arrives at an Ideal School System something like this: there would be classes comprised of students with equal capacities for learning; the European thoroughness of instruction and emphasis on intellectual development; some of the American concern for social grace and self-expression; the choice of pursuing a student's particular interests in school; the principle, found in our private schools, of letting teachers instruct as they see fit.

One of an exchange student's most difficult problems is deciding whether he should be a student first and an "ambassador" second, or vice versa. The answers vary greatly. One girl stated that she was an ambassador first and a student next because the courses were such that had she concentrated primarily on them (wanting, of course, to do well), she would have been continually buried under a stack of books, and her foreign acquaintances would have been oblivious of her existence, much less her thoughts! Another wrote: "I was simply an American trying to learn as much as I could about the Dutch. . . . A lot of harm can be done if one adopts the role of an American ambassador. If one is worried about the role he thinks he must play, he will not have much time for receiving ideas." The answer is, perhaps, that an individual must be himself at all times.

Another question that an exchange student must try to answer for himself concerns the light in which he should present his native country. Should he be critical or patriotic? Most of the young people adopt a middle-of-the-road policy: "I always tried to present the American viewpoint; at the same time, many of their criticisms made sense." ". . . Be critical, be proud, but be humble." "I was willing to acknowledge America's shortcomings; yet I tried to present a good picture of America and to correct false impressions the Germans had about us and our country." The most important thing to remember is to keep an open mind when

seeing new things, to try to understand another point of view, and *never* to compare with the United States.

When asked upon arriving home if he feels he has influenced or helped his foreign acquaintances' view of the United States, an exchange student may answer: "I persuaded my Dutch family that many Americans *don't* 'flip' over Elvis Presley, that we *have* heard of Bach and Beethoven!" Or "Everyone is partially influenced by his friends, and I like to think the friends I made in Germany now have a fuller understanding of the United States due to me." One girl learned, seven months after her return, that her favorite teacher in a French collège, being a member of the Communist Party, had been fully prepared to dislike her. On the eve of the girl's return home, however, this teacher admitted that her stereotype of money-clenching, loud-mouthed Americans had been much dispelled.

At first glance it appears that the exchange student personally must surely profit more from his experience than international friendship or school affiliation does. He gains a capability for independence, the precious feeling of being alone with himself, a sense of toleration of others, a new vantage point on the world's problems, the understanding of a new language and a new culture. The experience is a big one for the individual and at the same time a "small but vital part of an even larger idea, international brotherhood." This "larger idea" is indeed so vast that one student's contribution seems insignificant in comparison. It isn't. 'Europe, for me, is no longer just a faraway spot on the map, but a place quite near, full of wonderful people who have a lot to offer.' This is a personal sentiment; yet it, when generously, sincerely, and enthusiastically shared, is the very essence of that "stable foundation for international peace" towards which the exchange student program is striving.

Extracts from Epistles

(Continued)

Iowa Yearly Meeting, Conservative

This year we meet in acute consciousness of the serious world situation, to which we all have contributed. In mutual distrust we move ever closer to war, trying by antagonism to establish a basis for peace.

We need the strength which enables us to follow a way of love regardless of the consequences. There must be a new pattern in our thinking, a pattern not involving conformity or militarism. Such is the responsibility that no Friend can say to himself that his work is done.

Japan Yearly Meeting

We have been made particularly aware of our responsibilities towards young people who come to us in increased number. Some of them come with other Christian backgrounds than that of Friends' and seek theological interpretation of Quakerism. One evening session was devoted to evaluation of our individual faith in just such a challenge as his. How to respond to these young souls and to "speak to their condition" is a special concern of each Monthly Meeting

represented at our Yearly Meeting. We know that the next generation of the Society of Friends will be carried on by these young seekers.

Kansas Yearly Meeting

The increasing number of children in our homes and schools is a special challenge to us as we think of our concern to bring them to know the Christ and to help them become the kind of mature Christians which our world so greatly needs. This particular challenge reaches into various areas of church work, such as evangelism, Christian education, peace education, concern for abstinence and social reform, the development of dedicated Christian stewards, and an increased concern for and support of missions. We realize, also, that we are facing an enlarging service to our older Friends, and we are seeking to find the way of helpfulness in this area of need.

London Yearly Meeting

(For the epistle of London Yearly Meeting, see the FRIENDS JOURNAL for September 13, 1958, page 514, where it was printed in full.)

Madagascar Yearly Meeting

Since the celebration of our Yearly Meeting's 75th anniversary, Malagasy Friends have taken on a greatly increased responsibility for the affairs of the Yearly Meeting, and it is now Malagasy who are in charge of the Districts and the Quarterly Meetings into which the Yearly Meeting is divided. The missionaries have now been given responsibilities which are in line with the gifts of teaching or administration or practical work which they bring to us. . . .

In the wish to bring the Gospel to their own fellow countrymen, the students of our theological training College, along with the College head, spent over a month in the Sakalava area during the August holidays. As well as achieving what they set out to do, the students gained an insight into the difficulties of preaching the Gospel in a largely pagan region, but this may lead some of them to offer themselves for this exacting work.

Monteverde Monthly Meeting, Costa Rica

Our isolated location so far removes us from the rest of the world that we feel a keen need to be more aware of, and sensitive to, the concerns, strivings, and sufferings of others the world over. In this consciousness we would offer our prayers for strength and guidance to them. In turn we feel in need of the prayers of others, lest we run the risk of magnifying our own difficulties and problems. Through this exchange the spirit of universal love and brotherhood would be strengthened.

Near East Yearly Meeting

Gathered here in the Holy Land this Eastertime, we are reminded of the significance of Christ's message of love, forgiveness, and service, which is sorely needed today here where he lived and taught. A small group of disciples carried this message to the world. Friends, too, though few in numbers, feel an urge and a responsibility to bear witness to our testimonies in this troubled land. Injustice, political instability,

and social needs confront us on every hand, and we face great difficulties in translating our role as Quakers into something more than hopes and visions.

Nebraska Yearly Meeting

With Friends everywhere we may well seek to answer the question, "What is the message of Friends for our day?" It is not a question that can be quickly or easily answered; nor will a single answer suffice. We feel strongly that the message of Friends for our day, as was true in the times of George Fox, should be one of true Christianity as a personal, living experience—a way of life. We believe that the religious-social emphasis of the early Friends is needed in our day. We believe that Friends are called to become "Publishers of Truth" to all men, regardless of race or condition, of which the early Friends were such excellent examples.

Netherlands Yearly Meeting

If life has become difficult for the average man and woman who have to venture out into an ever-changing world full of uncertainties, how much more is demanded of a Christian who is called upon to be willing to forgo his own interest and safety for the sake of others.

If, however, we succeed in making this sacrifice by surrendering ourselves completely and with joyful hearts, our reward will be happiness and security. God reigns, and our hearts will know real peace if we do His will.

In spite of ups and downs in our corporate life we realized during this Yearly Meeting once more a sense of oneness with each other.

New England Yearly Meeting

Involved in the problems of the fast-moving, impersonal society in which we live, we are in danger of losing sight of that ocean of light and love which flows eternally from God Himself. We humbly acknowledge our need for rededication to simple truths and to our Quaker testimonies and way of life.

We recognize the redemptive, reconciling power of love. We would widen the circle of our affections until we are truly concerned with the good of everyone.

New York Yearly Meeting

This has been a challenging session for New York Yearly Meeting. We feel the breath of God in our meetings but have yet to hear His voice speaking clearly. We have been urged to dream dreams and to put foundations under them; to combine skill and spirit so that our traditional testimonies may live again. We need your prayers and help.

New Zealand General Meeting

As we face the apparent failure of our protests against our country's participation in nuclear bomb tests, we are challenged to find new means of expressing the love of God, and of convincing men that the way of Christ is the only practical way in politics.

That "There are diversities of gifts but the same spirit" was borne out in remembering the lives of Friends whose deaths have been recorded during this year.

(To be Continued)

About Our Authors

Adele Wehmeyer is a member of Middle Connecticut Valley Monthly Meeting. The article "The Poet and Mystic as a Help to Our Faith" is a condensation of a talk Adele Wehmeyer gave at Gould Farm, Great Barrington, Mass.

Notes about authors whose articles appear in *The Courier* will be found with their respective articles in that section.

Friends and Their Friends

Plans for a \$25,500 community service program in Hong Kong, center of one of the gravest refugee problems in world history, have been announced in Philadelphia by the American Friends Service Committee.

An estimated 800,000 Chinese refugees now comprise almost one fourth of the British Crown Colony's population. More than 80 per cent of families in this swollen population are said to be earning less than \$35 a month. Up to 6,000 persons may live in a one-acre tenement building, seven stories high. Unemployment, lack of schools, disease, and hunger are being attacked by both the Hong Kong government and voluntary agencies working in Hong Kong.

It is expected that the Quaker-sponsored work will include a day nursery for children of working mothers and a vocational training school for teen-age boys and girls. Both projects are designed to meet basic social problems related to conditions in Hong Kong. The program will begin as soon as field personnel can be arranged.

From June to August a work and service project at Lafayette, Indiana, is being sponsored by the Five Years Meeting, the Young Friends Committee of North America, and other groups. Students will live cooperatively at the Purdue Friends Student Center, work in a variety of jobs (farm, industry, office, etc.), study with local resource people in the evenings, and visit Quaker communities throughout the area on weekends. The room cost will be \$17 to \$20 per month and food and travel costs will be shared. Apply to Keild Kendall, Friends Student Center, 218-220 Pierce Street, West Lafayette, Indiana.

Ralph Harry Schloming, a member of the Iowa City Meeting, is the new Executive Secretary of the Southern California Friends Committee on Legislation. He replaces Catherine Cory, who resigned from this position after a period of invaluable service which started in 1954.

Ralph Schloming has a broad background of experience in social service activities, including organizing and developing YMCA's and YMCA programs, and conducting international study tours and national seminars. Just before joining the FCL, in December, he was General Secretary of the Rapid City YMCA-YWCA Center, Rapid City, South Dakota.

Westbury Monthly Meeting, N. Y., and the American Friends Service Committee are sponsoring a Friends High School Institute on "The Universal Declaration of Human Rights," to be held from 9 a.m. to 5 p.m. on Saturday, April 11, at the Westbury Friends Center, Jericho Turnpike and Post Avenue, Westbury, L. I., N. Y. The institute is limited to 90 students, with a maximum of six from any one school. Each of the six seminars planned will have a resource person and adult discussion leader. The keynote speaker is Howard W. Hintz, Professor of Philosophy at Brooklyn College.

This spring the Young Friends of Southern California will be in charge of editing and publishing *The Young Friend*, newsletter of the Young Friends Committee of North America. The project is expected to involve considerable intervisitation.

The Friends Committee on National Legislation reports that renewed public support is essential if our government is to continue its policy of seeking an agreement to end all nuclear weapons testing.

A number of influential officials are urging that the United States continue its underground tests, regardless of agreements reached on other kinds of tests. They argue that a "fool-proof" inspection system to enforce a test-ban agreement cannot be worked out, and that further tests are needed to perfect "small, clean" nuclear bombs, and to reduce the size of the warheads of U.S. intercontinental ballistic missiles.

The U.S. Atomic Energy Commission recently went on record as opposing an inclusive treaty.

The official U.S. position in the current negotiations at Geneva still seems to be one of seeking an agreement with Britain and Russian to end all nuclear weapons tests, but public support of this position is badly needed. Concerned individuals should write to the President, The White House, Washington 25, D. C., and to Senator Hubert H. Humphrey, Chairman, Senate Subcommittee on Disarmament, Senate Office Building, Washington 25, D. C.

Friends in Georgia and South Carolina are again sponsoring a retreat on St. Helena Island at Penn Community Center, Frogmore, South Carolina. This year's dates are April 17 to 19, beginning at 7 p.m., Friday, and ending with lunch at 1 p.m. on Sunday. Paul and Louise Pfuetze of the University of Georgia will be the leaders. There is to be a teen-age program under Calhoun Geiger. All are welcome to join in this time of discussion, fellowship, recreation, and worship.

Correction: Ann Miller of Baltimore Monthly Meeting, Stony Run, has written that she has not been appointed Director of Nurses at Children's Hospital, Philadelphia, as stated in the FRIENDS JOURNAL of February 28, but that she has started work with the Baltimore City Health Department as Public Health Nurse Supervisor in charge of volunteers.

A Friends International Conference on Spiritual Healing will be held at the Freundschaftsheim (F.O.R.), Bückeberg, near Hanover, Germany, from April 9 to 13, 1959. The theme is "Prayer and the Ministry of Healing." Cost for the five days is £3.10.0 (\$10). The program schedules four speakers, intercession, worship, and discussion. The Friends Spiritual Healing Fellowship (Britain) and German Friends who have found personal contacts of real value are cooperating in the arrangements. Friends and others who are interested are asked to apply to Charles Hartwell, 18 Fairlawn Crescent, East Grinstead, Sussex, England, and indicate whether they are vegetarians.

George Fox and the Quakers by Henry Van Etten has been issued in English by Longmans, Green and Co., Ltd., London. The book has been translated from French and revised by E. Kelvin Osborn, a master at one of the Friends schools in England. There are numerous extracts from Fox's *Journal*, and the life and thought of Friends up to the present have been made vivid by quotation and profuse illustration. Henry Van Etten spent many years at the Quaker Center in Paris, and now lives at Absecon, N. J.

The conference of February 16, 1959, sponsored by the Philadelphia Yearly Meeting Social Service Committee on "New Roles for the Church in Planning and Caring for the Later Years" was evidence of a growing concern amongst us that this matter be even more carefully considered by our twenty Boards and Committees. Dr. Eleanore R. Wright, Clinical Director of Embreeville State Hospital, Chester County, Pa., spoke of the concept of caring for our increasing number of older people outside of congregate institutions. Preadmission interviews with potential patients and their families, and careful study of each case have reduced admissions at Embreeville by 50 per cent.

Dr. Edward C. Meisler, Chief of Geriatrics at Embreeville Hospital, has consulted with patients, their families, and their physicians in a program suitable to each case. Thus the psychiatrist and the geriatrician combine to formulate a good plan for the individual. Coordination between these two, with the help of social workers, has made the program at Embreeville one of the best in the country.

Pastor Walter R. Harrison, Superintendent of the Lutheran Home for Orphans and Aged, Germantown, gave a vivid picture of a complete church program for those in their later years. His Home goes on the principle that a Home is a facility, where a full life is within reach.

The Society of Friends may well ponder these points and form ideas as to how our own plans may bear greater fruit. In general we have our own Homes, but individual circumstances may dictate a family boarding home. Our twelve Friends Homes in the Philadelphia neighborhood offer congregate boarding care, and in some instances infirmary services. Those Friends who become confused or quite mentally deficient have Friends Hospital available for treatment.

Friends Hall is in process of organizing a facility for this problem. I suggest we emulate the Lutherans and have a Welfare Secretary to help bring our processes to fuller fruit.

RICHARD CADBURY

Under the unusual title *The Economics of Evil—A Study of John Woolman's Thought*, the American Friends Service Committee has just published a booklet of some sixteen pages of great interest and significance (20 cents). The author is Frederic Masback, a young scholar teaching in the Department of English at Syracuse University.

The study approaches the theme with a freshness that is quite different from the familiar religious and Quaker presentations of John Woolman. He now emerges as a gifted mathematician and an expert bookkeeper. Multiplication of acts of carelessness (the well-known story of the killing of the mother robin) is traced as one of the developing thoughts of the "Root of Evil." Thematically this leads directly into the "Price of Evil," as the problem of slavery became paramount in Woolman's life. In a logical way the reader is led to the "Conquest of Evil," a problem of concern in our own times. The "Age of Simplicity" passes, with brief reference to Thoreau, on to our "Age of Complexity." We see the suggestion of problems raised by thoughts of Africa, Asia, Moscow, and New York. The question is now raised: Would Woolman tell us what he told to England and America 200 years ago? He then stated: "It is false economy which they are practicing: in their drive for creating comforts, they lose sight of the greatest gift ever given to man, the inner light of God."

STANLEY R. YARNALL

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

The extracts from the minutes of the Baltimore Quarterly Meeting Committee of Ministry and Counsel published in the FRIENDS JOURNAL for February 28, 1959, under the title "Criteria for Membership" must have gone through many hands before they reached you, the result being, I suppose, that the origin was forgotten. Although Sandy Spring is a united Monthly Meeting, the three other Quarters belong only to Stony Run, and I suspect that some Homewood Friends might not wish to endorse the "Criteria for Membership" in the Society, or at least would think them inadequate. I believe it would be wise to make a correction saying

that the minutes were of the Stony Run Quarterly Meeting Committee of Ministry and Counsel.

Baltimore, Md.

EMERSON LAMB, Clerk,
Quarterly Meeting Committee
of Ministry and Counsel

I was interested in the "Letter to the Editor" relating to television shows that are objectionable for children to see. There are two very simple solutions to this problem. If parents would write to the sponsors of shows to which they object and inform them that they no longer will purchase their products, I think they would find it would be helpful. The second way to handle the situation is much simpler and is the one that I have adopted. Simply do not own a television.

Yardley, Pa.

PAUL COMLY FRENCH

Coming Events

(Calendar events for the date of issue will not be included if the have been listed in a previous issue.)

MARCH

13 to 15—Annual Meeting of the Southeastern Friends Conference at St. Petersburg, Fla., Meeting House, 130 19th Avenue, S.E. worship, reports, business, discussion; address by Eric Johnson "America in Crisis: What Should Be the Role of Friends?"

15—Central Philadelphia Meeting, Race Street west of 15th Conference Class, 11:40 a.m.: Katherine H. Karsner, "Simplicity and Moderation."

15—Conference Class, Frankford Meeting, Unity and Wal Streets, Philadelphia, 10 a.m.: G. Burton Parshall, "The Trend toward Conformity."

15—Adult Class, Germantown Monthly Meeting, 47 West Coulter Street, Philadelphia, 11:40 a.m.: planning session for Adult Class 1959-60.

19—Thursday Noon-Hour Address at the Friends Meeting House, 20 South 12th Street, Philadelphia, 12:25 to 12:55 p.m. George W. Willoughby, Executive Secretary, Central Committee for Conscientious Objectors, "A Time to Live."

22—Central Philadelphia Meeting, Race Street west of 15th Conference Class, 11:40 a.m.: Irvin C. Poley, "Is Friends' Education Still Pioneering?"

25—Forum at Chester, Pa., Monthly Meeting, 24th and Chestnut Streets, 8 p.m.: film, "The King of Kings."

26 to April 1—Philadelphia Yearly Meeting, at Arch Street Meeting House, 4th and Arch Streets, Philadelphia. William Pen Lecture by Henry J. Cadbury, "The Character of a Quaker," at Race Street Meeting House, Philadelphia, on Sunday, March 29 3 p.m.

27 to 29—Midyear Meeting of Iowa Yearly Meeting, Conservative, to be held in cooperation with Des Moines Valley Meeting and Missouri Valley Conference Friends at the Iowa 4-H Camp near Madrid, Iowa.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

ARKANSAS

LITTLE ROCK—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-9248.

CALIFORNIA

BERKELEY—Friends meeting, First-days at 11 a.m., northeast corner of Vine and

Walnut Streets. Monthly meetings, the last First-day of each month, after the meeting for worship. Clerk, Clarence Cunningham.

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7380 East Avenue. Visitors call GL 4-7459.

LOS ANGELES—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36 St.; RE 2-5459.

PALO ALTO—Meeting for worship, Sunday, 11 a.m., 957 Colorado Ave.; DA 5-1369.

PASADENA—526 E. Orange Grove (at Oak-land). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

CONNECTICUT

HARTFORD—Meeting, 11 a.m., 144 South Quaker Lane, West Hartford.

NEW HAVEN—Meeting, 11 a.m., Conn. Hall, Yale Old Campus; phone MA 4-8418.

NEWTOWN—Meeting and First-day school, 11 a.m., Hawley School.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting, 3 p.m., 1st and 3rd First-days, 145 First Avenue. Information, Sara Belle George, CL 2-2333.

DAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 9 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 14 S.E. 4th St., 11 a.m.; First-day school, 9 a.m. Miriam Toepel, Clerk: TU 8-6629.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

WALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

T. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S. E.

HAWAII

HONOLULU—Meeting, Sundays, 2426 Kalia Avenue, 10:15 a.m.; tel. 994-447.

ILLINOIS

CHICAGO—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7 p.m., every first Friday. Telephone BUTterfield 8-3066.

OWNERS GROVE (suburban Chicago)—Meeting and First-day school, 10:30 a.m., very Coonley School, 1400 Maple Avenue; telephone WOODland 8-2040.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

PORT WAYNE—Meeting for worship, First-day, 9:30 a.m., Y.W.C.A., 325 W. Wayne. Call Beatrice Wehmeyer, E-1372.

IOWA

DES MOINES—South entrance, 2920 30th Street; worship, 10 a.m., classes, 11 a.m.

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

MARYLAND

ADELPHIA—Near Washington, D. C., & U. of Md. Clerk, R. L. Broadbent, JU 9-9447.

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone WA 4-4548.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square) 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MICHIGAN

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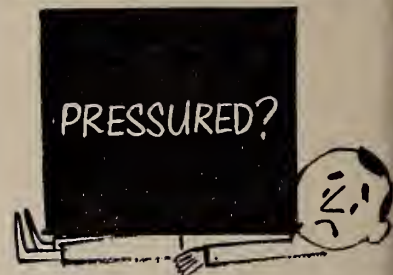
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FRIENDS JOURNAL

A Quaker Weekly

VOLUME 5

MARCH 21, 1959

NUMBER 12

*W*E have heard from many lips, and in many connections, that the Truth is one, but many are partakers of its spirit. The expression changes, shaped by each man's past experiences, but no man, no Meeting, no sect, no religion, no race can realize all its possibilities. We need to understand that differing vessels change the shape but not the substance of the basic Truth, as we make a humble effort to see the face of Jesus in each man we meet, and not only those we have known for a long time.

—EPISTLE, Baltimore
Yearly Meeting,
Homewood, 1958

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Worse than the H-Bomb?

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ESTABLISHED 1955

PHILADELPHIA, MARCH 21, 1959

VOL. 5 — NO. 12

Editorial Comments

On Hearing a Prophetic Melody

THE other day (it was on February 25, at 11:30 a.m., to be correct) we were working over a set of figures of the kind that simply will not yield to reason or give in to the most passionate plea for mercy. They were that cold array of dollars and cents called budget, and they forecast nothing but hard times. Our eyes wandered wearily over an untidy pile of papers on our desk. There was a letter from a kind lady who demanded a daily period of silence in all public schools. A retired banker gave in another letter the entirely believable assurance that he was radically opposed to the pernicious teachings of communism. Next to his was an airmail letter from an American Friend traveling in Europe who usually covers his sheets with a blizzard of exclamation marks. This time he wrote rather serenely about an exciting discovery he had made when he met the three Karls. The three Karls who cast such a magic spell over his mind were Karl Barth, Karl Jaspers, and Carl Jung, indeed three wise men who could bring precious gifts to our befuddled generation if we would only listen to them. There was also the second unsigned check from an old lady who seemed unaware of her failing memory. (She later apologized for mailing us unsigned checks by stating cheerfully, "This kind of thing is happening to me all the time.") Another subscriber wanted us to read a marathon letter he had sent to the President. When we saw that it began "Dear Ike," we postponed the reading. A pile of unread *Newsletters* from Monthly Meetings looked reproachfully at us. Somebody next door spoke about the atom bomb; in the next office the old adding machine was rasping away at another battalion of figures that might yet prove as dangerous as any neat row of soldiers; and, of course, two typewriters also kept clattering all the time. How would George Fox advise us to overcome this dense fog of telephone calls, accounts, correspondence, galley proofs, and committee meetings? Did he ever envision among his many pleasant and devout followers some self-appointed popes who would insist on speaking when silence might be more persuasive?

While we were still wondering what had become of early Quakerism, suddenly a robin was heard for the

first time. Not trusting our perceptions absolutely, we waited for a few minutes in cold, professional skepticism. Then he was heard again, whistling away lustily at no one in particular. Our colleague, who had been brooding over a manuscript that pretended to be solemn but was nothing but a bore, succeeded in convincing us that the bird was really there. He was, indeed! His melody was brief, but we all understood it. The miracle of spring was soon to come!

We looked out of the window. Where had the robin gone? Not far from us are the offices of the Evangelical and Reformed Church, and we knew they wouldn't mind at all a prophetic spring melody, be it ever so short. The office of the Catholic archbishop is also only a few blocks away. Did the little friend of St. Francis fly there for old times' sake or just to try out a new kind of ecumenical salute? Who knows? By the way, City Hall isn't far, either, where heavy metal nets keep those lawless pigeons out of the arcades that worry the mayor's cleaning crew day and night. We could only hope that our robin would fly in the general direction of heaven, high enough to avoid them, even as high as William Penn's statue atop City Hall. There must be safe landing places, and our robin might now rest securely on Billy Penn's own hand, whistling a consoling line or two to the good old Quaker whose prophetic posture receives so little encouragement nowadays.

When we returned to our desk, things looked suddenly brighter, and there was a sense of future about the entire office. The budget appeared less threatening. We laughed about the old lady with the unsigned checks, and even had a hunch how to answer the letter about the three Karls. Our secretary brought a new pile of letters, *Newsletters*, press releases, and proofs to be read. There was no time to waste on robins, archbishops, and the mayor of Philadelphia. Soon we were again reading, writing, and correcting proofs. And, of course, there was that telephone again. But all of this now appeared somehow more manageable and meaningful. All of it could now be cared for with a sense of joy and courage, because a winged message of hope, light, and joy, directed at no one in particular, had come to us.

Christians and East-West Tensions

WHEN I write about the tensions between East and West in which we Christians live, I understand by East the Eastern Communist world and by West the Western democratic world, which meet geographically in our divided Germany and in our divided city of Berlin.

I have been standing between these two worlds since 1945. From the time of Germany's collapse until the end of 1947 I lived in that part of Germany which was occupied by the Red Army. I was at that time responsible for building up welfare services during a period of great need, and I often had to negotiate with the Russian Occupation authorities. In 1948 I moved to the sector of Berlin under the control of the American forces, but worked in the Russian sector since the German Society of Friends, for whose concerns I was responsible, had reopened its main office in the former premises in East Berlin. I worked there until 1954. During this time I had to travel from West to East Berlin daily, even during the difficulties of the Berlin blockade and even when, after the uprising of June, 1953, it was impossible to go from one sector to the other without special identity cards. As there were Quakers in East as well as West Germany, I often went to both territories to keep up personal contacts.

Placed by my work at the junction of the frontiers, I was linked very closely to Eastern Germany by personal destiny. My home was in Mecklenburg, which lies east of the Elbe. My husband had been arrested by the Soviet police in 1945 and was held in various Russian detention camps in the area of the present East German Democratic Republic until 1950, and later in the East German prison at Waldheim in Saxony. He was released in 1954 by a decree of President Pieck. I therefore do not write on this subject theoretically, but through personal experience.

When I write of the attitude of Christians within the tensions between East and West, I must emphasize that there is no single attitude. Several years ago the World Council of Churches published a very interesting report by missionaries who had left China, which distinguished four groups of Christians. The first group was composed of those who were always conscious that their church was lacking in understanding of social problems, and who therefore welcomed the social reforms of communism. The second group saw in the horrors of civil war and revolution signs that the end of the world was approaching: their hope for the imminent return of Christ caused them to withdraw from the realities of political life. The third group, deeply shocked by the evils that were being done, withdrew from the world to an inward personal piety. The fourth group consisted of Christians for whom faith could not be separated from life. These four groups can

be found among Christians in Eastern Germany today.

In the first group are former religious socialists who worked enthusiastically for a strong sense of social responsibility within the Christian Church. Many of the social reforms for which they have worked are being carried out in Eastern Germany. Also in this group are Christians who, during the time of Nazi persecution, developed personal relationships of trust with individual Communists in the days of suffering in concentration camps. The aim of these Christians has been to moderate and transform the fanaticism of communism. Most Christians know almost nothing of the activities of this group of people and blame them for many things that have happened. These people, by and large, are cut off from the Western world. In their isolation they tend to develop a narrow and one-sided outlook, and often find themselves in conflict with their fellow Christians.

Those comprising the second group, the eschatological one, have been deeply shocked by two world wars, the period under Hitler, Germany's collapse, and the threat to their inner as well as their outward lives posed by communism. They seek refuge in awaiting the end of the world.

The pietists, the third group, hope to escape from evil by withdrawing from the world into a deeply inward piety. They believe that all political life lies under God's curse. There has always been something of this pietism in the Eastern Orthodox Church. When the British Quakers who visited Moscow in 1951 were asked whether there was freedom in church life in the Soviet Union, they answered that there was freedom of religious worship and for fellowship within the church, but that this had to be paid for by a certain degree of renunciation of any opinion in public life. This meant a denial of the Christians' function as the conscience of the state.

I must stress that these emphases are found in all Christian denominations. They are not found only in the East; they exist in the West as well. We are often in danger of getting tired; we prefer to live among like-minded people; we resign ourselves to the acceptance of nuclear weapons with the thought, "The end of the world is the only solution left"; we tend to associate ourselves too closely with political power. Indeed, those who are most ready to criticize Christians in the East for cooperating with the Communist state often act themselves as though Western culture and Christianity were identical.

In all the groups I have mentioned, some kinds of isolation are evident. None of them stands *between* the tensions, *between* East and West, and therefore none can be what the Latin word for priest, *pontifex*, actually means, a builder of bridges.

In China there are Christians who do not withdraw from the realities of public life. I am convinced, indeed, that Christianity is capable of contributing to the overcoming of the tensions of our day, but to do this we must inquire how Christ himself met the tensions of his time. The severe tensions in the time of Jesus were no less than those of the present. There were, for example, the violent tensions between the Jews and the Samaritans. Both reacted toward each other in ways which remind us of the cold war. Let us recall the ninth chapter of Luke's Gospel. Jesus wants to go with his disciples through Samaria to Jerusalem. He sends his disciples ahead to secure accommodation. But the Samaritans refuse to receive Jesus because they despise the worship of God in a temple, and consider his going to Jerusalem an act of provocation. The reaction of the disciples is to shout, "Lord, wilt thou that we command fire to come down from heaven and consume them . . . ?" Or consider the fourth chapter of John's Gospel in which the Samaritan woman in complete astonishment says to Jesus, "How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria?" And an insertion reads, ". . . for the Jews have no dealings with the Samaritans." Let us also recall the Parable of the Good Samaritan. What this meant we can realize only if we apply it to our present situation: we would then hear in the West the Parable of the Good Russian Communist, and the people in the East would hear the Parable of the Good American Capitalist.

For Jesus the tensions which separate people do not exist. For him there is no word "enemy." Thus he categorically says, ". . . bless them that curse you, do good to them that hate you, and pray for them which despitefully use you. . . . And if ye salute your brethren only, what do ye more than others?" Jesus knew no fear; nothing

holds him apart from other people. His fearlessness flows from his communion with God. But this communion with God can be achieved by all men. Man can see in the other man his brother, his neighbor. Next to love of God, the commandment "Love thy neighbor as thyself" is for Jesus the most essential commandment.

Such a concept does not mean that opposing views disappear. They remain distinct. They must not be veiled, indeed, for that would be untruthful. We need the strength to stand up for truth, but truth must not be spoken with contempt, bitterness, or hatred, but with love. Only in this way can the other's heart be opened. I was deeply touched when, for the first time, I noticed a word in the story of Christ's passion as told by Matthew. For forty years I had simply overlooked this simple word. When Judas Iscariot comes to take Jesus prisoner, Jesus says to him, "Friend, wherefore art thou come?" Jesus knows what is to happen, but in this moment he addresses Judas with the word "friend."

How can we apply what we can discern of the attitude of Jesus to our present tensions? In the first place, I would stress again that the tensions which separate people in their personal relations do not exist for Jesus. He sees in the person on the other side only the man.

Today we are in danger of forgetting that there is something else in the world besides diverse ideologies. During the Nazi time I myself once discovered what prejudices I had. Until the outbreak of the war the British Quakers maintained in Bad Pyrmont a home for people persecuted by the Nazis. These people were invited for a few weeks to recover, to gain perspective, to find new strength in a friendly and natural atmosphere. It was there for the first time that I met some leading Communists. I still remember how surprised I was when I real-

WHAT does it mean to ask God for a victory against your brother? What does it mean to carry to your temple the flags seized from the enemy and to hang them before your altars and to offer them to Him, who abhors the hardness of your heart? What do you mean by giving Him thanks for your ferocities? This is but saying in the following way: "Most powerful and most just Lord of the universe, Thou dost command me to be like Thee, that is, just, benevolent, kind; Thou dost command me not to return evil for evil; Thou dost order me to love my brother as myself, for love to Thee; Thou dost command me to love, also, at least with the will, my enemy and to do good to him who does me evil. Well, then, I have determined against all these laws, against Thy commandments and examples, to pursue my brother with fire and sword because I wish to empower myself, or because I see a way to extend my kingdom, or because thus I give satisfaction to my passions. I have determined to carry affliction to him and his goods as may be; to exterminate him by any means: by land and sea, by word and deed as I may be able. I pray Thee, Father most kind, that for this Thou wilt give me power, open for me the way with Thy inspirations and counsels and give me success in this fight. If I return victor, I will adorn Thy temple with the flags captured and with the booty robbed. I and my soldiers, after the triumph, dripping with the blood and without washing ourselves of the murders committed, will go in procession around Thy temple, giving thanks to Thee and celebrate Thy power because we left on the field of battle stretched out and dead Thy sons and our brothers."—JUAN LUIS VIVES (1492-1540)

ized what a pleasant and cultured lady one Communist was, and how humiliated and deeply startled I was when I suddenly noticed how prejudiced I must be to be surprised by this. This woman and I assisted the English hostess, and I still remember in deep gratitude the happy cooperation with her. Now she occupies one of the highest political positions open to a woman in the East. I shall always be grateful that negotiation in the East was easier and more natural because I thought of her as a woman and not as a representative of communism as a system.

I want to repeat that none of this means the elimination of contrasting opinions. It means, on the contrary, becoming more definite about these opinions. In order to understand communism and Communists, it is essential for us to study the Communist ideology much more seriously than people in the Western world usually do. We all tend to react emotionally towards the unknown and the sinister; first we lose self-control, and this is the basis for fear. It is a striking fact today that often those people who are furthest away from communism and who have no clear knowledge of it fear it the most. A more thorough knowledge of communism creates a different atmosphere in personal contacts with Communists. Our intellectual and spiritual struggle with the issues of communism helps us to reach a greater clarity about ourselves and our own beliefs. Such clarity is sometimes full of bitter truth.

We are opposed, and rightly so, to the Communist dogma that there is no ultimate moral basis in life and that only that which serves the interests of the proletariat is good. This seems to us a complete relativization of ethics and utter moral disintegration. It necessarily leads to the principle that the end justifies the means. But we should ask how this principle applies to the political and economic life of Christian people in the West. Are spying and the use of lying and deceit rejected? Does the principle of Christian charity apply in the division and use of material resources? We should not be surprised that to the Communist it appears hypocrisy when we talk about our Christianity without realizing that our practice is something different. Thus our own struggle with the ideology of communism will compel us to gain greater clarity on our own beliefs and principles.

We must remember that Jesus knew no fear. This was given to him through his union with God. In the New Testament it is repeatedly stressed that inner freedom, the freedom which frees one from all fear, develops from faith.

I would not like to give the impression that I personally have not experienced fear and anxiety. I have been so afraid that I felt unable to breathe, as though my throat were tied. Then I understood what Goethe said about demoniac power, which can be a reality. I could sympathize with Luther's taking the ink bottle and throwing it against the wall because he thought he saw the devil him-

self. On leaving such a strained atmosphere in order to view it from a distance, I have noticed these devilish powers in me. But I have found that one can overcome them if one has the strength to submerge oneself in the clarity and purity of a deeper level of thought and spirit. If one has been a member of a minority opposed to the absolute power of a secular state and has had to face its distrust, one knows the importance of the words of Jesus to his disciples: "Watch and pray, that ye enter not into temptation"; and also Paul's words: "Pray without ceasing." This does not mean merely saying prayers; it means living always in an attitude of spiritual concentration.

MARGARETHE LACHMUND

Looking at Yearly Meeting

ONE of the most absorbing pieces of literature which crossed my desk is, oddly enough, the 1958 *Proceedings of Philadelphia Yearly Meeting of the Religious Society of Friends*. This may be true, in measure, because of our remarkable Philadelphia Quaker family sense. (A quick glance at the alphabetical list of Yearly Meeting Friends toward the end of the 1958 volume revealed that I have more than a nodding acquaintance with a third or so of the lot.) In addition to the professional interest of a few bibliophile Quakeriana addicts—an interest which is generally superficial, I should imagine—there exists certainly a genuinely avid, though severely restricted and select patronage. They react with sensitive appreciation to the throb and pulse of Yearly Meeting, albeit hidden demurely behind the minutes and reports printed in the *Proceedings*. Perhaps they are for the most part, like me, residents abroad.

Luckily, the *Proceedings* arrived toward the end of my winter holiday, allowing me to luxuriate six hours in the space of two days to the devouring of its 188 pages. Having now just finished this delightful task, I am suddenly perplexed. The question which puzzles me is applicable to my Philadelphia Quaker readers. How do you manage, so widely dispersed as you are in admittedly necessary social concerns, still to produce a sufficient body of Yearly Meeting Friends to assure that right exercise and genuine deliberation on matters of multiple heterogeneity take place?

I suppose we agree that a true Yearly Meeting Friend is a veritable athlete: one who sits through its sessions from beginning to end, prays unceasingly for divine guidance, follows all business with sympathetic attention, helps the Clerks, and emerges from this formidable task with a clear sense of proportion regarding all matters which came to the attention of the meeting. Without such Yearly Meeting Friends, there is real danger that Yearly Meeting may degenerate into a variable body

reflecting the special interests of those Friends who attend only sessions which they believe will interest them, a danger which besets every general body of oversight in this age of overspecialization.

Last summer I attended the Woodbrooke summer school devoted to an illuminating analysis of what the Bible has to say in its basic argumentation regarding man, his source, his nature, and his relationship to Deity. Three general statements stand out in my memory as significant. One was: "All existence would immediately cease if God were not constantly and intimately involved in it." A second was: "Given the obvious nature of man as proud, arrogant, self-centered, and dangerous, the economy of Grace required the passion of the crucifixion." And the third was: "The Friends business meeting is uniquely the place where the risen Christ can act fully in history as prophet (through ministry), priest (through deliberation in 'pure wisdom'), and king (through the sense of the meeting)."

Some will, I feel sure, believe that my third quotation is extravagant, not perhaps because you believe that any other church or secular business meeting is closer to divine guidance than the meetings of the Society of Friends, but because, ironically enough, you may well not have accepted the immense value God puts on the worth of man. This worth becomes clearer when we recognize the importance of God's initial self-limiting act in engaging upon the experiment of creation itself. Man's worth becomes overpowering when we realize he is the object of God's laying aside the attributes of divinity in order to intervene uniquely for our recovery as His friends, through the figure of Christ Jesus. And when we experience personally such passionate manward love from our Creator, we become keenly aware of the joyousness of participating with Him in history, particularly in Yearly Meeting.

ROBERT J. LEACH

Wellspring of Joy

By CARRIE WARD LYON

Wellspring of joy, return;
Our desert places fill;
Self barriers melt away
Before Thy will.

Light, shine within our minds,
And let us see
In other faces, Lord,
Likeness to Thee.

Love, dwell within our hearts
And give increase
Of faith's true substance till
Love flowers in peace.

Oyster Crackers in the Spring

THE black silk bag was only four inches by six, of heavy faille with a narrow satin stripe and a tiny red dot, gathered with a drawstring at the top. Once a year, near the end of April, Mother took it from a bureau drawer and filled it with the small, round oyster crackers which belonged to Yearly Meeting week.

With Mother, and perhaps Grandfather and Great-Aunt Anne, my sister and I traveled by train from Wallingford to Philadelphia. At the old Broad Street Station we boarded the Market Street trolley, rode all the way down to Fourth Street, and walked across to the Arch Street Meeting House. (The graveyard then was still a graveyard; there was as yet neither playground nor parking lot.)

This, for us, was Philadelphia Yearly Meeting. (Only occasionally we began to hear of "the other branch of Friends," who met elsewhere and were enviably more worldly.) Furthermore, it was the Women's Meeting of Philadelphia Yearly Meeting, and it filled the West Room, as the Men's Meeting filled the East Room. From our regular place in the Youths' Gallery we had a fine view of the Ministers' Gallery, filled on both sides with women Friends in cloaks or shawls and plain bonnets of various designs.

The Clerk, Rebecca S. Conard, a short, stout woman, presided with dignity and a clear carrying voice; we were fascinated to see, when she put aside her small, black half-bonnet, that she was nearly bald. She was kind and personal when we were introduced to her after meeting, and when, once, the Yearly Meeting sent a printed letter to each of its children over her name as Clerk, we liked to think that her hand had touched ours.

The solemn hours of the meeting—silence, preaching, vocal prayer, queries and answers, the report of the Boarding School at Westtown and of the Indian School at Tunesassa—seemed very long. The crisp swishing of bonnet ribbons being untied meant that someone was about to appear in supplication. Occasionally a loud, nasal voice broke the silence so suddenly that we were startled. Sometimes a great horsefly buzzed against a windowpane high above the Ministers' Gallery. From time to time Mother gave us oyster crackers from the black bag. They could be popped into one's mouth with no breaking or crumbs and softened up noiselessly with the tongue.

An element of quietism still possessed the Arch Street Yearly Meeting of those days. There was depth, with strength and stability, but little outreach or "creaturely activity." Among individuals there were stirrings of con-

cern for peace, for temperance, for foreign missions, for First-day schools, and for improving the quality of Friends schools, but these subjects were dealt with by autonomous "associations," while race and industrial relations had not proceeded even that far in Quaker awareness.

A small group of gallery Friends clearly, though inconspicuously, shaped the course of the meeting. "That Friend speaks my mind," and "I unite with that summary answer," were frequently heard, followed usually by waves of murmured agreement. Occasional variety was provided when a messenger came from the Men's Meeting to say that So-and-So had a concern to lay before women Friends. If the Clerk thought this a suitable time, and the meeting concurred, the messenger would return, as deliberately as he had come, and soon Friend So-and-So, usually with a companion, would enter the gallery door, both wearing their hats, and sit in the places which women Friends, with little rustles and whisperings, had moved over to make available. After a solemn silence the message would be spoken. This might be a personal concern, a sermon addressed to the

women, or it might be information about some action taken by the Men's Meeting. Sometimes the process was reversed, and a woman Friend with a companion went to the Men's Meeting.

If suddenly today we could enter one of those Yearly Meeting sessions of more than fifty years ago, we should find much that was solemn and impressive, some that seemed lifeless and dull, some that was charmingly quaint. Certainly, as little girls, we were often restless and bored, a good deal less aware than present-day children of the problems and principles with which our elders were supposed to wrestle. Yet somehow, mysteriously, Yearly Meeting was important. Of course, we liked the oyster crackers, and we liked picking violets with other children in the yard after meeting. But I think it was more than that. We belonged, deeply, inseparably, to something that was bigger than ourselves, we were tiny parts of a living whole, and we were moved by a sense of its ongoing life when the closing minute was read: ". . . then adjourned, to meet again next year if consistent with the Divine will. . . ."

ELIZABETH YARNALL

Extracts from Epistles

(Concluded)

North Carolina Yearly Meeting, Conservative

We have meditated and sought guidance from the inner light concerning our individual responsibility. Most of us believe that our passive peace testimony is not enough. As the Spirit dictates, each individual Friend should stand up and speak for a positive action through the United Nations.

The right of individual nations to make war on their neighbors should be surrendered. National armaments should be abolished. Laws against aggressive action should be passed in the United Nations, interpreted by a World Court, and enforced, if necessary, by a World Police force.

North Carolina Yearly Meeting, Five Years

The Yearly Meeting approved strong statements reaffirming our peace testimony and urging progress toward world justice and law, and supporting constructive peaceful solutions in the Middle East instead of armed intervention. A full, well-attended evening session considered Friends peace testimony. But we are grieved that while most Friends do not oppose their historic testimonies, all too few make them central in their lives, or make constructive contributions as peacemakers.

Norway Yearly Meeting

Without a living contact with the eternal we cannot bear fruit. A deepening of that which is inward makes us more receptive inwardly. We must seek our way to the essential, the simple, the genuine. When we fail to come farther than

we do, the fault is not primarily lack of time but the fact that our spiritual life is too weak. We are too preoccupied with material things, we must strive more seriously after the essential values in life.

The rhythm in man's life must be retreat, renewal, return. For this the meeting for worship, which is the core of Quakerism, will help us. It is a stillness of expectancy, wherein we who seek shall find.

Ohio Yearly Meeting, Conservative

We have been admonished to be concerned about *what* is right rather than *who* is right. Emphasis has been placed upon the importance of making right decisions now, and of following these by doing what we feel is right for us, and not looking back but to press forward with the help of Jesus Christ.

Although groups of Friends are often widely scattered, may we all "make it our aim to promote the cause of Truth and righteousness and to spread the Kingdom of God at home and abroad; be ready to take our parts fearlessly in declaring his message and in witnessing to His power."

Ohio Yearly Meeting, Independent

Our mission fields bring us encouraging reports. While the India Church is in a period of transition, the work has gone forward. Our Formosa Church has experienced amazing growth and continues an active program of evangelism. At home, Junior camps, Youth Conferences, and other endeavors of both local churches and larger groups have resulted in the

salvation of the lost and in the development of Christian character. These factors present us with great joy in the present and a bright hope for the future of the church.

Pacific Yearly Meeting

The world's needs have come into our sessions. The Yearly Meeting has felt compelled to respond to an appeal for funds for relief in Lebanon. We have rejoiced at the return of our member, Gretchen Tuthill, who has traveled around the world with a concern for peace. She has brought our world Society of Friends closer to this Yearly Meeting. The two questions which she heard asked most frequently were: "How can the United States justify its continued testing of nuclear weapons?" and "How can a democratic nation defend its attitudes and practices of discrimination against the Negro and the American Indian?"

Southern Africa Yearly Meeting

The theme of our Yearly Meeting has been "Quaker Faith and Practice Today: How Do Quakers in Southern Africa Witness to the Teachings of Jesus?" but, confronted with this theme, we have found that its consideration has centered almost wholly upon the immensity of the injustice and wrong done to our fellow South Africans of other race than our own, a limitation which we regret, though it may perhaps have been inevitable.

Arising out of this, and out of our consciousness of inadequacy, which, at one stage, prompted a proposal that our Yearly Meeting as such should be liquidated, a night was devoted to a time of vigil in the beautiful school chapel, when, at varying times during the night and early morning, Friends waited in silent, seeking prayer that light might be given.

We believe that new light has been given us, and that we leave this Yearly Meeting with greater hope and greater courage and determination.

Sweden Yearly Meeting

Even though our attitude to the increasingly dominant question of nuclear weapons was already clear, the urgency of this problem was still further pressed upon us. It is no longer sufficient to say "No" to atom bombs or to help the technically underdeveloped countries, even if this is tremendously important for the peace of the world. While the world is rapidly changing, our concern above all should be to prepare ourselves inwardly to be ready for the tasks we may be called to. Are we really willing to be used as instruments in the service of God, whatever it may involve or cost?

Switzerland Yearly Meeting

We hope that the ardent desire for peace which fills every person's heart will also determine the statesmen's decisions. That is why we are supporting a proposal that the summit conference, if it takes place, should be accompanied by our prayers. We are asking the World Committee for Consultation to see to it that a group of Friends will gather at the place of the conference to invoke God's guidance for the negotiations. We also suggest that Friends the world over, wherever they are, join in this intercessionary prayer.

Western Yearly Meeting

With humility we acknowledge our failures and shortcomings. It may be that we are too preoccupied with the trivial things of life and neglecting the important.

We are encouraged by the deepening concern on the part of many meetings and Friends for developing and training persons to serve as ministers, elders, teachers, and committee workers.

It is a joy to see the number of children and young people on the grounds. They meet together in their own sessions, which are carefully planned. One forward step, as we start our second century, is to have classes for our high school members.

Wilmington Yearly Meeting

In the surge of expansion in science and the search for hitherto unknown goals, it appears that the whole world is losing its perspective. Too often we forget that God still is our God and is the source of all life, physical and spiritual. In this thoughtless on-rush, we often seem to have lost sight of vital values, even forgetting to turn to that Source which not only fully gives us guidance but also satisfies our spiritual longings.

About Our Authors

Margarethe Lachmund is widely known to Friends in Europe for the courageous position she has taken in public against atomic tests. She is a member of Germany Yearly Meeting. The article "Christians and East-West Tensions" is based on an address which she gave in Vienna sometime ago; it is here somewhat shortened.

Robert J. Leach has been for some years a member of the faculty of the International School, Geneva, Switzerland. He is our regular correspondent from Geneva.

Elizabeth Yarnall and her husband, D. Robert Yarnall, with several other couples, were the founders (humanly speaking) of Chestnut Hill Meeting, the first united Meeting in the Philadelphia area. That Meeting still stands first among her various Quaker interests, with Pendle Hill a close second.

Friends and Their Friends

An interesting visitor at the Woolman Memorial House, 99 Branch Street, Mt. Holly, N. J., was the Right Honorable Viscount Harry Frederick Comfort Crookshank from London, England. He is a descendant of Samuel Comfort, oldest son of John Woolman's daughter Mary, who married John Comfort in 1771. Lord Crookshank's grandfather, the second Samuel Comfort, born in 1837, had a colorful career as an officer, businessman, inventor, and diplomat. His daughter, Emma Comfort, in 1891, married Harry Maule Crookshank, a British officer and physician. Lord Crookshank is their only son and has a distinguished career as a diplomat and Member of Parliament. In 1956 the Queen created him a Viscount with a seat in the House of Lords.

The Peace and Service Committee of Wilton, Conn., Meeting has drafted a statement on war and peace that was forwarded to Purchase Quarterly Meeting and to the Clerk of New York Yearly Meeting. In part the statement says: "The state of the world three hundred years ago was such that George Fox and a group of Friends were moved to draft a Declaration of Principles against the use of force to resolve disputes between nations. In that declaration, Friends stated: 'We utterly deny all outward wars and strife, and fighting with outward weapons, for any end, or under any pretence whatever; this is our testimony to the whole world.'"

"In the world of today, beset by strife and international tension, the fear of wars of annihilation haunts people everywhere. There is an urgent need for a world-wide reaffirmation of faith in the principles of love and reconciliation. With this in mind, the Wilton Meeting of the Religious Society of Friends calls upon Friends throughout the world to re-examine our testimony against war and to reaffirm our faith in the power of love and reconciliation to resolve world tensions. We would urge that the Friends World Committee for Consultation take the necessary steps to bring this matter before the Yearly Meetings throughout the world in the hope that during the year 1960, which commemorates the 300th anniversary of the Quaker Statement against War, there might again be a great upsurge of conviction that 'the Spirit of Christ which leads us into all truth, will never move us to fight and war against any man with outward weapons, neither for the Kingdom of Christ, nor for the kingdoms of this world. . . . Therefore we cannot learn war any more.'"

Ruth Suckow Nuhn, well-known for her novels and short stories, especially about regional life in the Middle West, has recently completed another novel, *The John Wood Case*, to be published by Viking Press. In the Winter number of the *Georgia Review*, published by the University of Georgia, she has an article, "The Surprising Anthony Trollope." Ruth Suckow Nuhn lives in Claremont, Calif., and is a member of Claremont, Calif., Meeting.

For Study

For Distribution

For the Meeting's Literature Table

Order reprints of

"Concerning Worship and Ministry" by Howard Comfort

(\$1.10 prepaid for 10 copies)

and

"Capital Punishment in America: Review and Forecast" by Hugo Adam Bedau

(\$1.00 prepaid for 25 copies)

Quantities only in multiples of those stated above.

FRIENDS JOURNAL

1515 Cherry Street, Philadelphia 2, Pa.

American Friends whose ancestors came from Wales may be glad to hear of a pilgrimage being arranged this year from Saturday, May 30, to Sunday, June 7, by Hereford and Radnor Monthly Meetings. A group limited to about forty will stay in two guest houses in Montgomery, taking daily trips by coach to towns where once the early Friends were strong, as well as to some of the important Quaker homes. A visit to Dolobran, where the Lloyd family lived, will be included. There will be several stops in Merionethshire, some in Mid-Wales, as well as at Pales, the hillside Meeting in Radnorshire, and Almeley and Leominster in Herefordshire. Several isolated Welsh Friends will be contacted and encouraged. There will be daily readings and a period of worship. The total cost is about \$36, of which \$1.50, not returnable, should be sent to Trevor B. Jepson, Wales Pilgrimage Committee, Brackenhurst, Fairbourne, Merioneth, Wales, with a request for the application form.

A 13-week radio series on creative thinking in American life, produced by Paul Blanshard, Jr., radio-television director at the University of Pennsylvania, in cooperation with Fred Harper and station WRCV, Philadelphia, was recently awarded a George Washington Honor Medal for 1958 by the Freedoms Foundation of Valley Forge. The award was made for creating "a better understanding of our great fundamental American traditions in their application to the everyday lives of citizens of our republic." The series of half-hour programs is currently being rebroadcast Fridays from 10 to 10:30 p.m. on WHYI (90.9 FM), Philadelphia.

Paul Blanshard has been director of radio and television at the University of Pennsylvania since January 1, 1958, producing and coordinating a variety of cultural programs. He is a member and chairman of Overseers at Chestnut Hill Meeting, Pa., and is also chairman of the Housing Program Subcommittee of the American Friends Service Committee.

Raymond P. Arvio has been appointed New England Regional Secretary for World University Service, the international student relief agency. Ray Arvio is a former College Secretary for the Middle Atlantic Region of the American Friends Service Committee and, more recently, Youth Work Director of the Norristown, Pa., YMCA. Ray and Cynthia Arvio, with their four children, now reside at 23 School Street, Hingham, Mass. They are members of West Chester, Pa., Meeting.

"Alternatives," a film on conscientious objection to war, has recently been completed by the National Service Board for Religious Objectors, in cooperation with other agencies. This 16 mm. sound film explains the C.O. position, and tells how young men may go about obtaining C.O. status. Copies of the film may be obtained from the NSBRO, 401 Third Street, N.W., Washington 1, D. C. On a rental basis the cost is \$7.50 per showing, or \$20.00 per week. The purchase price is \$125.00.

Philip R. Thomforde of London Grove Meeting, Pa., who has completed three years with UNESCO in Iran, has accepted an appointment with FAO in the headquarters at Rome. His work will consist largely of assisting with the technical activities involved in the enlarged FAO collaboration on UNICEF-supported projects for increased production of certain foods for expanding aid to maternal and child nutrition. After two months in Rome he will come to New York, where he will work at the UNICEF headquarters at the United Nations Building for the remainder of the year. Winifred Thomforde and their children are living in Washington, D. C., until Phil's return to the United States. They expect to return to Rome early in 1960.

On March 8, Charles C. Walker, a member of Concord Meeting, Pa., began a series of presentations entitled "Commentaries on Quakerism" at a special class held at Kennett Meeting, Kennett Square, Pa. The series, which will continue for eight sessions, is given at 10 a.m. on consecutive Sundays.

John Charles Wynn, D.D., who for the last three years has been one of the counselors of the Philadelphia Friends Counseling Service, has been appointed to the chair of Christian Education in Colgate Rochester Divinity School, Rochester, N. Y. He and his family will leave Philadelphia at the end of the summer. Dr. Wynn has carried a good share of the work of the Counseling Service. Many people found it convenient to meet with him in the center of town. He gave this service on his own time after a full day's work as the Director of Family Education and Research in the Board of Christian Education of the Presbyterian Church of America. He not only had the needed professional qualifications but showed to a very high degree the appreciation of religious motivation in people and a very sympathetic understanding of Quakerism. Many whom he has counseled or who heard him speak to groups will miss him.

The Counseling Service has been joined by a new counselor, Karoline Solmitz, a member of Haverford Meeting, Pa. She received her Master of Social Work degree from Bryn Mawr College, and has been the chief psychiatric social worker at the Child Study Center. She has done a great deal of work with the parents of disturbed children. Her wide experience in all areas of counseling will be very helpful to the work of the Friends Counseling Service. She, as Dr. Wynn does, can see clients at the YWCA, 2026 Chestnut Street, Philadelphia, and also in the Suburban Square Building in Ardmore, Pa.

Since the start of the Counseling Service in 1954, 182 Friends, including a few attenders or persons closely associated with Friends, have availed themselves of this service. During 1957, 35 new clients were seen by the counselors in 188 interviews, and during 1958, 49 persons came to one of the counselors, and 246 interviews took place. The Philadelphia Yearly Meeting has shown its great understanding of this work by supporting it with a substantial annual grant.

There are Friends Meetings in every state, including Alaska, except four, Mississippi, Nevada, North Dakota, and South Carolina. There are also Friends Meetings in the District of Columbia and Hawaii. Indiana has more Friends Meetings than any other state, with 123, closely followed by Ohio, with 119. Pennsylvania has 93; North Carolina, 86; and New York, 63. Iowa is next, with 59; then come Kansas, with 56, and California, with 53.

Pendle Hill's latest "tract for the times" is by Geoffrey F. Nuttall and is entitled *To the Refreshing of the Children of Light*. The purpose of the essay is to recall Friends to some things most surely believed and to invite Friends to consider afresh certain issues near the heart of Quakerism. The booklet is available at 35 cents a copy from Pendle Hill, Wallingford, Pa., or from the Friends Book Stores.

Many readers of the FRIENDS JOURNAL have indicated that they have especially enjoyed the poems of Sam Bradley that have appeared in these pages. They will be glad to learn that his work has also been well received elsewhere. Currently he has had the following poems published: "No Hubris" in the Winter, 1958, issue of *Epos*; "Apology" in the December, 1958, issue of *Liberation*; and "Burn, Sweet Fire!" in Vol. XIX, No. 3 of *The Phylon Quarterly*, a review of race and culture published by Atlanta University. Sam Bradley is a member of Sadsbury Monthly Meeting, Pa.

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

You might be interested to know that the idea of furthering friendship and understanding through children's art is being ably done by one of our own Friends, Roy Miller of Philadelphia. At his own expense he travels to all parts of the United States, exhibiting children's art which he has collected over the years from 113 countries. In 1956 he had his pictures on display in one of the leading department stores in Los Angeles and in 1958 at the County Museum itself. At the department store showing the hostesses were members of the Negro Federation of Women's Clubs, and it was an event that made a terrific impact on all who saw it. Personally, I will never forget it, for as I looked at a penciled sketch of a peasant woman's head from the Ukraine, I read the name of the young girl artist and found it to be the same as my own maiden name. Since all my father's family came from the Ukraine, and almost all of them are still there, I wondered whether by one of those seemingly impossible circumstances I were not face-to-face with a first cousin.

Van Nuys, Calif.

ETHEL AVERBACH

Many Friends have been disturbed by an excess of speaking in our worship periods at Yearly Meeting. Here are two

suggestions which may help if all who attend hear about them and keep them in mind. (1) Follow the example of an African tribe to limit the length of speeches. The speaker stands on one foot. When he touches the other foot to the floor, his speech is over. (2) When someone feels the urge to speak immediately after another has finished, let him repeat to himself ten times, "Those words were very thought-provoking. We must consider them in silence an appropriate time."

Now I realize that doing this may be a tremendous handicap to those who feel they must address Yearly Meeting, but it will be a great benefit to the majority, who come to worship in the spirit of a truly gathered meeting.

Devon, Pa.

IRVEN V. ROBERTS

Persistent sniping by some Friends at the World Council of Churches distresses me. For instance, Norman Wood Beck's letter (March 7) condemns participation in the work of the Council because Council members set forth their faith in statements of belief which are called creeds and use parliamentary procedure in reaching their decisions.

As one works with other church groups, one discovers that the essence of the "Quaker business method" can be and often is present under the formal cloak of parliamentary procedure. As one struggles to set forth one's Quaker faith, one comes to see that creeds are statements of belief, which Friends have not been backward in producing. The use of a creed as an enforceable standard by which to expel erring members is becoming rare in all Christian groups, Friends included.

Friends can help, and be helped by, the World Council of Churches in the great struggle for peace and social justice. Friends may have their attention called to other issues about which now we are less concerned. Association with the World Council of Churches may aid us in the process of gradually increasing awareness by which we advance on the pilgrimage of the Christian life.

Riverton, N. J.

RICHARD R. WOOD

Howard Comfort's article "Concerning Worship and Ministry—Part I" in the January 24, 1959, issue, urges that our ministry avoid becoming "specific, controversial, and secular" through omitting names of persons, places, and institutions from our messages. I wonder whether there isn't a danger that such self-censorship will blunt the edge of both a prophetic and a healing ministry. Some of the most powerful ministry in the Bible involves specific references to the political problems of Israel. Wasn't Jeremiah's ministry consistently controversial? Isn't the task of our ministry not to separate the spiritual from the secular but to seek the will of God for our secular life, regardless of how controversial that divine instruction may be? Perhaps precisely when the spiritual and the secular are related to each other in specific terms can our ministry speak most directly to our condition as human beings and children of God.

Tokyo, Japan

ROBERT O. BLOOD, JR.

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

MARCH

22—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Irvin C. Poley, "Is Friends' Education Still Pioneering?"

22—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: George Hinds, Chairman of the Social Order Committee of Philadelphia Yearly Meeting, "How Is Our Industrial Society Conditioning Us?"

25—Forum at Chester, Pa., Monthly Meeting, 24th and Chestnut Streets, 8 p.m.: film, "The King of Kings."

26 to April 1—Philadelphia Yearly Meeting, at Arch Street Meeting House, 4th and Arch Streets, Philadelphia. William Penn Lecture by Henry J. Cadbury, "The Character of a Quaker," at Race Street Meeting House, Philadelphia, on Sunday, March 29, 3 p.m.

On March 30, two showings of the film "After Prison—What?" produced by the National Film Board of Canada and narrated by an official of the Philadelphia Prison System, in the East Room, Arch Street Meeting House, Philadelphia, at the rise of the afternoon session of Philadelphia Yearly Meeting and before the evening session.

27 to 29—Midyear Meeting of Iowa Yearly Meeting, Conservative, to be held in cooperation with Des Moines Valley Meeting and Missouri Valley Conference Friends at the Iowa 4-H Club Camp near Madrid, Iowa.

APRIL

2, 3—Conference on "Issues before the United Nations Today," sponsored by the Peace and Social Order Committee of Friends General Conference, at the United Nations, New York. For cost and further information, write Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa., or Roy Heisler, 27 West 44th Street, New York 36, N. Y.

4, 5—Shrewsbury and Plainfield Half-Yearly Meeting at the Friends Meeting House, 3rd and Watchung, Plainfield, N. J. *Saturday*: 10:30 a.m., business, opened by Ministry and Counsel; 12:30 p.m., lunch; 2:30 p.m., business; 6:15 p.m., dinner; 8 p.m., address by Albert S. Bigelow, skipper of the *Golden Rule*. Program for children, grades 1 to 8, YWCA building, 2:30 to 5:15 p.m. Preschool children and kindergarten, school wing of the Meeting House. *Sunday*: 9:50 a.m., First-day school; 11 a.m., meeting for worship, followed by coffee hour in the school wing. Those wishing overnight hospitality should communicate with Marguerite V. Varian, 1215 Lenox Avenue, Plainfield, N. J.

5—Memorial service for Dr. Frank D. Watson at Haverford Meeting, Buck Lane, Haverford, Pa., 3 p.m.

BIRTHS

BELL—On February 20, to Edgar D. and Ellen Cary Bell, their fifth child and fourth son, RICHARD CARY BELL. The parents are members of Acton Center Preparative Meeting, Mass. His paternal grandparents are Edgar D. and Ida Bell of Pittsburgh, Pa., and his maternal grandmother is Mary G. Cary of Radnor Meeting, Ithaca, Pa.

HANCOCK—On February 24, to C. Thomas and Marjorie L. Hancock, a daughter, SARAH DUNHAM HANCOCK, a sister to Tommy and Dacre. All are members of Scarsdale, N. Y., Meeting.

HANNUM—On February 16, at Stafford Springs, Conn., to Wilmer M. and Mary Ferlanie Hannum, a daughter, MARY BETH HANNUM, their third child. The father and paternal grandparents, Wilmer and Martha Hannum, are members of Kennett Monthly Meeting, Pa.

DEATHS

BARNARD—On February 2, Mrs. PHOEBE W. BARNARD. She was born in Little Baltimore, New Castle County, Del., on April 13, 1863, the daughter of William H. and Anna P. Walker, and was educated in Shortlidge Academy. She taught school in New Garden Township School before her marriage. Funeral services were held February 7 at Norristown, Pa., and interment was in the New Garden, Pa., Friends Burying Ground. Surviving are a daughter, Anna; two sons, Chandler and Julian Barnard; two grandsons, Julian and Richard; a granddaughter, Joan; nine nieces and nephews; a sister, Elisabeth Thompson, and a brother, Swithin C. Walker.

BOWER—On February 23, following an illness of several months, ROBERT SCOTT BOWER, a member of Green Street Monthly Meeting, Philadelphia.

DENECKE—On February 14, LENA DENECKE of Buffalo, New York, aged 75 years, a retired grade school teacher. She was a member of Buffalo, N. Y., Meeting from its inception in 1941 and guided and inspired its religious education. A memorial service

was held on February 14. Her philosophy of life was so lived that she felt a oneness with the universe and all mankind. Her saintly life influenced those with whom she came in contact, helping them to know the deeper meaning of love.

GOURLEY—On February 28, at West Grove, Pa., Hospital, after an illness of several weeks, ALICE KENT GOURLEY, in her 83rd year. Prior to her residence in Lincoln University, Pa., she lived in West Grove, Pa., for many years. A memorial service was held on March 8 at Harmony Road Meeting in West Grove, Pa., of which she was a member.

WATSON—On February 22, FRANK DEKKER WATSON, in his 75th year. He was Professor of Sociology at Haverford College for 35 years, a recorded minister, and Clerk of the Meeting on Worship and Ministry of Haverford, Buck Lane, Meeting until his illness. On his retirement from Haverford in 1949, he became Relief and Rehabilitation Director in Greece for the Congressional Christian Service Committee and American Board of Foreign Missions. He and his wife, Dr. Amey Eaton Watson, a sociologist, were awarded the Plaque of St. Paul by the Greek Government for their service. Surviving are his wife and four sons.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, Julia S. Jenks, 2146 East Fourth Street; Tucson MA 3-5305.

ARKANSAS

LITTLE ROCK—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-9248.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36 St.; RE 2-5459.

PALO ALTO—Meeting for worship, Sunday, 11 a.m., 957 Colorado Ave.; DA 5-1369.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting, 3 p.m., 1st and 3rd First-days, 145 First Avenue. Information, Sara Belle George, CL 2-2333.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 10 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Y.W.C.A.,

114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk; TU 8-6629.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

FORT WAYNE—Meeting for worship, First-day, 9:30 a.m., Y.W.C.A., 325 W. Wayne. Call Beatrice Wehmeyer, E-1372.

MARYLAND

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone WA 4-4548.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square) 9:30 a.m. and 11 a.m.; telephone TR 6-8883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MINNESOTA

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

NEW YORK

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—Meetings for worship, First-days, 11 a.m. (Riverside, 3:30 p.m.) Telephone GRamercy 3-8018 about First-day schools, monthly meetings, suppers, etc.

Manhattan: at 221 East 15th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m.

Brooklyn: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues.

Flushing: at 137-16 Northern Boulevard.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

OHIO

CINCINNATI—Meeting for worship, 10:30 a.m., 3601 Victory Parkway. Telephone Edwin Moon, at TR 1-4984.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

PENNSYLVANIA

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 11 a.m. Frankford, Unity and Wain Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

READING — First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

STATE COLLEGE — 318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

WARRINGTON — Monthly Meeting at old Warrington Meeting House near Wells-ville, York County, Pa. Meeting for worship at 11 a.m., every First-day.

TENNESSEE

MEMPHIS — Meeting, Sunday, 9:30 a.m. Clerk, Waddy Oursler, MU 8-3813.

NASHVILLE — Meeting for worship, 10:30 a.m., Sundays, 2020 Broadway. Call CY 8-3747.

TEXAS

AUSTIN — Worship, Sundays, 11 a.m., 407 W. 27th St. Clerk, John Barrow, GR 2-5522.

DALLAS — Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; EM 8-0295.

HOUSTON — Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; JACKSON 8-6413.

UTAH

SALT LAKE CITY — Meeting for worship, Sundays, 11 a.m., 232 University Street.

WANTED

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WOMAN to live in, care for two children. Inquire Box 66, Spring Green, Wisconsin.

COMPANION-HOUSEKEEPER for elderly lady, Friend. Preferably to live in and able to drive car. Congenial country atmosphere, near Friends Meeting, South Jersey. Write Box B93, Friends Journal.

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JUDITH STRATTON
Springfield Monthly Meeting, Pa.

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Springfield Monthly Meeting, Pa.

The enrollment for 1959-60 has been completed and a waiting list of Friends and Alumni children has been established.

For further information and catalogue, please write:

DANIEL D. TEST, JR.
Headmaster

J. KIRK RUSSELL, *Director of Admissions*

FRIENDS JOURNAL

A Quaker Weekly

VOLUME 5

MARCH 28, 1959

NUMBER 13

To glorify God is to open the shutters and draw up the blinds of our soul, and let the sunshine of the Eternal stream into our consciousness and subconsciousness; or rather, it is to let the veil be drawn aside which screens from the outer halls and courts of our being the light that shines from the innermost — from the Center common to all — “the light which lighteth every man,” because it is his real life coming forth into his consciousness, the positive element of any intelligence he has.

—BROTHERHOOD, a Free
Church Magazine, 1902

IN THIS ISSUE

Truth as an Instrument of National Policy

. *by Lawrence S. Apsey*

Meditation on Values

. *by Helen Griffith*

Letter from Turkey

. *by William L. Nute, Jr.*

Concerning the American Indians

. *by Lawrence E. Lindley*

Poetry

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Letter from Turkey

TODAY the main avenues of Ankara are streaked with blood. To explain why is a long story. It turns upon the relationship between two of the dominant facts about Turkey, that it is a nation almost wholly Muslim and a nation which has undergone a dramatic modern revolution.

Thirteen centuries ago Islam laid down a legal code by which, with modifications through a gradual growth of sacred canon, the Turkish empire was largely governed as a political state, while the same code also regulated much of the citizen's private life. For some three hundred years this empire was not simply a Muslim state among others; it was the pre-eminent Muslim state. Its sultan was the successor (caliph) of the Prophet, girded at coronation with his sword. Its capital preserved the relics of Mohammed. The holy city of Mecca lay within its borders, and it presented the chief front and head of the House of Islam as over against European Christendom.

But this political system was shattered by World War I, and the civil system was by then already creakingly outmoded and riddled with qualifications and "capitulations" to non-Muslim communities, which still rankle in Turkish memory. At this moment arose Kemal Atatürk, whose personal convictions were at least irreligious if not antireligious, and who salvaged a compact modern state from the ruins of the heterogeneous empire and gave it a secular, Western-oriented legal system.

Although this revolution had wide popular support and although laicism was one of the planks in its platform, there was never any significant defection from Islam. The Muslim code was displaced as the law of the land but not as a guide to private life, and survives almost untouched as the religion of the people. Nor is there a class or power differential: while some of the leading figures shared Atatürk's scepticism and rationalism, many others were devout practitioners. I have encountered some few who do not seem to consider themselves automatically to be Muslims, but the vast majority still profess Islam even though some may be heterodoxically modern in their interpretations. Among the rural masses practice as well as profession must be nearly universal. The Turks, like ourselves, find it possible to reconcile loyalty to a secular state with loyalty to a religion which is totalitarian in its ultimate claim of relevance to the whole of life.

Meanwhile Islam has not stood still these thirty years. For a time the call to prayer was delivered in Turkish instead of Arabic. This is somewhat what it

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FRIENDS JOURNAL

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Editorial Comments

A Not Improper Question

STEPHEN KING-HALL, the British military expert and author of *Defence in the Nuclear Age*, to whom we owe many remarkable contributions to international peace, reports an illuminating little incident in the new British magazine *Now*, which, incidentally, we recommend warmly (124 Gloucester Road, London, S.W. 7; two shillings per month). He said to an important American, "If you get a clean bomb, are you going to send details to Moscow?" The important American looked shocked at such a treasonable idea. Mr. King-Hall continued, "Then is it the idea that it is advantageous for the Russians to drop dirty bombs on us whilst we drop clean ones on them?"

There was no reply, as there can never be a reasonable reply to this question. There will never be an acceptable explanation for the use of the term "clean" in connection with any atomic weapons. The cynical abuse of an adjective like "clean" is apt to undermine our faith in the sincerity of government statements concerning the whole sordid business of planning atomic warfare.

American Literature in Russia

Prime Minister Macmillan, on his recent visit to Moscow, recommended to Russian students that they read more modern writers in addition to the English classics, which are so well-known in Russia. The same recommendation might pertain also to American literature, although modern American authors are more frequently read than English writers. The fact that ten million students registered in Russian schools study English illustrates the enormous chances for a better appreciation of English and American culture than now exists. The number of students registered in American schools who are studying Russian, 8,000, compares most unfavorably with the number of Russian students studying English. The increasing interest in the Russian language which seems to exist here in nonacademic circles (radio and TV courses, etc.) is not sufficient to make us feel more optimistic concerning our desire to learn Russian.

In forty years the official Soviet presses have pub-

lished more than 88 million books written by some 225 American authors. Among the most popular writers are James Fenimore Cooper, Edgar Allen Poe, Nathaniel Hawthorne, Henry W. Longfellow, Walt Whitman, John Greenleaf Whittier (!), Harriet B. Stowe, Bret Harte, Mark Twain, Stephen Crane, Frank Norris, O. Henry, Jack London, and Theodore Dreiser. Among the works of contemporary Americans, books by Sinclair Lewis, Upton Sinclair, Ernest Hemingway, William Saroyan, and William Faulkner are in greatest demand.

Jack London ranks first. His books comprise the largest body not only of English-language books but also of all translated literature published in the Soviet. Evidently his love for the underdog, his impressive descriptions of slum conditions, and his lively sequence of adventures make him in the eyes of Russian readers an American Maxim Gorky. But the statistics of the works of Mark Twain, Theodore Dreiser, and O. Henry are also in the multimillion range.

Acquaintance or thorough familiarity with foreign literature, even in broad layers of a national culture, can never prevent war. It is, nevertheless, one more significant avenue toward mutual understanding, which it favors in terms of long-range developments. In this kind of literary interest Russia may well claim superiority over the United States.

In Brief

The Gallup Poll reports that prohibition sentiment is strong 25 years after repeal. More than one-third of those over 21 years of age who were queried indicated they would vote dry.

At Portland, Oregon, Rabbi Julius J. Nodel protested construction of a granite pillar engraved with the Ten Commandments in the City's Plaza Block. "The Ten Commandments," said he, "to be effective must be engraved in our hearts," and "need no endorsement by any governmental body."

One out of every three Africans is Moslem. This makes a total for the continent of about 65 to 70 million. There are possibly 30 million Christians, counting all groups, of whom about 12 million are in the Protestant Christian community.

Truth as an Instrument of National Policy

HISTORY teaches us that truth is the most potent weapon in the battle of ideas. A telling example was the Soviet contention that the United States was fomenting an attack by Turkey against Syria. When this charge was aired in the United Nations, it could not withstand the light of truth and promptly collapsed.

That truth is the only certain instrument for overcoming error is proven by its very nature. Jesus recognized this as the basis of his ministry when he said, "I have come into the world to bear witness to the truth." He defined its power when he said, "The truth shall make you free." The struggle to perceive and remain loyal to the truth is the struggle of human life itself.

A Synonym for Reality

Truth is imperishable because it is a synonym for reality. As experience teaches us to distinguish between reality and fantasy, we gain freedom.

Many instances could be cited in which truths, at first universally rejected, were ultimately accepted because it was found that no other hypothesis would work. Galileo was forced by the Inquisition to recant his support of the Copernican theory that the earth travels round the sun; but in the end all the power of the Church proved inadequate to suppress this truth. Similarly, the theory that the world is round had to be accepted after the voyages of Columbus and Magellan, although at first this truth was universally rejected. The ideas of Jules Verne that man could build a submarine to travel under the sea or a space ship to travel to the moon were regarded for decades as the wildest fiction. Yet as men played with these fascinating ideas, they found them, step by step, to be true, until now what was formerly regarded as fantastic is generally accepted.

In the political field no one any longer seriously advances the theory of the divine right of kings. Quakers played a part with others in discrediting human slavery, until today virtually no one is heard to defend it. Quakers and others for many years have been reiterating the truth that war is not the way to settle international disputes. As wars persist, we tend to feel that this truth is making little progress toward acceptance; but certainly the general attitude toward war has greatly improved over that which existed before World War I, when it was regarded as a glorious expression of patriotism. Now humanity throughout the world yearns for peace. Even governments give at least lip service to this desire, and the glories of war are no longer extolled in song and story. For those who still believe in it, war has

become a grim and terrible necessity, to be abolished if possible.

Since a factually correct course is by nature the only one which can work successfully, truth is the most realistic, and therefore the most practical policy. Nothing but ruthless realism can prevail against the militant propaganda of our day. One reason we have found the Soviet government so difficult to deal with over the years is that it has used Marxist propaganda to create a national psychosis which accepts reasoning and action based on certain mistaken concepts as real.

A Grievous Blunder

Permitting the seeming successes of this propaganda to lead us into believing that it can be overcome by the use of untrue counter propaganda is the grievous blunder into which the West is falling. Untrue propaganda, whether in the East or in the West, leads people down the road of fantasy and tends to undermine their ability to recognize reality. This psychologically dangerous course incapacitates people from making their actions conform to the facts of their environment.

The scientific achievements of the Soviet Union are testimony to the fact that its scientists and educators in their approach to nature and education have been sufficiently governed by reality to discover and follow some important truths. The same can be said of other achievements of the Soviet Union, such as its rapid economic growth and its overcoming of the language barrier separating the many peoples in its vast territory.

If any government, however, uses its discoveries and achievements to threaten the destruction of other nations with which it disagrees, instead of using the truth to destroy the false ideas underlying the disagreements, a wrong course is being followed, which can lead only to catastrophe.

The Power of Truth

If the Soviet leaders can be permitted to operate long enough in their own sphere, the inevitable failure of their false ideas will ultimately force them to the truth. Continual, persistent statement and restatement of the truth by the Western governments, in and out of the United Nations, will gain the support of the neutral world and undermine the support of the false premises of communism by its own people, *provided* the West lives by the truths which it professes.

To do this, a good many of our practices will have to be changed. When we give technical aid to less developed countries, for example, we must not compromise

our motives by attaching political conditions which make it only too clear that we are not seeking their welfare but merely trying to buy their support. We must definitely avoid the fallacy that the threat of force can be substituted for the truth as a means of defeating error. We certainly cannot hope to strengthen our position by boasting that we have enough bombers and nuclear bombs to annihilate the Soviet Union. Such an attitude is in direct conflict with the truth which our words and actions should convey to the world; namely, that we have an intense desire to terminate the arms race and are willing to go to great lengths to achieve this.

Truth requires us to embrace every opportunity to discuss disarmament with the Soviet government at all levels, from the summit down. If such discussions are seized by the Soviet as opportunities to launch false propaganda, they should be welcomed as presenting even greater opportunities for the West to expose to the world

the fallacy of Soviet propaganda and to demolish it with truth.

Even Communists will accept truth when a false position becomes sufficiently untenable. Witness their ultimate repudiation of Stalin's excesses. Some truths become so obvious that they must be accepted in a very short time. Thus the fact that a major nuclear war would ruin civilization seems now to be accepted by both sides. This is a great advance. It should lead to realization that neither side can gain its objectives by force of arms. Once this truth dawns, universal disarmament is in sight.

To "speak truth to power" successfully, we must recognize that error is the Achilles' heel of power. We must make our own action conform to the law that ultimate power resides in the truth. Once our policy proclaims our belief that right makes might, we shall find that this truth will keep us free.

LAWRENCE S. APSEY



Fritz Eichenberg

Peter Denied His Lord, and Cryed

By SAM BRADLEY

*"Men and melons are hard to know,
And you, maid of work, are confused by my clothes.
I dress as a Nazarene, orthodox,*

The title is taken from the *New England Primer*.

*And not ripe with heresy, as you suppose.
Look again in my eyes: there's nothing there
That an honest man would fear to disclose."*

*The wind was chill that evening of spring.
The men warmed themselves by a fire of coals:
Servants, officers, Peter among them.
"Why do men nail themselves to far-fetched goals
And die for them?" asked one of the captains.
"And you—are you not a fetcher of souls?"*

*"But move from between me and the fire
And you'll see I am one of you, inclined
To no boast of mastery over my soul.
I shiver here, as you, with no mind
To affront Caesar or assault heaven.
I join your circle. Pray, be kind."*

*The maid at the door called within:
"Malchus, come. Say if we're mistaken."
And he who had suffered Peter's sword probed:
"Were you not with him when he was taken?
There's strength, like rock, under your cloak.
Does truth hide there, too, willing not to waken?"*

*Peter flexed his swordfingers to the fire
And steeled his eyes as he replied:
"Your tongue is evil. You bear false witness.
Friends, have I not long enough denied?"
And they half believed him, as the cock crew,
As, at last tearful, he turned aside.*

Meditation on Values

WHAT relation does the amount we pay in taxes—federal, state, and town—bear to what we pay as our share in that higher government we all acknowledge?

My acquisition at Christmas time of a pocket-size adding gadget has raised this question. Heretofore I have engaged only in those mathematical adventures entailed in filing an annual income tax return. But this year I have been able to play around with the assembled figures and I have made some disturbing discoveries. I find, for instance, that my taxes come to more than the total of what I give to the various humanitarian organizations to which I make at least token contributions, to the colleges that have tried to educate me, and to a few, like our Meeting, to which I give more substantial support.

I think of these matters as dealing by and large with the Kingdom of God. The great difference between the demands of that Kingdom and those of our temporal government is that in the one they are left to the conscience of the individual while in the other they are enforced. And the result is likely to be what my figures disclosed. Throughout Christian history there have always been various degrees of commitment to the Kingdom of God, from the completely dedicated life of a St. Francis to the complacent deposit of a dollar on the collection plate by a church member on his rare attendance at service.

Another question of relationship that playing with my gadget has raised is the relation of what I give to "causes" in which I am interested to what I give to my Meeting.

As a Meeting we give to the American Friends Service Committee, the Friends Committee on National Legislation, the Friends World Committee, and the like. Since we know that by asking the Treasurer will send in our names and addresses to those organizations whose literature we would like to receive, there is no need for giving to them directly.

In addition, however, each of us has special interests that make special demands on us. My special interest has to do with race relations, and I am startled to find that in my desire to show sympathy with those working in various ways to better conditions I am giving, often only token contributions, to the NAACP, CORE, the Fellowship of Southern Churchmen, the Urban League, the Southern Conference Educational Fund, the United Negro College Fund, the American Committee on Africa, and the Committees of 100. Others with other special interests must find themselves similarly wanting to assist or at least to show interest in other quarters.

But, when all these contributions are added together, they may come, as mine do, to more than the donor's contribution to his Meeting. Is that as it should be? Each of us has to think through this matter of relative values for himself. I can see that the nonresident members, contributing to the Meeting or Church which they attend, must naturally feel that their main support should go to where they are and a smaller amount to where their membership is. But what about the rest of us? Doesn't the very fact that our numbers are small put a greater obligation on us?

I think of some of the opportunities open to us as a school and college center and as a Meeting with many young people growing up in it. The item in our budget for helping to send students to the conferences, seminars, and work camps where they may find direction for their lives, that item, surely, should be many times larger than it is. Yet, as we seem to have difficulty in raising our present modest budget, how can we expand? We talk of a meeting house of our own. How can we purchase or build one, and how can we take care of it when acquired unless we give more liberally to our Meeting?

Won't others share their thinking on this important question of relative values?

HELEN GRIFFITH

Easter, 1959

By JULIA MAY

Oh lovely, dewy Easter morn,
Fresh and fair in the brimming light,
Out of sorrow joy was born,
Dayspring out of night!

Following many a numbered year
Of fall and rising, death and birth,
Behold a timeless time is here
For this our terrible earth.

We know not how nor where to turn
Our scorched, imploring face.
A kindled fire of force doth burn;
There is no hiding place.

On this bright morning, new and strange,
This Easter Day, we can, we must
Look to a Power whose arm shall range
Over spirit, over dust.

Yet not in terror do we cry
And kneel on trembling sea and sod;
Rather in faith we dare to fly
To Thee, our life, our God.

Letter from Turkey

(Continued from page 194)

would be like to forbid the use of Latin to Roman Catholics. Turkish Islam has a very high proportion of what in Western Christianity we call fundamentalism, and the language matter was a painful one; eventually the law was repealed. Early in republican days the mystical dervish orders (along with Freemasonry) were suppressed, but nowadays there are annual exhibitions, at least, of the dervish dances at Konya. I have been told that some dervish groups still exist in secret. However that may be, in this decade there has certainly been a widespread revival of interest in orthodox observances such as the annual month of fasting and of popular literature on Islam. The traditional schooling, which consisted of memorizing the Koran at the feet of an often poorly educated teacher, always existed, more or less clandestinely, alongside the state-sponsored public schools, and I believe it may be increasing. But at the same time there is an intellectual ferment among a numerical minority who are looking toward modernization and reform. Precisely as similar movements in Christianity have done, these thinkers see themselves as harking back to a more primitive and pure form of their religion, stripped of later obscurantist or superstitious accretions. A journal with this sort of viewpoint has recently begun publication.

So much for background, sketchy though it is. Ten days ago Prime Minister Adnan Menderes with a number of his advisers flew to England for the final stage of the negotiations over Cyprus, and their plane was badly wrecked when attempting to land. Some fifteen were killed and others seriously injured, but Mr. Menderes escaped almost unhurt, though needing hospitalization for shock and bruises. That this was miraculous is not a journalistic cliché but literal fact in the minds of many, who believe that God has spared the Prime Minister for great things and that he bears a special charm. (Remember the way droughts ended in downpours when F.D.R. arrived in town for a speech?) Meanwhile the seemingly unreconcilable tangle of interests in Cyprus has apparently been resolved in a constructive compromise respecting the most essential interests of all parties. Thus he returned today to the capital as the personal bearer of a double triumph, escape from sudden death and from the torturing impasse of Cyprus.

At this moment it was vividly made clear how deep and widespread are the roots of orthodox piety and how firmly mingled are patriotism and religion among the common people. The railway station and the boulevards leading to the official residence were lined, even choked

with crowds. From an early hour the peasants had been pouring in from the country driving their animals. As the Prime Minister stepped from the train amid a crush which the police controlled with difficulty, the strains of the modern anthem from the military band were mingled with cries of "God is great," and sheep were ritually sacrificed. When Menderes, in a car which could only move slowly, rode up the boulevard under the flags, bunting, banner slogans, and triumphal arches, the pavement ran red at his passing with the blood of sheep, rams, and even camels, sacrificed in humble, joyful thanksgiving to God.

February 28, 1959

WILLIAM L. NUTE, JR.

Concerning the American Indians

FRIENDS of the American Indians were greatly heartened by a major policy statement about American Indians made by Secretary of the Interior Fred. A. Seaton last September over a number of radio stations in the Southwest. It had primarily to do with House Concurrent Resolution 108 of August 1, 1953, expressing the sense of Congress that federal responsibility in Indian affairs should be ended "as rapidly as possible." This had come to be referred to as the "termination" policy.

Secretary Seaton's statement emphasized the importance of Indian consent prior to any termination of federal responsibility, when he said: ". . . no Indian tribe or group should end its relationship with the federal government unless such tribe or group has clearly demonstrated—first, that it understands the plan under which such program would go forward, and, second, that the tribe or group affected concurs in and supports the plan proposed."

In relation to federal responsibility he stated: ". . . under no circumstances could I bring myself to recommend the termination of the federal relationship with any Indian tribe in this country until the members of that tribe have been given the opportunity of a sound and effective education. To me it would be incredible, even criminal, to send any Indian tribe out into the stream of American life until and unless the educational level of that tribe was one which was equal to the responsibilities which it was shouldering."

And in conclusion he said: "What I have tried to make clear is simply this: It is the intention of the federal government to fulfill its complete responsibility toward the Indian people throughout the nation. No Indian, of whatever tribe, need have any fear about that."

A number of recent actions by the Interior Department seem to emphasize the sincerity of this policy statement. In contrast to practice regarding development programs over the past several years, there was announced just a few weeks ago the approval by the Department of a \$500,000 loan to the Rosebud Sioux Tribe in South Dakota to aid in carrying forward a land program. A few weeks later a loan in the same amount was made to the Oglala Sioux of the Pine Ridge

Reservation, South Dakota. Announcement has recently been made of considerable loans to Alaskan natives to enable them to improve their fishing equipment. All of these acts are heartening evidence that a new policy really prevails regarding aid to Indians in developing their natural resources.

LAWRENCE E. LINDLEY

About Our Authors

William L. Nute, Jr., M.D., our regular correspondent from Turkey, is on the Staff of the Child Health Center, Ankara, Turkey. He is a member of Central Philadelphia Monthly Meeting.

Lawrence S. Apsey is a member of Scarsdale Meeting, N. Y., and a lawyer by profession, now general attorney and head of the Legal Department of the Celanese Corporation of America. For nine years he was an attorney in the U. S. Department of Justice and at one time was Chief of the New York Office of the Antitrust Division.

Helen Griffith, a member of Middle Connecticut Valley Monthly Meeting, is Professor Emeritus of English at Mt. Holyoke College. After her retirement she taught for several years in two Negro colleges in the South. Her paper "Meditation on Values" appeared originally in the February *Newsletter* of Middle Connecticut Valley Monthly Meeting.

Lawrence E. Lindley is General Secretary of the Indian Rights Association, a nonsectarian organization. He is a member of Media Monthly Meeting, Pa.

Friends and Their Friends

A part of a letter from Dorothy Binder of Minneapolis is quoted in the December, 1958, *Newsletter* of 57th Street Meeting, Chicago, of which she is a member: "The nicest thing that has happened this year in our family is the setting up of a memorial scholarship in the School of Journalism, University of Minnesota, in honor of Carroll Binder. It will take the form of a perpetual scholarship since the fund is large enough to have the interest used." The late Carroll Binder, the *Newsletter* continues, "was one of the earliest journalistic specialists in foreign affairs and was once on the *Chicago Daily News*. His son David is also preparing for a career in journalism. He has been in West Berlin, studying politics, religion, education, etc., and making short trips into East Germany to do the same sort of studies."

The Conscientious Objector and The Reserve Officers Training Corps, a 12-page pamphlet recently published by the Central Committee for Conscientious Objectors, contains helpful information for the C.O. who plans to attend a college which requires compulsory R.O.T.C. The pamphlet outlines the several steps the C.O. should take to obtain exemption from R.O.T.C., and what to do if he fails to be recognized by the college. The pamphlet contains a list of over 100 universities and colleges known to exempt C.O.'s from

R.O.T.C. Also included is a list of colleges which do not excuse C.O.'s from military training. Copies may be ordered from CCCO, 2006 Walnut Street, Philadelphia 3, Pa. There is no charge.

Edwin A. Sanders, Executive Secretary of the Pacific Southwest Regional Office of the American Friends Service Committee, Pasadena, Calif., says in part in his letter for the February number of the regional *Newsletter*: "And now that Los Alamos is publicizing the extent to which it is doing nonweapons research (50 to 55 per cent), there are greatly increased opportunities for sharing in discussions of their peacetime projects. I am happy to report that Dr. John Manley, prominent staff member and consultant at Los Alamos, has accepted our invitation to join Philip Noel-Baker and Professor Houghton of the University of Arizona in discussing 'The Arms Race or the Human Race?' [April 17 to 19] at San Diego Institute."

Edith Spacil Gilmore is the author of a juvenile for girls 12 to 16 years of age entitled *Betty Carroll's Adventure* (Lothrop, Lee and Shepard Co., Inc., New York, 1958; 188 pages; \$2.75). The theme is international understanding. Betty acts as a volunteer in a settlement house. She also carries democratic ideas to an English family and in turn learns respect for English culture. The book was placed on a recommended list by a Midwestern Reading Circle.

Edith Gilmore has previously published short stories, poems, and translations. Her husband, Robert Gilmore, is Secretary of the New York City program of the American Friends Service Committee. Both are active members of New York Monthly Meeting.

Five hundred printed copies of the Rufus Jones Lecture on "The Authentic Life" by Ross Snyder have been authorized in response to the many inquiries from the 900 people who attended, as well as the hundreds of Friends at a distance who were unable to come. Forty of the attenders that night were representatives of the various denominational headquarters in Philadelphia who had been especially invited. The booklets will be available during March at 50 cents. For adult classes eager to study Ross Snyder's proposals in a series of six lessons, a mimeographed outline has been prepared, which will be inserted free of charge for all who ask for it.

Meanwhile the *Religious Education Bulletin* for March has been edited to include a brief sample of the lecture itself, plus a full account of the Pendle Hill seminar which followed, with Ross and Martha Snyder in charge. These subsequent sessions are reported by Myrtle McCallin. An extra quantity of the March *Bulletin* will be published in order to make copies available beyond the usual limited circulation of First-day school superintendents and teachers.

For the lectures, at 50 cents a copy, the lesson outlines,

and the *Religious Education Bulletin* (free of charge), requests should be sent promptly to the Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa.

William B. Starr of Cisco, Texas, a member of Austin Meeting, Texas, was featured as the "Farmer of the Week" in the *Dallas Morning News* of January 25. The article "recounts his ups and downs during 55 years of farming in Texas and celebrates his success with hogs, turkeys, potatoes, peanuts, and ten children." William Starr is quoted in the Friends Southwest Conference *Newsletter* for February, 1959, as saying that the article was supposed to be about peanuts rather than about him, but please to mention "the fact that I have a very deep religious conviction that under the light of present knowledge farmers are committing a sin when they leave soil to future generations in an impoverished and almost worthless condition."

A new edition of a leaflet by William B. Starr, "Capital Punishment Immoral and Unwise," is being prepared. A movement has been started to organize a committee for the abolition of the death penalty in Texas.

The two Baltimore Yearly Meetings are obliged to change the dates of the 1959 sessions due to conflicts in scheduling at Western Maryland College, Westminster, Md., where the sessions are held. The new program is arranged for the early afternoon of August 7 to August 12.

A composition by David Holden of the music department of Mt. Holyoke College, "Music for Piano and Strings," has been published by the Society for the Publication of American Music. It was performed in July by the Chautauqua Symphony Orchestra and in October by the Ramat-Gan Chamber Orchestra on a tour of Israel. He is a member of Middle Connecticut Valley Monthly Meeting.

Pastor André Trocmé, internationally known peace leader of France who has witnessed the de Gaullist resurgence in that country and recently visited Poland, Russia, and Japan, is coming to the United States next fall on a speaking tour. An ambassador of nonviolence whose faith was put to the test by life in France under the German occupation and by residence in Algiers when terror was practiced by the French and by the natives, Pastor Trocmé has been crossing and recrossing the frontiers of nationalism in 18 different countries. Able to communicate in fluent German, English, and French, he knows the cold war, and, inspired by Christian passion, he is uniquely qualified to interpret Christ's demand for reconciliation.

On previous American visits André Trocmé has preached in the Washington Cathedral, Union Theological Seminary, Madison Avenue Presbyterian Church, Chicago Sunday Evening Club, Central Methodist Church of Detroit, and the University Chapels of Harvard, Yale, Princeton, Chicago, Vanderbilt, etc.

The forthcoming tour is planned for the United States east of the Mississippi and will extend from October 1, 1959, to the end of January. Organizations wishing to make engagements with Pastor Trocmé should communicate with John Nevin Sayre, International Fellowship of Reconciliation, Box 271, Nyack, N. Y.

The Religious Society of Friends in Southern Africa at its recent Yearly Meeting (in early January) sent a letter to the Minister of Mines in Capetown concerning the peaceful uses of atomic energy. In part the letter said: "We felt our country could make a positive contribution to peace by ensuring that our raw materials, and particularly uranium, should be used only for furthering the *peaceful* uses of atomic energy.

"Because of our convictions we are prompted to approach you, as Minister of Mines, and ask what steps you can take to help our country to play some part in preventing the wholesale destruction of human life through the use of materials taken from our soil.

"We shall consider it a kindness if you would allow us to expand our views on this subject by granting us a personal interview."

The Crime Prevention Committee of the Exchange Club of Philadelphia, working under the chairmanship of Henry Beck, a member of Fair Hill Meeting (Green Street Monthly Meeting), Philadelphia, has published a nine-page leaflet entitled *The Prevention of Crime in Philadelphia*. The leaflet contains a number of concrete suggestions on the topic.

The American Civil Liberties Union on March 19 urged President Eisenhower to recommend to Congress a change in the present draft law to allow nonreligious conscientious objectors to claim exemption from military service. The law now requires a prospective inductee to base his exemption claim on a formal religious training and belief which includes the idea of a Supreme Being. The appeal came from the ACLU in a letter to the White House, commenting on the military service law which had just been renewed by both Houses of Congress and sent to the President for approval.

ACLU Executive Director, Patrick Murphy Malin, a Friend, wrote the President that "To require that a man's objection to participation in war be the result of religious training and belief alone fails to admit the plain fact that . . . millions of our citizens . . . do not subscribe to the tenets of an organized religion or to the belief in a Supreme Being . . . [In this group] there are those whose objection to personal participation in all war is as deeply felt and as unyieldingly held on conscientious grounds as those whose beliefs spring from a more formal religious conviction."

The ACLU asserted that it was not asking for special benefits for conscientious objectors without formal religious training, "but only that their conviction be regarded as deserving of equal treatment."

The Friends General Conference office maintains a file of nonresident members of Conference Meetings and of some of the independent Monthly Meetings. This file is currently being brought up to date through the volunteer services of Anna Garrett, a member of Central Philadelphia Monthly Meeting. Individual Friends who do not live near a Meeting are encouraged to write to the Conference office for information on other Friends in their area of residence. Periodically the Conference office sends out the names of nonresident members to Meetings throughout the United States.

Recorders of Monthly Meetings are urged to use "Notices of Change in Residence" cards, available without charge from the Conference office, to keep Meetings and the Conference office informed of members who are moving away from their home Meetings.

Pendle Hill in its February *Bulletin* has announced the program of its summer term, July 1 to 22, 1959. Howard Brinton, Director Emeritus of Pendle Hill, will lecture on "Religion of the Quaker Journalist"; Robert M. Murphy, Jr., on "Psychotherapy Based on Human Longing"; Ruth Hays Smith, teacher and writer, "The Old Testament"; David E. Swift, Associate Professor of Religion at Wesleyan University, "Another Look at Some Christian Affirmations." Alexandra Docili will conduct a "Crafts Workshop." The regular program is supplemented by group discussions on pacifism, community, racial equality, etc. The total cost for tuition, board, and room is \$150. For information write to the Secretary, Pendle Hill, Wallingford, Pa.

The public relations department of the government of Orissa (India) has published a 150-page handbook for tourists, written in English. In it the village of Barpali is identified and described as "a center of village uplift and welfare work of the Friends Society, an American Quaker organization." There is a large fold-in map with the book, and on it are numbered and identified points of interest. The American Friends Service Committee in Barpali is one of these spots.

For Study

For Distribution

For the Meeting's Literature Table

Order reprints of

"Concerning Worship and Ministry" by Howard Comfort

(\$1.10 prepaid for 10 copies)

and

"Capital Punishment in America: Review and Forecast" by Hugo Adam Bedau

(\$1.00 prepaid for 25 copies)

Quantities only in multiples of those stated above.

FRIENDS JOURNAL

1515 Cherry Street, Philadelphia 2, Pa.

A Pendle Hill Weekend will be held April 24 to 26 with Alan W. Watts on "The Life of Nature and The Life of the Spirit." Alan Watts is known as one of the most stimulating and unconventional philosophers of our time. He has a rare familiarity with both Christian theology and Oriental philosophy. His special concern is the interpretation of Eastern thought to the West, especially Zen. Among his published works are *The Supreme Identity*, *Wisdom of Insecurity*, *The Way of Zen*, and his most recent book, *Nature, Man and Woman*.

The weekend begins 4 p.m., Friday, ending noon, Sunday. There will be four lecture-discussion sessions. The total cost is \$20 (\$10 for room and meals, \$10 tuition). An advance registration fee of \$10 (nonrefundable) is required, open only to persons enrolling for the entire weekend. Write to the Secretary, Pendle Hill, Wallingford, Pa.

Under a new distribution program just put into effect, the 16mm. rentals and sales of United Nations motion pictures are now being handled by three distribution outlets across the country—Contemporary Films, with offices in the East and Midwest, and Dennis Film Library on the West Coast. These new arrangements are announced in a new United Nations film catalogue, which lists 27 films selected as most currently suitable for American nontheatrical audiences.

Among the films included in the new catalogue are "The Challenge of Malaria," a new 14-minute production of the World Health Organization; "United Nations, New York," the story of the U.N. postage stamps; "Workshop for Peace," a 30-minute tour of the United Nations Headquarters; "Question in Togoland," a report in color showing how a U.N.-supervised plebiscite brought Togoland into the new state of Ghana; "Miracle in Java," a story of medical rehabilitation, narrated by Edward R. Murrow; and other films dealing with U.N. activities in Afghanistan, Australia, Thailand, Korea, Mexico, Chile, Yugoslavia, the Philippines, and other countries.

The United Nations does not distribute these films directly in the United States and will transmit all requests for rentals and sales to the three distributors. Further information about these films, as well as copies of the United Nations film catalogue, may be obtained from Contemporary Films, Inc., 267 West 25th Street, New York 1, N. Y.; Contemporary Films, Inc., 614 Davis Street, Evanston, Illinois; and William M. Dennis Film Libraries, 2506 1/2 West 7th Street, Los Angeles 57, Calif.

New York Friends Center

Arnold B. Vaught resigned as Executive Director of the New York Friends Center on March 1, 1959. In his four years with the Center, he has led its volunteer workers, Friends and non-Friends, into a greater volume of social services than had been dreamed of when he came to the Center.

Some of the new accomplishments of Friends Center under

Arnold Vaught's leadership are: (1) Hospitality was provided for the Hiroshima Maidens during their stay in this country for plastic surgery. (2) Center volunteers were accepted for admission to work in the Women's Prison to provide a program of social rehabilitation. (3) The first successful seminar on personal counseling was provided for appointed members of Ministry and Counsel groups. (4) Arnold's own counseling services were given to hundreds. (5) An active Young Adult Fellowship group was organized. (6) Semiweekly visits to entertain hospital incurables were inaugurated.

Contacts with other Friends Centers throughout the world were established, and help was given to some just getting started. Some of our most popular public meetings were those at which Arnold talked on Quaker themes, as he does so well.

When New York Friends Center was established twenty years ago, its principal concerns were for helping refugees and meeting other problems brought on by World War II. In time these concerns were supplanted by others, so that the major activities when Arnold Vaught joined us were (a) the entertainment program for international students, which is still a very important one and continues to grow under Esther Gilbert's care, and (b) our general information and advisory service, which in itself amounts almost to a full-time job for Kathleen Henderer. All sorts of people—in New York, coming to New York, and just passing through—have been a constant stream through the doors of the Center's offices in the meeting house on Gramercy Park.

The name of Arnold Vaught is proudly added to the list of dedicated and devoted directors of Friends Center, viz., Anna L. Curtis, George A. Badgley, Richard Haydock, Frances Hart Burke, and Eleanor W. Taber.

The Executive Committee of the Center is determined to do everything possible to keep its expanded program intact while it is seeking a new director, and will appreciate any suggestions Friends may have. The address is 144 East 20th Street, New York 3, New York.

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

In your "Criteria For Membership" (FRIENDS JOURNAL, February 28, 1959), point 4, the phrase "perfection as a goal" seemed unsatisfactory to define our purpose as Friends. Some connotations of the word "perfection" surround it with narrowness and thus cause such misinterpretations as to deflect it from the original meaning of growth toward wholeness. To have as a goal an ideal so closely related to "perfectionism" and "perfectionist" is to carry in itself the abortive effort toward accomplishment.

Unthinkingly, there is a tendency to concentrate on minor details as customs, forms, or rituals rather than on the spirit behind and within them. (Such centralized interpretation nearly wrecked the Society 100 years ago.)

We need a deeper emphasis on the holy ideal animating us. With gratitude to the Quarterly Meeting for bringing this

"Criteria" to our attention, another phrase more clearly definitive than the one under consideration is suggested: "(4) an acceptance" of complete dedication to the Spirit of God "as a goal applicable" to the individual committed to service in the social order, etc.

Daytona Beach, Fla. MARY CHANNELL STEVENS

Quakerism has a weakness which is shared by all liberal presentations of Christianity, the tendency to discard those elements of theology which cannot be defended by reason.

Love may be defined as the merging of one's happiness with that of another. Brotherly love, transcending more intimate family affection, is the motive power behind all movements to increase the happiness of humanity. It is the only work of God which we can see and measure for ourselves. It is just as much a fact of science as it is a principle of religion.

Brotherly love is the life force of the human race, which raised mankind above the brutes. Its enemy is greed, which is an attempt to get without giving, and which was the original cause of war. That is why Jesus said that you cannot serve God and riches. In other words, riches are out of place in Philadelphia.

Oxford, Pa. A. CRAIG

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

MARCH

26 to April 1—Philadelphia Yearly Meeting, at Arch Street Meeting House, 4th and Arch Streets, Philadelphia. William Penn Lecture by Henry J. Cadbury, "The Character of a Quaker," at Race Street Meeting House, Philadelphia, on Sunday, March 29, 3 p.m.

On March 30, two showings of the film "After Prison—What?" produced by the National Film Board of Canada and narrated by an official of the Philadelphia Prison System, in the East Room, Arch Street Meeting House, Philadelphia, at the rise of the afternoon session of Philadelphia Yearly Meeting and before the evening session.

27 to 29—Midyear Meeting of Iowa Yearly Meeting, Conservative, to be held in cooperation with Des Moines Valley Meeting and Missouri Valley Conference Friends at the Iowa 4-H Club Camp near Madrid, Iowa.

APRIL

2, 3—Conference on "Issues before the United Nations Today," sponsored by the Peace and Social Order Committee of Friends General Conference, at the United Nations, New York. For cost and further information, write Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa., or Roy Heisler, 27 West 44th Street, New York 36, N. Y.

4, 5—Shrewsbury and Plainfield Half-Yearly Meeting at the Friends Meeting House, 3rd and Watchung, Plainfield, N. J. For complete program see page 188 of our issue for March 21, 1959.

5—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Leon T. Stern, "Elizabeth Fry and Other Workers for Prison Reform."

5—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Wilmer J. and Mildred B. Young, mem-

bers of the faculty at Pendle Hill, "How to Improve Our Weekly Hour of Worship."

5—Memorial service for Dr. Frank D. Watson at Haverford Meeting, Buck Lane, Haverford, Pa., 3 p.m.

5—Open House in the Cafeteria of the Meeting House, 221 East 15th Street, New York, 3 to 6 p.m. About 3:45 p.m., Gilbert and Grete Perleberg will give an illustrated talk on our National Parks and the Great Southwest. All are invited.

5—Race Street Friends Forum, at the Race Street Meeting House, Philadelphia, 7:30 p.m.: Dr. Roger Williams, Professor of Chemistry, University of Texas, and former President of the American Chemical Society, "Alcoholism, Its Prevention by Nutrition."

11—Friends High School Institute on "The Universal Declaration of Human Rights," sponsored by Westbury Monthly Meeting, N. Y., and the American Friends Service Committee, at Westbury Friends Center, Jericho Turnpike and Post Avenue, Westbury, L. I., N. Y. Keynote speaker, Howard W. Hintz, Professor of Philosophy, Brooklyn College.

11—United Nations Conference at Wilmington College, Ohio, sponsored by the Friends World Committee, Midwest Office. Addresses by Elmore Jackson and speakers from the United Nations in New York. Discussion.

BIRTHS

HARRISON—On February 25, in Lakewood, Ohio, to M. Dale and Ruth Webb Harrison, a daughter, SUSAN LEE HARRISON. The mother and grandparents, Edward A. and Anna P. Webb, are members of London Grove Monthly Meeting, Pa.

LOVELL—On February 23, in Detroit, Mich., to Malcolm R., Jr., and Cary Shelden Lovell, a daughter, CAROLINE SHELTON LOVELL. She is their fourth daughter. Malcolm, Jr., is a member of New York Monthly Meeting. The grandfather is Malcolm R.

Lovell of Coral Gables, Fla., and New York, a member of New York Monthly Meeting.

WINEFORDNER—On March 16, to James and Laura Whitney Winefordner of 103 South McCullough Street, Urbana, Illinois, a son, PHILLIP DUDLEY WINEFORDNER. The grandparents are Charles and Rosalind Whitney of Galva, Illinois, and Carl and Marjory Winefordner of Geneseo, Illinois. The mother is a member of McNabb, Illinois, Monthly Meeting.

ZIMMERMAN—On March 12, to S. Milton and Alexandra Zimmerman of Malvern, Pa., a son, STEPHEN PALMER ZIMMERMAN. His parents and two sisters are members and associate members of Goshen Monthly Meeting, Pa. The grandparents are L. Wilbur and Mary Zimmerman of Haverford Monthly Meeting, Pa., and Richmond and Alice Miller of Central Philadelphia Monthly Meeting.

DEATHS

KIRK—On February 11, MARY BROSIUS KIRK, in her 83rd year, a member of Kennett Square Monthly Meeting, Pa. For forty years Mary B. Kirk was a faithful and efficient teacher of Latin at George School. Through the years her students benefited from her extensive travels, and her interest in traveling continued throughout her life. Her devotion to the students, the faculty, and to the well-being of the school and its activities continued after her retirement in 1941.

She was born in Kennett Square, Pa., and lived there during her early life and until her graduation from Bryn Mawr in 1897. She returned to Kennett in 1952 and spent her later years there in the Friends Boarding Home.

SATTERTHWAITE—On March 5, VIVA J. SATTERTHWAITE, widow of Frederick G. Satterthwaite, at 74 years of age. Surviving are a son, James P., and two granddaughters. On March 7 a memorial meeting for worship was held at Yardley Monthly Meeting, Pa., where Viva Satterthwaite was a devoted and valued member.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

ARKANSAS

LITTLE ROCK—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-9248.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36 St.; RE 2-5459.

PALO ALTO—Meeting for worship, Sunday, 11 a.m., 957 Colorado Ave.; DA 5-1369.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

CONNECTICUT

HARTFORD—Meeting, 11 a.m., 144 South Quaker Lane, West Hartford.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting, 3 p.m., 1st and 3rd First-days, 145 First Avenue. Information, Sara Belle George, CL 2-2333.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 10 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk: TU 8-6629.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S. E.

ILLINOIS

CHICAGO—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7 p.m., every first Friday. Telephone BUTterfield 8-3066.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

FORT WAYNE—Meeting for worship, First-day, 9:30 a.m., Y.W.C.A., 325 W. Wayne. Call Beatrice Wehmeyer, E-1372.

IOWA

DES MOINES—South entrance, 2920 30th Street; worship, 10 a.m., classes, 11 a.m.

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

MARYLAND

ADELPHI—Near Washington, D. C., & U. of Md. Clerk, R. L. Broadbent, JU 9-9447.

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone WA 4-4548.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square) 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MICHIGAN

DETROIT—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. TExas 4-9138 evenings.

MINNESOTA

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

MISSOURI

KANSAS CITY—Penn Valley Meeting, unprogrammed, 10:30 a.m. and 7:30 p.m., each Sunday, 306 West 39th Street. For information call HI 4-0888 or CL 2-6958.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 6-0429.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

NEW MEXICO

SANTA FE—Meeting, Sundays, 11 a.m., Galeria Mexico, 551 Cayon Road, Santa Fe. Sylvia Loomis, Clerk.

NEW YORK

ALBANY—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—Meetings for worship, First-days, 11 a.m. (Riverside, 3:30 p.m.) Telephone GRamercy 3-8018 about First-day schools, monthly meetings, suppers, etc.

Manhattan: at 221 East 15th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m.

Brooklyn: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues.

Flushing: at 137-16 Northern Boulevard.

SCARSDALE—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, Frances Compter, 17 Hazleton Drive, White Plains, N. Y.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

OHIO

CINCINNATI — Meeting for worship, 10:30 a.m., 3601 Victory Parkway. Telephone Edwin Moon, at TR 1-4984.

CLEVELAND — Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

PENNSYLVANIA

HARRISBURG — Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

PHILADELPHIA — Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 11 a.m. Frankford, Unity and Wain Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

PITTSBURGH — Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

PROVIDENCE—Providence Road, Media, 15 miles west of Phila. First-day school, 9:45 a.m., meeting for worship, 11 a.m.

READING — First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

STATE COLLEGE — 318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

WARRINGTON—Monthly Meeting at old Warrington Meeting House near Wells-ville, York County, Pa. Meeting for worship at 11 a.m., every First-day.

PUERTO RICO

SAN JUAN — Meeting, second and last Sunday, 11 a.m., Evangelical Seminary in Rio Piedras. Visitors may call 6-0560.

TENNESSEE

MEMPHIS — Meeting, Sunday, 9:30 a.m. Clerk, Waddy Oursler, MU 3-3813.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., 407 W. 27th St. Clerk, John Barrow, GR 2-5522.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; EM 8-0295.

HOUSTON — Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6418.

UTAH

SALT LAKE CITY—Meeting for worship, Sundays, 11 a.m., 232 University Street.

POSITIONS WANTED

WESTTOWN STUDENT desires summer position as Mother's helper. Available July 1st. Write Box B97, Friends Journal.

GLASSBORO STATE COLLEGE FRESH-MAN, First-day school teacher, competent driver, seeks position as Mother's helper for summer, 1959. Write Christie Moore, R. D. No. 2, Elmer, New Jersey.

SENIOR AT WESTTOWN SCHOOL wishes summer employment as Mother's helper. Contact Barbara Brinton, 8210 Jenkintown Road, Elkins Park 17, Pa.

WESTTOWN SENIOR GIRL desires employment summer of 1959 as Mother's helper. Write Peggy Welsh, Westtown School, Westtown, Pa.

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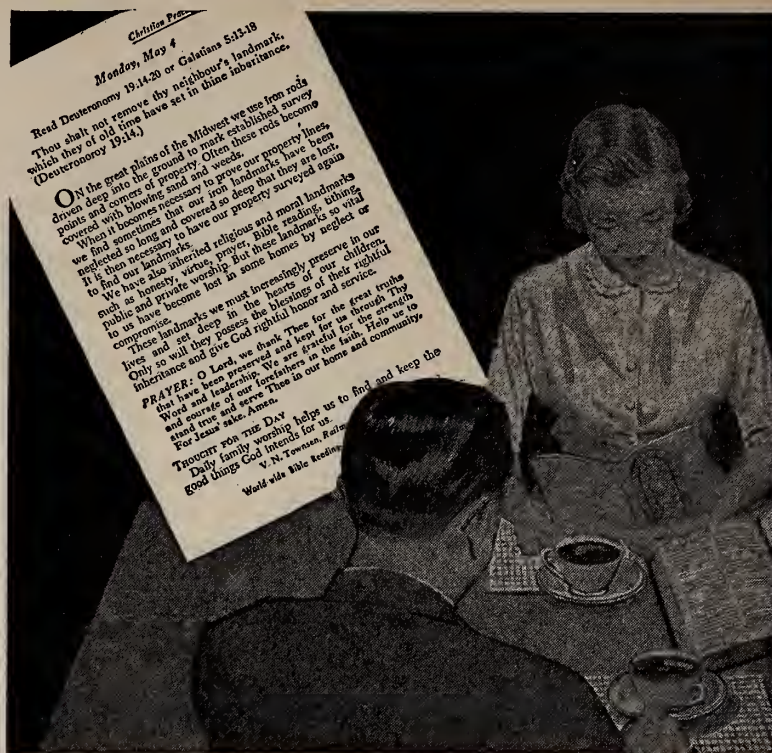
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A Quaker Weekly

VOLUME 5

APRIL 4, 1959

NUMBER 14

***S**OONER or later lost causes win. There is an eternal sense of justice in the world. Right does not always have a scaffold. One day it prevails. Like the mythological Greek character who was thrown down each time he came back, rising with new glory, so one day the defeated triumph and prevail. The progress of the world is the history of men who would not permit defeat to speak the final word. If you ask the meaning of defeat, I frankly say I do not know, but I do know that through defeat life's values deepen and are enhanced.*

—JOSEPH R. SIZOO,
On Guard, 1941,
Quoted with the permission
of the publishers, The
Macmillan Company

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Editorial Comments

We are greatly indebted to our Friend Henry J. Cadbury, eminent New Testament scholar, for his prompt and expert response to our invitation to editorialize on the recently publicized Sayings of Jesus.—
Editors

THE public interest in archaeology, especially in anything bearing upon the Bible and its religion, was again made evident when the Associated Press released on March 19 a story about the *Gospel of Thomas*, as though it were of a new and unique discovery. It was based upon a lecture given by the distinguished French scholar Oscar Cullmann, currently Visiting Professor at Union Theological Seminary, New York. Actually this is one of forty-four documents in thirteen volumes found in 1945 in a single jar in a tomb in Upper Egypt some sixty miles north of Luxor on the Nile. The documents were first scattered and only lately re-collected in the fine Museum at Cairo, except one of the thirteen volumes, which got to the Jung Institute at Zürich! They all appear to be in Coptic, the language of ancient Egypt, and written in the third or fourth Christian century. No doubt many of them had been written earlier in Greek, and translated. I understand they are each in the form of a codex or leaf-book of papyrus bound in leather, not like the earlier Qumran or Dead Sea documents in the form of leather scrolls.

The full text of these finds is, with one exception, the *Gospel of Truth*, not yet available to scholars generally, certainly not of the *Gospel of Thomas*. Professor Cullman has, he says, photographs of this one from his colleague, Professor Henri C. Puech, of the Collège de France. The latter has been actively working upon them for a decade. It must be recalled that whatever is published from them is dependent on the uncertainty of transcribing the ancient handwriting and of translating it from Coptic into a modern language. Recent examples of inaccuracy in both processes in other finds suggest caution.

It is thus too early to attempt comment on the *Gospel of Thomas*. In a sense it is also too late. Apart from earlier reports in learned journals, the widely distributed

Sunday supplement, the *American Weekly*, enterprisingly published a report from Puech himself as long ago as April, 1957. There is here, as elsewhere, the difficulty of avoiding saying too little as of saying too much about its importance. For sixty years and more so many successive discoveries of early manuscripts have been made that both experts and the public should by now be aware of this dilemma. But the following comments may be justified.

Such discoveries more often supplement and confirm our limited picture of antiquity than revolutionize it. The titles of books are not to be taken too seriously. Christian writings frequently used the names of apostles. References to a gospel according to Thomas were known to us and the text of an infancy gospel under his name. The newly discovered one begins: "Here are the secret words spoken by Jesus the Living and written down by Didymus Jude Thomas." Why Thomas was chosen does not appear.

It is evidently not a gospel in the sense of a collection of doings as well as of sayings of Jesus. It contains only sayings. In this respect it resembles in kind, though exceeding in extent, two fragments of papyrus found in 1897 and 1903 respectively at Oxyrhynchus, further down the Nile. I still have the Bible in which I copied carefully at the time their Greek text. The present find confirms a prediction of more discoveries of the same kind, which was made at that time. But instead of only a dozen sayings then, the present collection contains a hundred (103, Puech; or 114, Cullmann). As in the shorter finds, they are usually each introduced simply by "Jesus said." It may be recalled that scholars have long postulated the existence before our Gospels of Matthew and Luke of a collection just of sayings, or *Logia*.

Many of the sayings in the collection agree verbatim with sayings in our Gospels or represent a slight variant of the same wording. Others were already known to us as attributed to Jesus by early Christian Fathers, who knew sundry gospels beyond our four. Such sayings are technically known as *agrapha*. Several found in Greek at Oxyrhynchus recur here. Less than half are new. Those which agree with what we knew before have no

more authority by being repeated. It is doubtful if the new ones have much reason to be regarded as having equal claim to genuineness.

The whole library to which this item belonged is said to be of Gnostic tendency. That is a form of Christianity otherwise known to us from its "orthodox" opponents and in other Coptic examples of its literature. Whether this collection of sayings shows such a tendentious slant remains to be seen. That in itself would not be too decisive for our judgment.

What this and like finds have to teach us, such as the substantial fragment of the *Gospel of Peter* found in Lower Egypt in 1884, is that our canonical Gospels also represent an early stage in a like process, in which memorabilia of Jesus were collected from sundry oral and written traditions of quite different historical value. Slight changes are made as the Gospels quote or are later quoted. They also are influenced by the tendency

of the writer or of his group. How far they give in Greek the exact equivalent of what Jesus once said in Aramaic, and how far the newly discovered document gives in Coptic the Greek and Aramaic form of genuine words of Jesus are identical problems. Neither the familiarity of the former or the unfamiliarity of the latter is a suitable criterion. Sometimes the new has attraction, but we cannot condemn the new sayings because they are new or unattractive to our tastes. Two of the sayings found both here and at Oxyrhynchus have become well-loved in modern Christianity. They run (with variation): "Let not him who seeks cease until he find; finding he shall wonder; wondering he shall reach the kingdom, and having reached the kingdom he shall rest." "Raise the stone and thou shalt find me, split the wood and I am there."

HENRY J. CADBURY

Two Strands in Quakerism

WHAT is the relation of a good Quaker to the role of Jesus Christ?

There is today in some Quaker circles a strong emphasis upon a high Christology, and in others a persistent resistance to it. The modern demand is for Christocentricity, as they call it, in Quakerism. They mean by this an emphasis upon theological definition of the place of Christ, usually a definition which goes back to some parts of the New Testament and to the creeds of the fourth and fifth centuries, and which stresses his supernatural character and "work." With this goes emphasis upon sin and man's helplessness, the joy of assurance of salvation, and the necessity of specific belief. A connection is made between external past historical events and the present psychological experience of the believer interpreted religiously.

Undoubtedly this evangelical viewpoint has long been present in Quakerism. At some times it has been emphasized; at others, accepted traditionally. It has also always had in Quakerism an alternative or rival emphasis. Friends have been suspected of unsoundness in Christology from very early times, as was natural for those who correctly observed how loose Friends sat to orthodox views of the Bible, of the priestly office, and of the sacraments of the church, in addition, of course, to Quaker unorthodoxy in many more political or secular matters.

The alternative emphasis, often called the "inner

light," is not merely negative, the denial of what the evangelicals affirmed, or at least of their formulas of affirmation. It has been positive. It, too, goes back before the rise of the Society. It can find sanction in the Bible itself and in notable figures or movements in Christian history. In Quakerism it has always been present and parallel with the other. It is more universal and continuous than the revelation in Jesus Christ, but it can in no legitimate sense be designated as anti-Christian.

What needs to be observed of these two strands in Quakerism is that they are both compatible with the character of a good Quaker. The rivalry between them is unfortunate. It has led to unnecessary misunderstanding and friction, and to the impoverishing unilaterally of some Quaker communities, as well as of individuals.

In a limited sense—much more limited than is commonly supposed—it had something to do with the Great Separation of 1827–28. It probably played a still larger part after that event. The two sides reduced their positions to polemic or to catchwords, and even today they have not thought their positions through. If the present-day suggestion of a need for a Quaker theology is to escape partisanship and one-sidedness, it must deal with both strands and the relation between them in a more comprehensive way than is indicated by what I have seen of it.

(1) We shall need to recognize that both of them

are part of our heritage, each emphasized for natural reasons and cropping up over the centuries usually just because of dissatisfaction with the alternative. This duality in Quakerism has existed throughout our history. The early Friends were not entirely aware of it, though while they defended their theological orthodoxy in effect, they parted company from it. Sometimes they moved from one emphasis to the other. This was notably true of George Keith, once the most effective spokesman of the Quaker doctrine of universal immediate revelation, who returned to the more conventional orthodoxy of the Anglican church.



Henry J. Cadbury

The same issue exists outside our own circle. Rufus Jones has called attention to the transition in John Wesley, who in the end turned against the book of William Law that had first most influenced him. "There is," he says, "something in human nature that produces tension even between fine characters of different temperament. . . . The strongly evangelical person is seldom happy with the mystical emphasis." On the other hand, no less unevangelical a person than James Martineau, a famous Unitarian preacher and writer, admits as an inconsistency ("incoherence") in himself: "The literature to which I turn for the nurture and inspiration of faith, hope, and love is almost exclusively the product of orthodox versions of the Christian religion. The hymns of the Wesleys, the prayers of the Friends, the meditations of Law and Tauler have a quickening and elevating power which I rarely feel in the books on our Unitarian shelves."

In the early part of the last century we had the spectacle of John Woolman's *Journal* criticized in England because it said "so much of duties and so little of doctrine" and of being actually re-edited by Samuel Comfort and John Comly in Philadelphia in order to reduce its references to Christ and its other evangelical phrases. A generation later we have the ambiguous and uncomfortable position of John G. Whittier, objecting to much of the development in evangelical Quakerism, yet never knowingly attending a Hicksite meeting.

In our own time we have two simultaneous movements, due to our emergence from sectarian and provincial seclusion. Our contact, largely through our relief service, with Jews, Moslems, and members of other non-Christian religions has shown us how much we have in common with their social and religious philosophy and practice. At the same time our contacts in the ecumenical or undenominational Christian bodies have reminded us of our common historical heritage. Thus new sympathies have led the first group to regret the emphasis that has even in Christendom made the church seem dogmatic and intolerant and have led the second group to regret that early Friends spoke so emphatically of the divine revelation among pagans. They would belittle Quaker differences from other Christians as being only secondary matters.

(2) We shall need to recognize that the term Christ Jesus is itself an ambivalent term, intended or at least used to identify both forms of religion implied in the ancient Quaker antithesis. This identification does not simplify the situation. It makes it more difficult intellectually, but perhaps more convenient. Each side can select in the term what he wishes. When we are reminded by the evangelical that the inner light of Fox is also spoken of as the light of Christ, it is only fair to remind the evangelical in turn that his Christ is also the Christ of the inner light.

(3) We need to recognize that Christocentricity—if one must use the modern term—is also of various sorts, and not merely the doctrines so often associated with it. It means making Christ central, and this can be done in more than one way, and few good Friends have failed to share in one of them. Besides doctrinal centrality, Jesus Christ can claim our loyalty in other and perhaps more fruitful ways. His teaching, as we can recover it, even if not given any more authority than the self-evident validity that he himself saw in it, continues to have an appeal also outside Christianity that Friends themselves are not immune to. His example, whether our simple view of it is historically correct or partly idealized, is a compelling factor in the life of those who are too simple

or too sophisticated to be much moved by the blueprints of the theologians. There is something appealing in the great tradition of the imitation of Christ, whether it be in the Catholic mystics or the Protestant pietists, in the *Nachfolge Christi* of the Anabaptist tradition, or in the obedient heroism of many an early Quaker. Perhaps it is more implicit than explicit in the Quaker records, as indeed it is in those of the New Testament. The New Testament itself is rightly regarded as centered in Jesus or the Christ, but between its several writings and even within them one finds a wide diversity of forms of Christ-relatedness.

As has already been said, this cleavage of emphasis goes back through our Quaker history and even earlier. Each side tends to criticize the other as wrongheaded, or at least as missing the highest. At worst they are to be reprovved and disapproved. At best they are to be pitied as a kind of second-class Quakers. I quote two typical expressions:

William Pollard in England, writing in 1875 on "The Present Crisis in the Society of Friends," says, "The strength of our religious body, as it seems to us, is not in the inculcation of creeds, or elaborate theological systems which are often the uninspired inferences of fallible men; but in the loving recognition and promotion of the work of Christ in the soul, by the power of His Spirit."

About the same time one American Yearly Meeting repudiated not the creeds but the inner light: "We believe . . . the Holy Spirit is sent to convince the ungodly of sin who upon repentance towards God and faith in Jesus Christ who died for us, are justified by the blood; and we repudiate the so-called doctrine of the inner light, or the gift of a portion of the Holy Spirit in the soul of every man, as dangerous, unsound and unscriptural."

I think both parties would feel less anxious about their difference if they could see the nature of religious expression and their several relations to it. Poetry, wrote a literary critic, "is the imaginative dominion over experience." Much the same might be said of the language of religion. Whatever the experience, and all kinds of Friends like to feel the supremacy of experience, the expression of experience is an imaginative dramatization, in which supernatural beings and significant transactions are involved on a stage conceived as the dramatist does with the figures and actions of a play. Psychological phenomena are described in terms of personification and action. These vivid descriptions are accepted as though they were realistic and objective events in space and time. Modern biblical study has suggested the necessity for "demythologizing" much of

the religious staging of those ancient records. It has not shown substantial reasons for ending just there instead of continuing the process in the modern world which retains so much of the same kind of imaginative construction.

HENRY J. CADBURY

Internationally Speaking

MUCH damage is done by those who intend to do good. Much subversion arises from patriotic motives.

Matters of domestic jurisdiction are not intended to go before the International Court of Justice. The United States Senate underlined this principle when, in accepting the jurisdiction of the Court, it reasserted the exception of all matters of domestic jurisdiction *as determined by the United States*. This has had the effect of discouraging use of the Court; nations hesitate to incur the labor and expense of preparing cases that may be thrown out by the unilateral decision of a single nation. The United States itself has experienced the inconvenience of its position. It has on several occasions tried to bring before the Court cases involving airplanes allegedly brought down illegally by Russian forces; in each case the Soviet Union has followed the United States principle and asserted that it was a matter of domestic jurisdiction. The President in his State of the Union Message last January suggested the necessity of a re-examination of this country's relations with the World Court. Omission of the assertion of the unilateral right to determine whether a matter is of domestic or international jurisdiction would do much to encourage the growth of the rule of law in the world community.

The accusation that this country is a warmaker rankles; yet Congress does much to encourage it. The House Appropriations Committee has rejected the President's request for a supplementary appropriation of \$225,000,000 for the Development Loan Fund. Congressmen hostile to this agency for aiding the peaceful economic development of needy countries include those who have bitterly criticized the President for attempting to curtail military spending. The opposition is not purely on grounds of economy; it includes lack of ability to imagine any defense except military defense. Yet signs are accumulating that Russia is entering on an era of economic competition with the United States, through her own rapidly increasing production and through her increasing efforts to appear as a source of economic aid to underdeveloped countries. Congressional insistence on emphasis on military defense at the expense of participation in the development of the ability of nations to support their own people plays into the hands of the

Russian propaganda program and helps make the United States appear as a primarily military power.

War is necessary to liberate the mainland of China, in Formosan and South Korean opinion, according to Harland J. O'Dell, Vice President of the American Council of Christian Churches, as recently reported in *The New York Times*. Dr. O'Dell is coordinator of a mission to this country of five Protestant clergymen from Formosa and South Korea, who are speaking as "Five Against Communism." Dr. O'Dell says that the mission is intended to offset the effects of the recommendation of a review of this country's policy toward China, made last November to the National Council of Churches by its National Study Conference on World Order. The American Council, a fundamentalist group, frequently opposes the National Council—for instance, by advocating conscription when the National Council of Churches opposes permanent conscription. The American Council professes vigorous anticommunism, yet seems to be supporting a policy toward the "liberation" of mainland China which risks committing a large part of the military resources of the United States to that objective, with the resulting increase of Russia's freedom of action in other parts of the world.

Arming to defend freedom may itself be self-defeating. "Modern war, and the preparation for it, is by its nature a socialist enterprise. . . . Today war regiments the whole of society. . . . The resulting tax structure, by drying up surplus capital in private hands, tends to make government the chief source of new investment and thus introduces socialism by the back door." Thus writes President Lynn White, Jr., of Mills College.

Freedom, security, even free enterprise, increasingly require the development of peaceful means of maintaining peace.

March 23, 1959

RICHARD R. WOOD

Letter from Iran

TEHRAN gave us a very cold reception. Just before we were to land, we were told the temperature at the airport was 16 degrees. The plane made a very rough landing, and we saw that the ground was covered with snow, a very great change from the sunshine and flowers we had just left in Karachi.

Our last days in New Delhi were very busy. We went to see some of the work of UNESCO in training district officers for adult education. We had an opportunity to visit a village which was being assisted by the government's program for community development. The Friends Meeting at the Quaker Center was attended by Moslems, Sikhs, Hindus, and Christians. Halina Zealey,

an English Friend, asked us to go and see the work she was doing in a large slum area in Old Delhi. As a result of this and an opportunity to see a troupe of Ceylonese dancers perform in an Indian village, we canceled our trip to Lahore and stayed two more days in Delhi, going from there directly to Karachi, Pakistan. We were very much impressed with what Mrs. Zealey showed us. She receives no money from Friends in England or the United States, but is doing an outstanding job in getting these poverty-stricken people (the old untouchables) to organize and help themselves. She was receiving a little support from local people. There are Dutch and Swiss Friends working along similar lines at great personal sacrifice. We regret they are not recognized and supported by American and English Friends.

A young man in the Ceylon Embassy, whom we had known in New York at the U.N., invited us to see the performance given by the dancers in a village about 25 miles out from New Delhi. They had been very successful in the city, but this did not reach the rural people. We arrived at the village about 2 o'clock and found an enormous crowd of about 5,000 men, women, and children from several villages. They were seated on the ground around an outdoor stage, which had been built in front of the new school. The dancers caught the spirit of the occasion and gave an excellent program.

Mrs. Laksuri Menon, Mr. Nehru's deputy assistant, invited us to an excellent vegetarian Indian luncheon, which was a delightful experience. Esther Jones originally knew her at Lake Success.

We made a very hurried trip one day by plane to the city of Jaipur, where we visited the fabulous Amber Palace and the other historical buildings in which the Moghul influence was much in evidence.

When we reached Karachi, we realized we were leaving Asia and approaching the Middle East. Karachi, a city of two and a half million, has grown from 500,000 in about 11 years. Situated in a dry desert area, it has at present an inadequate supply of water. Americans working for the United States and various agencies were much in evidence. We were entertained at a delicious luncheon and a dinner of Pakistani specialties.

The plight of thousands of refugees living in distressing conditions is claiming the attention of many agencies, and UNICEF was helping several of these agencies.

Even in Pakistan we found some people who felt that the separation from India, with all its tragic consequences, had been unwise, and that it will take a long time to resolve the bitter feeling that has been created.

Here in Tehran we are in a city which is quite European. From the city streets we look at the lofty

snow-clad mountains, 18,000 feet high, foothills of the Himalayas.

Today we visited some of the museums, which house fine examples of Persian craftsmanship, and the palace where the Peacock Throne, set with over 3,000 diamonds, rubies, emeralds, and sapphires, overwhelmed us with its magnificence. The floors are covered with outstanding examples of the superb rugs made in different parts of this country, a collection that cannot be equalled.

Tomorrow friends are driving up into a mountain resort to show us some of the scenery here. On Sunday we fly down to the Isfahan, where some of the finest examples of Persian building and tile work are to be seen. We will be seeing some of the U.N. work on Saturday and Monday under UNESCO, UNICEF, and WHO.

In five weeks our journey round the world will be ended. The days have been filled to overflowing, but feeling at home in every port has made the voyage much easier.

Throughout the many months we have often thought of our last meeting for worship before leaving and the messages we heard, encouraging us to bring love and friendship and to spread good will as we met with people in so many places. The minute which we carried also reinforced us. We feel we have been able to carry forward this concern. The great reservoir of good will which resides in the human heart everywhere quickly reciprocates any expression of friendly interest. It has therefore been an easy, a rewarding, and a happy responsibility which the Meeting laid upon us. We look forward to our reunion.

February 12, 1959 ESTHER AND EDWARD JONES

British Bookshelf

BEFORE me now are about forty recently published books, booklets, and pamphlets, lent to me mainly by the Friends Bookshop or the issuing committees for the purposes of this letter. My personal preference in books is for biography; it is one way of meeting people, of finding out how they lived and loved and worked on life's journey. Here are two stories of Quakers in industry during the period we term the Industrial Revolution and one of a Friend recently among us.

Quaker Homespun by Hubert Fox (published by Allen and Unwin) is the story of Thomas Fox, 1747-1821, a west country wool manufacturer, old style, with a wide export trade. He applied his Quaker principles to business and refused to sell to the East India Company, who wanted "flannels" to be used for cartridges. Thomas, "seeking the manna daily" had no lack of markets for his serge and flannels, and built up a lasting business.

The second biography is *A Quaker Business Man: The*

Life of Joseph Rowntree, 1836-1925 by Anne Vernon (published by Allen and Unwin). At the age of fifteen Joseph Rowntree entered the small family business. When he died at the age of 89, the firm was employing over 7,000. As he progressed through the firm to full responsibility, he ever remembered his Quaker faith, maintaining the highest standard of employment. He pioneered in new methods of factory organization, labor management, and industrial welfare.

The third biography is *John S. Hoyland* by Reginald Reynolds, a booklet published by the Friends Home Service Committee. Jack Hoyland, 1887-1957, Indian missionary, lecturer, and work camper, was a dynamic force in many lives and is described as a "spiritual tornado." When illness limited his activities, he made and sold grey teddy bears for the funds of UNICEF. There is great poignancy about this moving tribute, for the author himself, so well beloved, died in December. Now his closing words apply to each of them: "In the Kingdom of Heaven, which is here and now within each one of us . . . he will be with us, 'rooting' for us in the midst of life with the Master he loved and served."

The January *News Letter* from the Race Relations Committee refers to the loss of Reginald Reynolds and to his valuable service. The recent achievements and plans of the Committee for the future, especially in "Emergent Africa" are stated. This Committee has published an anthology recording the *Quaker Testimony against Slavery and Racial Discrimination*. Compiled by Stella Alexander, it is a stimulating selection of extracts from writings since the days of George Fox.

The Quakers by John Sykes (published by Allan Wingate) is described as a new look at Friends, their worship, business methods, and their beliefs and problems. It is a vigorous personal approach, and is already receiving attention in other than Quaker periodicals. His brief account of the separation of Friends in America will, I think, enlighten people here. The book is meant, I presume, to give a shock to those of us who are too complacent.

We are indebted to Harold Loukes for two books. One, a short discussion on the place of creeds in religious life, called *Christian Convincement*, is from the Home Service Committee. The second is a discussion by a reader in education on bringing up children and helping them to maturity. It is called *Friends and Their Children* (published by Harrop).

Some parents feel diffident about prayers for their children. Elfrida Vipont's book *Bless This Day* (published by Collins) should be of great help. Chosen from many sources with knowledge and imagination and profusely illustrated in color by Harold Jones, it should help youngsters and grown-ups, too.

Another useful book of prayers and readings suitable for funerals and memorial meetings is *Undying Life*, published by the Home Service Committee. It is bound in hard covers and is convenient in size for pocket or handbag.

There is a comprehensive range in *Study in Fellowship Outlines*, issued by the Home Service Committee for individual or corporate use. They are exceptionally well done,

and the repercussions suggest increased spiritual awareness and responsibility. The titles indicate steps in Christian experience, the faith of the Bible, dedication, Friends and modern problems, and so on. These opportunities for "Nurture of Our Spiritual Resources" have arisen as a result of the report of that name in 1954.

In preparation for the November conference to consider the Society's concern for Industry and the Social Order, some preparatory documents were issued, stating with admirable clarity the contributions of Friends to social reform in the past and opportunities for future advancement in living and working conditions. The conference report is of great interest, calculated to help us in working together for the good of our welfare state in the light of our Quaker faith.

To Friends Everywhere

Facts and Figures about Friends Journal

- (1) On January 1, 1959, the FRIENDS JOURNAL had 5,154 paying subscribers.
- (2) The following incomplete list will illustrate the geographic distribution of our subscribers (in round figures):
- | | | | |
|-------------------------|-------|----------------------|-----|
| Pennsylvania | 1,480 | Massachusetts | 130 |
| New York | 650 | Connecticut | 130 |
| New Jersey | 530 | Delaware | 130 |
| Rhode Island | 220 | Illinois | 110 |
| California | 210 | District of Columbia | 60 |
| Ohio | 200 | Virginia | 40 |
| Maryland | 150 | Texas | 40 |
| Philadelphia City | 377 | | |
| Foreign Countries | 216 | | |

We have subscribers in all the states of the Union, including Alaska.

(3) Is FRIENDS JOURNAL a Philadelphia paper? Judging from the content (especially the newsnotes), it cannot be called a local paper. Our authors and the sources of our newsnotes are predominantly non-Philadelphian. The calendar of "Coming Events" carries more Philadelphia items because local Friends mail them early enough to be inserted. Some Philadelphia Friends regret that the FRIENDS JOURNAL is not a Philadelphia paper. But we aim to keep our editorial planning on a broad plane and give various Quaker traditions an opportunity for expression.

- (4) In 1958 our earned income came from the following sources (in round figures):
- | | |
|----------------------|-------------|
| Subscriptions | \$23,137.00 |
| Advertisements | 7,824.00 |

Because of our relatively small edition and the limited range of our advertising income, an annual deficit is inevitable, as is the case in practically all religious papers.

(5) Printing is now four times as expensive as it was 15 years ago, and it is still our greatest expense, amounting last year to \$20,181.00. Including paper stock, wages, postage, etc., our 1958 total operating expenses were \$46,401.00, leaving

Last I must mention the quarterly *News Letter* of the Friends Spiritual Healing Fellowship. This circulates among some 48 groups meeting for thought, reading, discussion, and prayer on Friends' part in the Christian teaching on the ministry of healing. It contains reports of cases of health restored, of the annual conference in September last, and the new plans for study and books to read.

This letter has worked out longer than I had hoped, and I must leave the remaining books untouched. I hope this knowledge of what we are reading will help you to visualize us in spite of or even because of "the changes and chances of this fleeting world." We are still plodding on, hoping that you with us will ever remain "In the light walking and abiding."

Alice B. Thorne

a deficit of \$15,440.00. This deficit was covered by contributions from individual Friends and Friends organizations.

(6) The Associates are our chief supporters. They pay at least \$5.00 per year in addition to their subscription rate, and without them the FRIENDS JOURNAL could no longer exist. We appeal to them to increase their contributions by \$3.00 or \$5.00, if they find it possible to do so.

(7) Some groups of Friends (Monthly, Quarterly, Yearly Meetings) have loyally supported us each year, and we are also grateful to them. Several of these have adjusted their contributions to the rising cost, while others have left them unchanged for many years. We appeal to Friends to take the inflationary changes into consideration when determining the size of their contributions.

(8) In almost all religious publications the cost of personnel is the greatest item. In the FRIENDS JOURNAL printing is the major item.

(9) In a 1957 questionnaire several hundred Friends expressed general approval of our editorial policies. Friends are always encouraged to make constructive suggestions or critical evaluations to the Board or the Editor.

(10) FRIENDS JOURNAL is *your* paper. Friends should ask for free sample copies. Distribute them in your Meeting! Find new subscribers and advertisers! Join the Associates! Help us by writing us your opinion on various aspects of our paper, by mailing us newsnotes of general interest and coming events of pertinent interest at an early date for our calendar. Bring your paper to the notice of your friends at suitable occasions. You, your Meeting, and the Society of Friends at large will benefit from the reading of our FRIENDS JOURNAL.

April 1, 1959

ELEANOR S. CLARKE, Chairman, Board of Managers	BENJAMIN R. BURDSALL, Chairman, Friends Journal Associates
WILLIAM HUBBEN, Editor and Manager	

About Our Authors

"Two Strands in Quakerism" is an excerpt from the William Penn Lecture by Henry J. Cadbury, given on March 29, 1959, at Philadelphia Yearly Meeting and entitled "The Character of a Quaker." Henry J. Cadbury is Emeritus Professor of Divinity of Harvard University and is an authority of international standing on early Christianity and the history of Quakerism. He is also Chairman of the American Friends Service Committee. The full text of the lecture will be published as a Pendle Hill Pamphlet in May, 1959, by special arrangement with the Young Friends Movement of Philadelphia Yearly Meeting.

Richard R. Wood contributes his "Internationally Speaking" each month to the FRIENDS JOURNAL. He was for many years Editor of *The Friend*, Philadelphia.

Esther and Edward Jones, members of Green Street Meeting, Philadelphia, have returned from a ten-month trip through Asia and the Middle East. Part of the time they were photographing U.N. operations in various countries. "Letter from Iran" reached the office of the FRIENDS JOURNAL prior to their return.

Alice B. Thorne writes her interesting article on recent British Quaker publications at our invitation. She will keep our readers informed in a similar way several times during the year. She lives at Carr End, Jordans Way, Beaconsfield, Bucks., England.

Books and pamphlets mentioned in the article can be ordered from the Friends Book Store, 302 Arch Street, Philadelphia 6, Pa.

Friends and Their Friends

On March 3 the new Greensboro Division education building of Guilford College held open house all day, with a dedication program in the evening. The completion of this structure marks the attainment of another goal in a long-range development program.

This building, centrally located in the City of Greensboro, is uniquely well equipped and furnished. It will enable Guilford to extend the work of its city unit, adding continuing liberal adult education to the current program, which already includes high school and secretarial studies and special courses, as well as regular college degree work.

The Society for Social Responsibility in Science on March 21 was denied a charter application by President Judge Edward G. Biester of Bucks County, Pennsylvania, on the basis that the purpose of the organization was not as precisely stated as the law requires. President of the SSRS, an organization of scientists and engineers, is Edward G. Ramberg of Southampton, Pa., a research physicist. The SSRS asked the court for a nonprofit incorporation "to foster personal moral responsibility for the consequences of professional activity with emphasis on constructive alternatives to militarism."

Marlin D. Dawson has resigned as Executive Secretary of Baltimore Yearly Meeting, Homewood, a position he has held for the past nine years, to accept an appointment as pastor of Plainfield Meeting, Indiana. Emmet M. Frazer, Clerk of Baltimore Yearly Meeting, Homewood, expressed great appreciation of the service given the Yearly Meeting and its constituent Monthly Meetings by both Marlin and Helen Dawson.

Malcolm R. Lovell of Coral Gables, Fla., has been elected a Director of Jacksonville Properties, Inc., of Jacksonville, Fla., a holding concern owned by the Alfred I. du Pont Estate, which makes many generous contributions to colleges, hospitals, and worthy charities. Malcolm Lovell formerly was head of his own investment banking firm in New York and later was Director of Sales for the Title Guarantee and Trust Company. In 1933 and 1934 he served as Assistant to the Under Secretary of Agriculture, and in 1934 and 1935 he was Financial Adviser to the Federal Housing Administration.

Elizabeth Gray Vining of Philadelphia, according to newspaper reports, will be the only foreigner attending the wedding ceremony of Crown Prince Akihito of Japan and Miss Michiko Skoda on April 10. The announcement came through the Imperial household. The former tutor of the Crown Prince is among 3,059 persons invited to attend various functions during the three-day celebration of the precedent-breaking wedding of the Prince and a commoner.

On March 24 an interview in which Elizabeth Gray Vining spoke enthusiastically of the excellent character of the Crown Prince was carried by the Philadelphia TV channels and repeated the following morning.

C. Lloyd Bailey, former Director of the Conference for Diplomats in Geneva, Switzerland, has been appointed Executive Director of the United States Committee for UNICEF, as reported in an earlier issue.

The U.S. Committee is a nonpolitical citizens' organization to inform the American public of the work done by UNICEF, the United Nations Children's Fund, and to increase popular support for that agency in the United States. Its program includes national sponsorship of the annual Trick or Treat for UNICEF Halloween program, distribution of UNICEF greeting cards in the United States, and the publication of *Hi Neighbor*, a book devoted to "all the world's children."

In 1947, Charles Lloyd Bailey, 41, became Associate Secretary of the Friends Committee on National Legislation. In 1951 he became Director of the U.S. Committee for the United Nations, a federation of 120 national organizations which support the U.N. and its specialized agencies. Since 1955 he has headed the Conference for Diplomats in Geneva, a project sponsored by the American Friends Service Committee to bring diplomats together for informal discussions of international problems.

Fayetteville, Arkansas, Friends have directed an open message to the Governor of the State of Arkansas. They appeal to him and the legislature that forthcoming legislation provide for equal educational opportunities for all citizens and for the exercise of brotherly love. The appeal closes with the words, "We speak to 'that of God in every man,' to replace fear and suspicion with trust and the spirit of understanding."

Kenneth Carroll has had 96 students studying John Woolman in his "Great Religious Leaders" course at Southern Methodist University, Dallas, Texas. The *Rotunda*, SMU yearbook for 1959, has selected Kenneth Carroll as one of four faculty and four staff members to be saluted in its special section this year, with this citation: "Because of his casual good humor, his students find him easy to approach with problems, both personal and academic. For his understanding the *Rotunda* salutes Dr. Carroll."

On February 21, Elizabeth Gray Vining received an honorary degree of Doctor of Humane Letters from Western College for Women, Oxford, Ohio. The occasion was the senior day convocation at the college.

Roberta Channel, wife of William Channel, is currently Field Director of American Friends Service Committee work in Israel. The program includes activities of the Neighborhood Center in Acre, which reaches more than 800 individuals of all ages each week. Other work of a reconciling nature is done through summer work camps and discussion groups on problems of the Middle East. Members of the AFSC staff in Israel also serve as informal liaison between Arab refugees living within Israel and the Israeli government, in the effort to facilitate plans for resettlement.

Roberta Channel writes about the AFSC unit in Acre, where the Israeli program has its administrative center: ". . . Our business meetings are always preceded by a silent meeting for worship. With this circle of silence we begin again each week to strengthen our spiritual efforts for the following week. We start with the simplicity of silence, the relaxing of our tensions, the settling down within ourselves, thus becoming receptive to the voice of the Spirit. As we gradually obtain a harmony within ourselves, it reaches out to the rest of the unit, breaking down the barriers of resentments and frustrations and petty irritations that have come with close living. An AFSC unit is very human. Like everyone else, we have our human frailties. These frailties are unfortunately often exaggerated with close living, a tense political environment, and the stress of adjustments to changed living standards. In our silence we become all-conscious of our purpose of being together, feeling the strength and ties of harmony and love, and aware of the deleterious effects of disunity. We are borne upward, transcending these differences, until one feels we are a unit, all trying to move in the same direction. . . ."

"Until the provisions which threaten academic freedom are removed from the National Defense Education Act, Antioch College has voted to refrain from participating in the benefits made available under the act," President Samuel B. Gould has announced. The decision was reached at a joint meeting in January of Administrative and Community Councils, representing the administration, faculty, and students. The action is subject to review by the college's board of trustees.

The Antioch President, who is Chairman of the Commission on Academic Freedom and Tenure of the Association of American Colleges, cited the "vagueness" of the disclaimer, which fails to identify such organizations or to define what is meant by "support of or belief in" such groups. "The disclaimer affidavit is an unrealistic requirement," Dr. Gould declared, "for, while it would cause the conscientious person deep concern and would create apprehension and timorousness on college and university campuses, it is extremely doubtful if it would be effective in discovering those who are genuinely disloyal since they lie readily. Insistence upon this clause lessens the potential of our educational process by encroaching upon academic freedom." Antioch also protested the inclusion of an oath of allegiance in the act, since this provision rules out benefits for foreign visiting scholars and other noncitizens who could be vital to an educational program.

"Friends may be interested to learn," says the March *Newsletter* of Baltimore Monthly Meeting, Stony Run, "that two Ravensbrück *lapins* who have been living in Baltimore since the end of December have been invited to stay at the home of Adelaide Noyes in Bel Air, Md. Mrs. Bafia and Miss Kukiela, ardent students of English, have been touched by the warm welcome and appreciate the sincere interest of the many Friends who have reached them in different ways."

Members of Norristown, Pa., Monthly Meeting are pleased with the renovation of their meeting house at Swede and Jacoby Streets. The faith of their fathers in constructing an ample framework building for the Meeting in 1850 has been well justified, for a second floor has now been added within the original walls, providing a new kitchen, library, auditorium, and classrooms. The first floor has been remodeled.

All are invited to attend an Open House on Wednesday, April 15, 8 p.m., at which Clarence E. Pickett will speak on "The Role of the Church in Foreign Affairs."

Letter to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

As subscribers of the FRIENDS JOURNAL and as members of Honolulu Monthly Meeting, my wife and I decided to write you to ask you if you could put a few words in the FRIENDS JOURNAL about our small group in Seoul, Korea, so that any

Friends that happen to come to Korea could visit or contact us. Shin-Ai and I are the only two Korean Friends, and we would be very happy to meet any Friends who happen to come to Korea.

Korea has been the battlefield of many nations in the past, and there are many people who do not believe in war. Yet Korea is now well stored with killing arms ready to fire. This is the country that needs Friends in its way of life.

We started a Friends and their friends meeting in Seoul in April, 1958, soon after the Friends Service Unit left. An average of 15 to 20 Koreans attend this weekly meeting for worship, fellowship, and study of Quakerism. We usually meet on Saturday at 19:00. Most of the Korean members are former Friends Service Unit members, and there are some medical doctors, students, a pastor, and others.

I could be reached at the Seminary on Saturdays at the address below, or I could also be contacted through A. L. Mitchell, UNC/OEC, TC-AG, APO 301, San Francisco, Calif.

The Central Theological Seminary YOON GU LEE
Jangsa-dong, Seoul, Korea

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

APRIL

4, 5—Shrewsbury and Plainfield Half-Yearly Meeting at the Friends Meeting House, 3rd and Watchung, Plainfield, N. J. For complete program see page 188 of our issue for March 21, 1959.

5—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: William M. Kantor, "William Penn."

5—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Wilmer J. and Mildred B. Young, members of the faculty at Pendle Hill, "How to Improve Our Weekly Hour of Worship."

5—Open House in the Cafeteria of the Meeting House, 221 East 15th Street, New York, 3 to 6 p.m. About 3:45 p.m., Gilbert and Grete Perleberg will give an illustrated talk on our National Parks and the Great Southwest. All are invited.

5—Race Street Friends Forum, at the Race Street Meeting House, Philadelphia, 7:30 p.m.: Dr. Roger Williams, Professor of Chemistry, University of Texas, and former President of the American Chemical Society, "Alcoholism, Its Prevention by Nutrition."

9—Lecture at Swarthmore Meeting House, Pa., 8 p.m.: James Warburg, "What to Do about Berlin."

10, 11—Whittier Institute of International Relations, Hoover-Stauffer Hall, on the campus of Whittier College, Calif. Addresses by Dr. Robert C. North and Carroll Alcott; panel roundtable and symposium.

11—Friends High School Institute on "The Universal Declaration of Human Rights," sponsored by Westbury Monthly Meeting, N. Y., and the American Friends Service Committee, at Westbury Friends Center, Jericho Turnpike and Post Avenue, Westbury, L. I., N. Y. Keynote speaker, Howard W. Hintz, Professor of Philosophy, Brooklyn College.

11—United Nations Conference at Wilmington College, Ohio, sponsored by the Friends World Committee, Midwest Office. Addresses by Elmore Jackson and speakers from the United Nations in New York. Discussion.

12—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Armin L. Saeger, Caroline G. Saeger, Juanita P. Morisey, "Brotherhood in the United States."

12—Fair Hill Meeting, Germantown Avenue and Cambria Street,

Philadelphia, Conference Class, 10 a.m.: Gladys D. Rawlins, Co-secretary of the Philadelphia Yearly Meeting Committee on Race Relations.

12—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Ruth M. Reynolds, "Puerto Rico."

12—Concert by Singing City at Race Street Meeting House, Philadelphia, 4 p.m.; donation, \$1.00. Sponsored by Philadelphia and Haverford Quarterly Meetings for the benefit of Friends Neighborhood Guild.

12—Millville-Muncy Quarterly Meeting at Pennsdale, Pa., 11 a.m.

14—Women's Problems Group, Race Street Meeting House, Philadelphia, 10:45 a.m.: Evelyn Trommer, recently Director of the Youth Services Board, formerly Assistant District Attorney, in charge of the Family Division, City of Philadelphia, "Youth in Trouble—An Exploration." Bring sandwiches for lunch; tea and coffee provided.

15—Friends Forum, Chester Monthly Meeting, 24th and Chestnut Streets, Chester, Pa., 8 p.m.: film, "Red River of Life."

15—Lecture at Norristown Meeting House, Pa., 8 p.m.: Clarence E. Pickett, "The Church and Foreign Affairs."

BIRTH

TAYLOR—On March 7, to James and Millicent Taylor, a daughter, CLAIRE ELIZABETH TAYLOR. The parents are members of Augusta Monthly Meeting, Georgia.

DEATHS

KLEINSCHMIDT—On February 2, suddenly, ROBERT BAUMGARTNER KLEINSCHMIDT, aged 48 years, a member of Buffalo Meeting, N. Y., where a memorial service was held. Surviving are his wife, Eleanor Loos Kleinschmidt; three sons, Robert Leslie, Richard Beaty, and Franz-Peter; and an aunt.

A native of Philadelphia, Robert Kleinschmidt had taught at Monmouth Junior College, N. J., Penn State University, Rutgers University, and Lehigh University before coming to the University of Buffalo, where he was Professor of Engineering and head of the university's vibration laboratory. A nationally known musician, he was carillonneur at the Rainbow Tower Carillon, Niagara Falls, Canada.

He built his life around his love for young people and his love for music. He made something exciting of life; he was a man who cared.

SMITH—On February 27, suddenly, LESTER I. SMITH, aged 78 years, at the Friends Boarding Home, Newtown, Pa. He is survived by his three children, Alfred B. Smith of Harrisburg, Pa.; Rebecca Titus of Washington Crossing, Pa., and L. Ivins Smith of New Hope, Pa.; and two brothers, Clarence H. Smith of Wycombe, Pa., and Howard E. Smith of Doylestown, Pa. He was a lifelong member of Wrightstown Monthly Meeting, Pa., and its Treasurer since 1927. He will be greatly missed for his gentle kindness as well as his activity in many civic and Wrightstown Meeting affairs. A memorial service was held at Wrightstown Meeting on Sunday, March 8, 1959.

Memorial Minute

At Yardley Monthly Meeting of the Religious Society of Friends held at Yardley, Pa., on Third Month 12, 1959: "The death of Viva Satterthwaite on Third Month 5 leaves Yardley Monthly Meeting with a deep sense of loss. Her love, understanding, and ministry have given strength to the spirit of our Meeting. In her lifetime she had attained a height of spiritual development for which most of us can only strive. Her special concern for the children will long be remembered. The gathering of Friends on Third Month 7 in her memory clearly evinced our gratitude, love, and esteem. To many of us she was the greatest minister we have ever known."

Taken from the Minutes,

ELIZABETH W. HONEYMAN, Clerk

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, Julia S. Jenks, 2146 East Fourth Street; Tucson MA 3-5305.

ARKANSAS

LITTLE ROCK—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-9248.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36 St.; RE 2-5459.

PALO ALTO—Meeting for worship, Sunday, 11 a.m., 957 Colorado Ave.; DA 5-1369.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting, 3 p.m., 1st and 3rd First-days, 145 First Avenue. Information, Sara Belle George, CL 2-2333.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 10 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk; TU 8-6629.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

FORT WAYNE—Meeting for worship, First-day, 9:30 a.m., Y.W.C.A., 825 W. Wayne. Call Beatrice Wehmeyer, E-1372.

KENTUCKY

LOUISVILLE—Meeting and First-day school, 10:30 a.m. Sundays, Neighborhood House, 428 S. First St.; phone TW 5-7110.

MARYLAND

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone WA 4-4548.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square) 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MICHIGAN

ANN ARBOR—Meeting at 1416 Hill, 10:30 a.m. to 11:30 a.m.; Adult Forum from 11:45 a.m. to 12:30 p.m. each Sunday.

KALAMAZOO—Meeting for worship, 10 a.m., discussion, 11 a.m., Friends' Meeting House, 508 Denner. Call FI 9-1754.

MINNESOTA

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

NEW YORK

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—Meetings for worship, First-days, 11 a.m. (Riverside, 3:30 p.m.) Telephone GRamercy 3-8018 about First-day schools, monthly meetings, suppers, etc.

Manhattan: at 221 East 15th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m.

Brooklyn: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues.

Flushing: at 137-16 Northern Boulevard.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

OHIO

CINCINNATI—Meeting for worship, 10:30 a.m., 3601 Victory Parkway. Telephone Edwin Moon, at TR 1-4984.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

TOLEDO—Unprogrammed meeting for worship, First-days, 10 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

PENNSYLVANIA

DUNNINGS CREEK—At Fishertown, 10 miles north of Bedford: First-day school, 10 a.m., meeting for worship, 11 a.m.

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.

Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane.

Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m.

Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 11 a.m.

Frankford, Unity and Wain Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m.

Powelton, 36th and Pearl Streets, 11 a.m.

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FRIENDS JOURNAL

A Quaker Weekly

VOLUME 5

APRIL 11, 1959

NUMBER 15

IN THIS ISSUE

***F**REEDOM can exist only in a country where the people accept honesty, truth, fairness, generosity, justice and charity as a rule of conduct. If the people accept bribery, guile, cupidity, deception, and selfishness as a rule for their conduct, then the strong exploit the weak, might becomes right, and anarchy stalks the land.*

—J. HOWARD PERR

The Twentieth-Century Saint in the World

. *by George Loft*

Newspapers and Liquor Advertising

. *by Fred D. L. Squires*

First All Friends Reunion in Mexico

News of the U.N.

. *Contributions by
Esther Holmes Jones, Nora B. Cornelissen,
Winifred Thomforde, and Jean S. Picker*

Poetry

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First All Friends Reunion in Mexico

THERE are in Mexico several groups of Friends. The groups in northern Mexico (in the States of Tamaulipas, San Luis Potosi, and Nueva Leon) derive from the efforts of Friends who came from the United States in the last half of the nineteenth century. These Friends founded both schools and Quaker Meetings of the pastoral type in Ciudad Victoria and Matamoros (Tamaulipas) and in Matchuala (San Luis Potosi). Of the schools founded, the one in Matchuala continues. The Meetings, while of a pastoral type, have been without pastors for a number of years. The one with the largest membership is the Meeting in Ciudad Victoria. Smaller groups of Friends are found in Matchuala, El Mante, Matamoros, and Monterrey. These groups are members of the Five Years Meeting in Richmond, Indiana.

In Mexico City a small group of Friends started in 1936. The group increased and in 1947 became the Mexico City Monthly Meeting, a member of Pacific Coast Yearly Meeting. This Monthly Meeting, with an unprogramed meeting for worship, convenes in the Casa de Los Amigos (Friends House), Ignacio Mariscal 132, Mexico, D.F., which is the center of all Friends activities in Mexico City: American Friends Service Committee Volunteer Units, Mexican Friends Service Committee, discussion groups for university students, open forums, lectures, and hostel hospitality enjoyed by people from many countries.

For sometime both Friends in northern Mexico and Friends in the Mexico City Meeting have felt a strong desire to hold a reunion of Friends throughout the Republic. There were two principal purposes for this first all-inclusive gathering of Friends, held in Ciudad Victoria on November 20 to 23, 1958: one, to know each other better and to enjoy Quaker fellowship; two, to obtain a deeper understanding of the faith of Quakers and to stimulate its expression in individual lives and in the corporate life of each Monthly Meeting or group. The four days of the meetings were altogether too brief for the 35 to 40 Friends present to examine fully the three principal subjects on which they concentrated, "Friends Principles," "The Expression of These Principles," and "Quaker Education."

This first general gathering brought Friends in several groups close together. All were grateful to the Friends World Committee for Consultation for its participation in this reunion. On the closing day the group adopted a message addressed to Friends everywhere. In part it said: "We have been fortified by the testimonies of our friends participating in the reunion. These testimonies have made us feel more keenly the responsibility of giving expression to the inner light which guides us.

"We recognize, from the point of view of education, the great importance of instruction and Quaker preparation in order to cultivate the faculties of the heart and of the mind, not only among the youth of our Meetings, but also in every member of our Society, with the purpose of deepening and developing the capacities which our Creator has given us."

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FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

ESTABLISHED 1955

PHILADELPHIA, APRIL 11, 1959

VOL. 5 — No. 15

Editorial Comments

The Century of the Homeless Man

LAST DECEMBER the General Assembly of the United Nations adopted the resolution to bring the problem of the uncouneted refugees before the world by making a period of 12 months, beginning June, 1959, the World Refugee Year. The problem is indeed "one of the most distressing social and humanitarian phenomena of our century," as James M. Read, Deputy High Commissioner for Refugees, declared last month in Cologne when addressing a meeting of voluntary social agencies. The German Minister for Refugees, Theodore Oberländer, also spoke. James Read, a Friend from Gwynedd, Pa., Monthly Meeting, reminds us of the sad fact that the combined efforts of governments, international organizations, voluntary bodies, refugee workers, and all others concerned have not been sufficient to achieve satisfactory progress. The settling of millions of refugees has been encouraging, but more than these remain still unsettled. Some refugees have now been living in camps for ten years, and a third generation is growing up among them.

The High Commissioner for Refugees estimates that more than 20 million refugees are still unsettled. We have no accurate account of the numbers of refugees, but Elfan Rees' study *The Century of the Homeless Man* estimates that over 40 million have been created since World War II. Fifteen million of these are from the Indian continent, nine million from Korea, and 15 million are in Central Europe (including the three million East Germans who abandoned everything to seek asylum in the West). More than 12 million, or 24 per cent, of the inhabitants of the Federal German Republic of West Germany are refugees, and one quarter of these are East Germans. The plight of 10,000 European and one million Chinese refugees in Hong Kong is beginning to be known to the entire world. There are over one million refugees in the Gaza strip, Jordan, Lebanon, and Syria; about 50 per cent of these are children under 16. There are 170,000 refugees from Algeria in Tunisia and Morocco.

Overcoming the Dead Center

Public opinion all over the world is in danger of tak-

ing the existence of millions of unhappy refugees for granted. Much depends on the initiative, good will, and the impact of public opinion of the more than 80 member-nations of the U.N. for achieving a solution of this appalling problem. Great Britain has a head start in arousing public opinion. Queen Elizabeth is the Patron of the Refugee Year Committee for her country. Other leading individuals and groups in the areas of politics, religion, commerce, and the arts are cooperating with voluntary social agencies. Advertising firms, radio and TV stations, and representatives of literature, art, drama, the film, and sport are giving the concern their support. In the United States a special Refugee Committee has been formed, with Mr. Harper Sibley, former President of the United States Chamber of Commerce, presiding. Labor Unions and voluntary agencies are getting ready to lend a hand in the project. Friends will undoubtedly be called upon to do their share.

James M. Read concluded his Cologne speech by saying, "We are, of course, under no illusion that it will be possible in one year to eliminate the world refugee problem, or even break the back of it. But we do believe that the World Refugee Year can be a decisive turning point. It can end the era in which, in spite of all our efforts, the size of the residual problem has remained undiminished, or has even continued to grow. It can be the critical moment when, for the first time, the lever is pushed past dead center, so that thereafter every year that passes will render the refugee problem more and more manageable in the hope that a day may come when it can be whittled away altogether."

In Brief

In the past 12 years, UNICEF has been a channel for the distribution of some 750 million pounds of surplus powdered skim milk from the United States and now also from Canada. The commercial value of this milk by the end of 1958 was approximately \$90 million.

The world child population now amounts to very nearly one billion. Within a five-year period (e.g., 1959-1964), it will increase by very nearly another 100 million. Slightly over one-half of the world child population lives in areas currently assisted by UNICEF.

The Twentieth-Century Saint in the World

IN August, 1911, an American Negro committed a robbery in Coatesville, Pa., not far from my home in the States. The Negro shot and killed a white man during the robbery, was himself shot, and after being taken to the town hospital, he was taken out by a mob and burned to death.

News of the incident reached a man named John Jay Chapman, who lived in a small town in New York State. For a year the incident weighed on his conscience. "I felt," he said, "as if the whole country would be different if any one man did something in penance."

So Chapman came to Coatesville and began to speak to businessmen there about holding a prayer meeting in remembrance of the day of the lynching. But he found that he was immediately suspect, and no one would have anything to do with his idea. Finally, he convinced the local daily newspaper to carry an advertisement giving notice of his plans, and he did hold a prayer meeting in an unused store. Exactly two persons turned up. One was an old Negress who happened to be visiting Coatesville. The other was a white man who apparently came to keep an eye on what was going on. Nonetheless, Chapman proceeded with the meeting. "We are met," he said in part, "to commemorate the anniversary of one of the most dreadful crimes in history—not to condemn it but to repent of our share in it. Some may say that you and I cannot repent because we did not do the act. But we are involved in it."

Chapman said many pertinent things, and then concluded in these words: "The occasion is not small; the occasion looks back on three centuries and embraces a hemisphere. Yet the occasion is small compared with the truth it leads us to. For this truth touches all ages and affects every soul in the world."

Thus John Chapman, half a century ago. And now I want to cite the incident of four men, three of them Quakers; two of them are over fifty years of age; two of them I know personally. These four men at the time I speak are trying to sail a 30-foot boat across the vast Pacific Ocean into that area where the United States is carrying out its latest series of bomb tests. I would like you to consider the motivation of these men.

"I am going," said Albert Bigelow, "because it is time we do something about peace. If necessary, I am willing to give my life to help change a policy of fear, force, and destruction to one of trust, kindness, and help. I am going because I have to, if I am to call myself a human being."

I am not going to suggest that John Chapman or

Albert Bigelow are saints, but it seems to me they possess some of the common qualities of saints.

The typical saint is depicted as an elderly man with a beard, whose bald head reflects the glow of a tin-plate halo precariously poised about it. And there is the church's concept of a holy person whose sanctity is attested by the supernatural. A friend of mine suggests that "a saint is a rebel who has been dead long enough." If that is so, then perhaps George Bernard Shaw was right to have his St. Joan say: "It is better for saints not to come back; they would be so inconvenient to those who are building their tombs while killing their successors."

I think we would agree that a saint is someone in whom God is having more and more His undivided sway. First, there is a deep vision of the truth; second, the conviction and courage to follow that truth, not with violence but with love, preferring others before self; third, selflessness, and attachment to spiritual rather than material things; fourth, humility, which is strength without arrogance; fifth, integrity, in which profession matches practice as the hand matches the glove; and sixth, willingness to suffer for the sake of others as a means of overcoming evil. In these terms, certainly a Gandhi, a Pastor Mensching, a Vinoba Bhave, a Kagawa—perhaps even an Arthur Shearly Cripps of our own Rhodesias—would have the earmarks of a twentieth-century saint. And certainly, John Chapman and Albert Bigelow would at least approach this holy fraternity.

There may, indeed, be potential saints in this room today, for a saint is not someone different in *kind* from people like us here. A saint is someone who has yielded to God with a completeness that you and I have only glimpsed—we who have, perhaps, turned away.

In a recent article Hans-Ruedi Weber contends that we have "rejected the patterns of holiness accepted in former centuries, but we have no clear idea of what type of holiness is relevant for today. The result is that Protestants especially either have no particular way of life at all, or else an antiquated way of living, in which they no longer believe themselves. The only people who seem to be facing this question seriously are a growing number of Roman Catholics. They tend to reject the traditional concept that in order to become a saint one must retire from the world. They emphasize that the temporal conditions in which lay people work are means for sanctification. Just as the early Christians showed their true citizenship by living in the world, and not by withdrawing into a Christian ghetto, so today Roman

Catholics aim at becoming saints in the world and even to some extent through the world."

I do not quite agree with Weber that all the saints in times past separated themselves from the world. We have a Vincent de Paul, seeing the misery of the poor and the refugees and the war victims—and applying his utter abandonment to God to organize the Sisters of the Poor, who were not in the cloisters at all, and who undertook the service of the world's poor as an apostolate, thus setting the pattern for subsequent Catholic charity. And there was Francis of Assisi, who felt the deep inner lovelessness of his violent time, and preached the penance and reconciliation that made those who went through this needle's eye lovers of God in all creation.

And there was the Quaker saint, John Woolman, who felt the condition of the black slaves in America and who spent himself in God's service in the rectification of this—and who exactly two hundred years ago so moved the Society of Friends that in the United States, within two decades, every Quaker in North America had freed every slave he owned.

Douglas Steere suggests there is every probability that the saints of our time may emerge from among the working people "as a worker bound to all the automatisms of these days and with very little life of his own, but yet so utterly abandoned to God and to his fellow men that he may mirror God's presence even in the utterly frigid, the mechanized, sterilized world of his calling."

This concept is not unique to Christianity. We find it, for instance, in Islam, where as long ago as the eleventh century the Persian mystic Abu Said wrote: "The true saint goes in and out among the people and eats and sleeps with them and buys and sells in the market and takes part in social intercourse and never forgets God for a single moment."

This idea of the "sainthood of the laity" has particular appeal to Quakers, for as Norman Whitney has noted, the doctrine of perfection, which was central to George Fox's teaching, is the real demand of Quakerism.

Let us look briefly at the world in which the twentieth-century saint must live and try to achieve saintliness. The most obvious point to be made is that the world is in upheaval. Arnold Toynbee has suggested that we are witnessing a double revolt—first, against the West's ascendancy over the rest of the world; and second, against the Western middle class's ascendancy over the Western industrial workers. Despite the dual challenge facing it, Toynbee feels that the Western middle class still has vast responsibilities and powers in its hands, and through its reaction to the world revolution it can determine what the world's future is to be.

"Perhaps the first thing we have to understand," Toynbee says, "is that the missiles which are now raining down upon our Western heads from Russia and Asia and Africa . . . are boomerangs that were once hurled into the blue by our own Western fathers and grandfathers."

The need for a truly Christlike church is a vital one at this point in history, for the world revolt which is challenging Western political, economic, and social structures also is challenging Western Christianity.

Joseph L. Hromadka, Dean of the Comenius Faculty of Theology in Prague and member of the Central Committee of the World Council of Churches, said in a recent series of lectures at Knox College in Toronto that the revolutionary events of the last forty years came about because the Christian churches did not speak up when they should have protested against social and racial evils, and against the flagrant cases of international injustice. He questions the appeal of Western democratic ideals to the masses of Asia and Africa. Western Christianity, he feels, has the truth but no zeal; the light, but no heat; the ideal, but not the passion. He questions the existence of love in the heart of modern educated and civilized Christians. He maintains that the "more we go East . . . the more we are confronted with passionate convictions, warmth of heart, and joyful hope."

These, then, are some of the thoughts which I, as a layman, have on the subject of the "Twentieth-Century Saint in the World." I believe he is to be found in all walks of life. He is very much involved in the problems of his fellow humans. He lives and strives for saintliness in a world in revolt—in revolt against Western practices but not against Western ideals, for those very ideals have fueled the revolt. And this Western world—and the Christian Church with it—faces a challenge perhaps keener than ever before, because of our failures to witness fully to the power of Christ's teachings in our own lives and in our dealings with our fellow men.

GEORGE LOFT

More than Dust

By MILDRED A. PURNELL

Dust is more than dust
When its edges have borne
The burden of celestial fire.
Though it return to dust
And crumble like sun-baked clay
Neath the tread of the plowman,
The heart that has once known
The bittersweet symphony of life
Weaves patterns of immortal light.

Newspapers and Liquor Advertising

A SURVEY, just completed, of weekly newspapers throughout the United States shows the equivalent of 45 newspapers per state in 45 out of the 49 states of the Union that completely bar alcoholic beverage advertising of all kinds from their columns, whether distilled, wines, or beers, or a total of no less than 2,033 such community papers that refuse to accept any advertising of this character in their columns.

This record is the more extraordinary since the liquor interests have been concentrating their strongest high-pressure sales tactics to get into the local community papers of all the medium-sized cities and towns of the country during recent months.

The record shows that more than 50 per cent of all the local weekly newspapers in Kentucky, North Carolina, South Carolina, Georgia, Mississippi, and Arkansas are free from alcoholic beverage advertising by their own individual choice, while 34 per cent of the local papers in 15 states are dry so far as the advertising columns are concerned.

High points of this survey show that Texas leads the entire country, with 246 weekly newspapers that will not accept alcohol advertising, a figure only slightly short of 50 per cent of the weekly papers in the whole state; Illinois runs second, with 158 dry weeklies; Iowa, with 131 dry weeklies; Kansas, with 126; Indiana, North Carolina, and Ohio, with 91 each; Missouri, with 88; Georgia, with 85; Kentucky and Pennsylvania, with 75 each; New York State, with 71; 61 in Arkansas; 59 in Alabama; and 55 in Mississippi. Only three states, Delaware, Nevada, and Vermont, report no weekly papers with a dry advertising policy.

Interesting also in this survey is the fact that wine-famous California reports 30 weeklies that refuse to accept wine or any other liquor advertising; Wisconsin, called a beer commonwealth, still reports 21 weekly papers that refuse to advertise beer or any other alcoholic beverage; as noted above, Kentucky, with its whisky domination, counts 75 weekly papers that refuse to take a cent of distillers' money; and Oklahoma counts 36 totally dry weekly papers so far as their advertising columns are concerned.

Just why these alcohol-free weekly newspapers maintain such a dry policy is of immediate and timely interest and many of the publishers are frankly and even warmly proclaiming the public and moral convictions that are responsible for their attitude.

FRED D. L. SQUIRES

On Ministry

IN the fall of 1958 the Committee on Ministry and Oversight of Cleveland, Ohio, Meeting (Magnolia Drive) sent a letter to all members and attenders of Cleveland Meeting, inviting a loving consideration of the vocal ministry in the meetings for worship. The message discussed the potential for genuine God-centeredness and some of the things which seem occasionally to hinder its realization. A number of appreciative responses were received. A reply from a Friend of

many years' experience is quoted in full in the December, 1958, *Tatler*, newsletter of the Cleveland Meeting, from which the following excerpts are taken:

"A meeting at its best develops. A thought spoken by someone early in the meeting grows as it is nurtured by all present. Then each addition is a true addition in spirit and in extension and enlargement. This is quite different from the 'chaffy' meetings that now and then strike us, when perhaps eight persons speak, and there seems to be no central thread. It takes a superintegrator to bring some central thought out of such diversity, but here now and then someone may perform a real service to less experienced worshippers by drawing together such a scattered group of thoughts.

"There needs to be a recognition of the part that each silent worshiper has to contribute to any of our meetings. There are persons I have known who through many years never uttered a word aloud in meeting, yet whose very presence in our midst made a great contribution. Sympathetic and understanding listening, to God and to those (we like to think) He touches to speak,—this, too, is a significant part of worship in our manner.

"Rufus Jones, whom everyone knew to be a rather frequent speaker in meeting, used to say, 'We need not so much prepared sermons as *prepared persons*.' And this kind of preparation is not limited to the exercise of religious thought and ministry just one hour per week. I think it needs to be on the minds of many of us to ask, 'What do we individually bring to the meeting?' Do we come with minds and hearts prepared to speak or *not* to speak, or do we come with minds and hearts ready for what the richness of the hour may bring to us and *through* us?

"In our very claims for lack of ritual we often develop habits and mannerisms that are just as characteristic of ritual as any to be found in the churches. Let us look to these, that they assist and do not deter.

"I have heard it asked, 'Don't Friends ever pray in their meetings?' Silent prayer is, doubtless, practiced widely, but it should (I feel) lead now and then to vocal prayer. But what a responsibility! To speak to God for a group! Yet let us not cast it aside as too difficult, nor enter into it too glibly, rushing in and out of the presence of God like thoughtless children who enter the house without wiping their feet."

Waterfall Near Windermere

By ANNE YOUNG

Here is the mountain cleft: white pours down

On darkness like a baptism. Happy are they

Who will not lose this glimpse of the unsullied,

A memory, I know not what defilement, washing away.

Rejoice in spirit for a whiteness better than lilies;

But I warn you, speak of it not, nor even regard it
overmuch:

With handling all bloom wilts, perfection breaks,

Like petals shattered apart at a wind's touch.

news of the U.N.



FRIENDS GENERAL CONFERENCE
1515 CHERRY STREET, PHILADELPHIA 2

VOL. 3—NO. 2

From Our U.N. Representative

One of the memorable sights in the world is the panorama of high, snow-covered peaks of the Himalayas, shining in the sun, as they are seen from a plane flying into Katmandu, Nepal. The steep valleys, terraced nearly to the top, give a fantastic geometrical picture, testifying to the energy of the people.

Nepal is a kingdom, rectangular in shape, between the Tibetan plateau and India. Until recently it was forbidden territory, but since 1951 visitors have been welcome. The *Handbook for Tourists* tells the reader that in 1386 a brilliant figure "was capable enough to introduce a good system of judiciary, and his work as regards the social organization remains still today." Here one feels taken back to at least the fourteenth century, and even to Old Testament times, as one sees the shepherds tending their flocks.

Nepal is proud of its membership in the United Nations. The government asked for assistance in basic economic planning and development. Harry Price, U.N. Technical Assistance Representative, explained that such plans must be rooted in the aspirations of the people and that they themselves must be the motive power. It is a complex undertaking to get over the humps into action. The district governors must raise the money. In Nepal there are no town councils to discuss local problems.

Transportation is very poor; much is still carried on the backs of men and women walking for days. The U.N. and the U.S. personnel often go on long trips by foot to get to their projects in the mountains.

The Food and Agricultural Organization is assisting with plans for the first large irrigation project. It will put a few thousand acres into cultivation; the price of the land has already risen. The whole community has pitched in to help and thereby earn some money. Children filled baskets with small stones for use in making concrete to build the "barrier" which will hold the water in the gorge. Village women, sitting on the ground, pounded old bricks into powder to be used in mortar.

The canal, about three miles long, is scientifically constructed. Electric pumps will be installed at various points to raise the water level so that it will flow down again for another stretch. Pipes will lead this water off into the rice

paddies. The manager of these operations is an Indian who had worked on similar projects in India. He had asked the local Hindu priest if he would consent to having the temple by the river moved to the hilltop, where it could be seen. The request was refused by the priest and by the government. Therefore further plans to make a lake where fish could be obtained and where recreation could be provided were prevented.

One important contribution of the U.N. Educational, Social and Cultural Organization to India was begun in 1951, when at the request of the government it started a library project, contributing one-third of the cost. The library is a cultural center with a membership of 40,000. It has a mobile library which makes scheduled trips into the rural villages. We went along when a visit was made to an area where Pakistani refugees were living. A long line of men and boys were waiting for the library. There was evidence that it filled a great need. Later the women and girls came.

On February 16, in Teheran, it was snowing hard when we went with the UNICEF staff to visit a large milk pasteurization plant, unique in the Middle East. It was finished 14 months ago after four years of planning. UNICEF gave \$400,000 worth of modern equipment, purchased in different countries, and Iran spent \$2,000,000 on the building. FAO supplies a Swiss expert in livestock and barn improvement, as well as other technicians who train their Iranian counterparts. The very competent Iranian manager had studied in Wisconsin, worked with Point Four in Iran as Agricultural Assistant, and now is making a success of milk improvement for his country.

Pasteurized milk was new to the people, and now they are asking for this better milk in sealed containers. The 189 farmers who supply the milk have been encouraged to form companies on a cooperative basis. The distributors receive 24 per cent commission, and must distribute free milk to the school. When this plant can guarantee all the pasteurized milk the city needs, the government will prohibit the sale of raw milk. The plant is owned by the government, and the manager hopes it will become an institute for scientific research and a training center for Iran, possibly for the Middle East.

Beirut, February 20, 1959

ESTHER HOLMES JONES

Friends at the U.N.

The United Nations International School

We live in a century in which the utter destruction of mankind can be prevented only by understanding, tolerance, and good will among men and among nations. It is therefore evident that survival rests upon the attitude of the mind. What we teach the children of today in order to eradicate prejudice and hatred and to foster understanding has therefore become the basic problem of our time.

Well worth the attention of Friends is an experiment in this field which has been pursued for twelve years at the U.N. International School. The UNIS was founded to meet the needs of the international civil servant who finds himself outside his home country for a prolonged and continuous period. He and his family have to adjust themselves both to the circumstances of his career and to the environment of the country in which he is stationed. At the same time he does not wish his children to lose contact with their national culture and values. When he and his children eventually return home, they wish to arrive, not as strangers conditioned by an alien way of life, but as people who have preserved away from home the essential elements of their own civilization. The only alternative would have been to send their children to school in their home country, a course which would have meant the breaking up of families, expenses beyond the means of most of them, and a cruel separation. Parents everywhere would envisage such a step only as a last resort.

UNIS started as a nursery school in 1947 at the provisional U.N. Headquarters in Lake Success. When, in 1950, the U.N. Secretariat moved to its permanent Headquarters in New York, the school was relocated in Parkway Village, Jamaica, where the largest concentration of U.N. staff members were living.

In the same year a provisional charter for elementary education was granted by the Board of Regents of the University of the State of New York. In 1951 the U.N. General Assembly officially recognized the school by giving it the first "grant in aid" towards its rental expenses. Finally, in 1954, a permanent charter, including secondary education, was granted by the Board of Regents.

Although the main concern of the UNIS is with the education of children of U.N. Secretariat and Delegations' staff, and other international personnel associated with the work of the U.N., its Board of Trustees decided that the school should welcome among its students the children of other internationally minded people. In doing so it has recognized that there are many parents who seek a school which in its curriculum, methods, organization, and spirit reflects those principles of international living and understanding embodied in the charter of the U.N. It has become the school's policy to try to maintain, insofar as possible, a proportion of 60 per cent of children of parents connected with the U.N. and 40 per cent of pupils from local families.

With the U.N. Secretariat now located in New York, the need for a central school in Manhattan became apparent. In 1957 the Board of Trustees submitted, therefore, to the Secre-

tary General of the U.N., Dag Hammarskjöld, proposals for the establishment of UNIS on the Headquarter's site. This question is presently still under study.

The school, meanwhile, outgrew its quarters at Parkway Village, and temporary lodgings were found in an old school building, 1311 First Avenue, New York. This is for the time being the central school, where 103 children receive a primary and secondary education, while at Parkway Village preschool and primary instruction is given to 127 children. No less than 37 nationalities are represented among the pupils.

The secondary program is aimed at preparing students to enter colleges and universities, in spite of the fact that the conditions for admission vary according to each country. The Trustees expect, however, that ultimately the graduation diploma of the UNIS, based on the highest standards of achievement, will be universally recognized for this purpose.

The educational program of UNIS is carried out in two basic languages, English and French, and to a large extent also in Spanish. Other subjects for the older children include Russian, Chinese, Hindi, Latin, mathematics, general science, physics, biology, chemistry, social studies, history, geography, music, arts and crafts. The emphasis is laid not merely on what is common to all the various national systems of education but rather on what is best in each of them.

Valuable pedagogic experimenting is being done in such fields as the teaching about the U.N., the training in basic skills, and the teaching of languages other than the mother tongue of the child. The school sees another opportunity, already present, in the teaching of mathematics as an international language of symbols. It also believes that through art and music, subjects of value in their own right, much can be done to increase international understanding and appreciation. Other fields in which the school has done exploratory work, and with which it will be increasingly concerned, are the content and teaching methods of world history and world geography.

The faculty of the UNIS comprises 19 full-time staff members and three part-time members, belonging to nine nationalities, viz., Bulgaria, Burma, Canada, China, France, India, Ireland, United Kingdom, and U.S.A. Among them are two British Friends, members of the Flushing Meeting (Long Island). Dorothy Roberts teaches at the Parkway Village branch, and Maia Rison at the Manhattan central school. The latter, who specializes in English, history, and geography, showed me around the old Manhattan building. Once inside, one finds immediately an international atmosphere. The drab walls are covered with paintings evocative of the evolution of the various cultures. The world approach appears in every field and in every textbook, the different civilizations finding their places chronologically and geographically.

"An excellent spirit, most gratifying, prevails throughout the school," says Maia Rison. The children who have grown up in that atmosphere—among them her own daughter, Erif, and Dorothy Roberts' daughter, Eluned—are utterly unaware of color or class. They accept and enjoy differences in appearance and custom as much as what they have in common.

The UNIS now looks forward to the day when, with the continued cooperation of men and women of many cultures, it will stand on the site of the U.N. Headquarters, or near it, as a symbol that "it is in the minds of men that the defenses of peace must be constructed."

NORA B. CORNELISSEN

News from Iran

• Saturday evenings a small group has been meeting together in Teheran, Iran. We have been meeting for almost a year now, finding a renewal of our faith and a strength to continue in our daily tasks in this silent worship together. Iran is a strongly Moslem country; most of our group has come from the foreign community, although we have had some Iranians join us, one evening a Moslem Mullah. Some Friends in Teheran have not been able to join us, and several of our group are not Friends. We'd like to introduce those who have been attending for the past few weeks.

• *David Morrish*, British, spent a year in Teheran as Assistant to the Resident Representative of the United Nations Technical Assistance Board. He was fulfilling his alternative military service requirement, the first Friend to be used by the United Nations in this way. It was his arrival last spring which first brought our group together, and we have felt his absence since his return to England in December.

• *D. M. Low*, British, once of Brummana (Lebanon) Meeting, is with the Food and Agriculture Organization of the United Nations as a nutritionist in Iran, having served for seven years in various Arab countries. Part of her time has been spent with the UNICEF school lunch program, traveling extensively under very difficult conditions to help start the feeding of school children in especially poor parts of the country. More recently she has been working with the large government Compound for the Homeless of all ages at Aminabad, just outside Teheran. Here her efforts have substantially improved the diet and the health of over 2,000 persons, young and old. She was also instrumental in starting a smaller foundlings' home for infants, where they could receive the special attention which they required.

• *Dominique Rohner*, Swiss, is also with FAO, working on the better use of the scant water supply of Iran. Vast areas are now desert, which with proper conservation of the water supply could be used to increase the food supply of the country.

• *Olive Walton*, British, is a nurse with the World Health Organization, teaching in the Midwifery Training School here. Iran needs much more medical care than the doctors can give. Nurse midwives are ideally suited to serve in a very conservative community where the women still remain very much in their own homes.

• *Phil and Winifred Thomforde* and their five children are from London Grove Meeting, Pa. Phil has been here with UNESCO, as adviser to the Department of Rural Education

of the government, helping in the training of teachers for the rural agricultural schools and the establishment of different kinds of schools to fill a desperate need. Twenty thousand villages are still without schools; and although buildings and equipment will be a problem, the real need is for teachers to work in these villages. The Thomfordes will leave soon for Rome and New York, where Phil will begin his new assignment with FAO and UNICEF.

• *Jack and Ellie Huffman* and their four children are from the United States, where they belong to the Wider Quaker Fellowship group in San Luis Obispo, Calif. They are here with the Near East Foundation, a philanthropic organization which has been working in this part of the world for 30 years. Jack's job as General Service Officer has meant that he has been mainly in the office here in Teheran, with occasional trips into the provinces. He and Ellie have spent much time doing voluntary work with the groups out at Aminabad and in interesting others in this work. They are returning to California this month and are taking along an 18-month-old girl for adoption there, a considerable undertaking since this will mean traveling 10,000 miles with five children under seven years of age, and three of these under two.

• *Alice Alter* from Poland is living in Iran with her sister. We have appreciated her faithful attendance at our meetings and the different point of view which her experiences and circumstances have given to our group discussions.

• *Fred Ellins*, British, of the Petts Wood Friends Meeting is an accountant with the Khuzestan Development Service. This organization is involved in large-scale projects of the development of dams and roads which are to precede the opening of huge tracts of desert land to resettlement. His original plan was for a short stay; but when this time was extended, his wife and daughter Janet came to join him for the Christmas holidays. We have very much enjoyed having them with us in our meetings.

• *Horst and Gay Berger* with their 10-month-old twins are the most recent arrivals. They come from Germany, where they belong to the Frankfurt Meeting. Horst is an engineer with the Kocks Consulting Engineers, a firm which is employed by the Iranian government in planning projects such as roads, schools, hospitals, industrial buildings, etc., for the Social Development Program (part of the Seven Year Plan).

• In *Meshed*, a large city in the eastern part of Iran, there are two families who are connected with Friends. *Ben and Daisylee Fuson* of the Penn Valley Friends Meeting in Kansas are there for a year on a Fulbright exchange professorship. *Bill and Gurry Cousins* and their young son have recently arrived from India. Bill will be the Community Development Officer of the U. S. Operations Mission there. The Cousins met at Pendle Hill in Pennsylvania. They have worked with the American Friends Service Committee in India, and so are closely associated with the work of Friends.

• Though we come from a wide variety of backgrounds and are at work in a variety of jobs, we find much in common in

our thoughts and a great feeling of fellowship in our meetings for worship. After meeting we stay for coffee and an opportunity to talk things over, exchange opinions and reading material, and enjoy one another's company. We are looking forward to meeting with Edward and Esther Holmes Jones when they come through Teheran in February. Any other Friends passing through Iran or coming to Teheran to live will receive a hearty welcome from our group. We would suggest that they get in touch with Horst and Gay Berger. Their mailing address is c/o Kocks Engineering Co., Teheran, Iran; telephone 42745.

WINIFRED THOMFORDE

The Security Council

The Security Council has primary responsibility for the maintenance of international peace and security. It acts on behalf of all the other members of the U.N.

Membership: Eleven Nations

<i>Five Permanent</i>	<i>Six Elected by GA for 2-year Terms *</i>
China	Argentina until 1961
France	Canada until 1960
U.S.S.R.	Italy until 1961
United Kingdom	Japan until 1960
United States	Panama until 1960
	Tunisia until 1961

Specific Duties and Functions: The Security Council should be thought of as a "means" or "a machinery" to maintain peace. It is not a magic formula and can offer no guarantees. It is effective only insofar as it is used, and its recommendations are followed. The methods to be used by the Security Council have been purposely left broad and flexible in the Charter so that the Council itself may determine the best procedure to apply in each individual case. Basically its duties and functions fall into two categories:

(1) *Pacific Settlement of Disputes* (Chapter VI of the Charter): Under this chapter, the Security Council is empowered to use peaceful means to try to settle disputes between nations:

- (a) *getting two nations to negotiate directly*
- (b) *mediation, conciliation, arbitration*
- (c) *referral to the International Court*
- (d) *referral to a regional organization (Organization for American States) for settlement*
- (e) *investigation of the facts of the dispute by sending out a commission of enquiry*
- (f) *any other peaceful means the Council may choose*

Under this chapter the Council can only "recommend."

(2) *Threats to the Peace, Breaches of the Peace, Acts of Aggression* (Chapter VII of the Charter): Under this

chapter the Council is empowered to take action to stop aggression, or to cope with a situation which, in the opinion of the Council, is a threat to or breach of the peace. The methods it may use:

- (a) *economic sanctions*
- (b) *cutting of rail, sea, air, postal, telegraphic, radio, and other communications*
- (c) *the severance of diplomatic relations*
- (d) *demonstrations*
- (e) *blockade*
- (f) *armed intervention*

Participation of Other Nations in Security Council: Any nation, whether a member of the U.N. or not, may bring a dispute before the Council for discussion.

Meetings: The Security Council does not have a regular schedule of meetings. It may, however, be called into session immediately any time there is a need.

Officers: The Security Council is presided over by a President. The Presidency rotates in alphabetical order, each member of the Council serving in turn for one month as President.

Voting: Voting in the Security Council is done differently than in any other part of the U.N. In the Council a distinction is made between procedural matters and substantive matters.

- (1) Procedural matters require a majority of any seven affirmative votes.
- (2) Substantive matters require a majority of seven affirmative votes (and the agreement of the five permanent powers. They must vote affirmatively or abstain. If one of the five permanent powers votes against the resolution, this constitutes a veto, and the resolution does not pass).

Special Voting Rules:

- (1) When the Security Council is considering peaceful methods of settling a dispute under Chapter VI of the Charter, the parties to the dispute may not vote on any matter pertaining to their dispute, even if they are Council members.
- (2) If, however, their dispute falls under Chapter VII, under which the Council can take positive enforcement action, they may vote if they are Council members.
- (3) While other nations may participate in the Council's debate, no nation which is not a member of the Council may participate in voting.

JEAN S. PICKER

"Because I have confidence in the power of truth and of the spirit, I believe in the future of mankind."

Albert Schweitzer

"The world cannot stand another global war, and the thing to prevent such a tragedy is education."

Dwight Eisenhower

* According to the Charter, the six nonpermanent members of the Security Council are to be elected with due regard to their contribution to the maintenance of peace and other U.N. purposes, and to equitable geographic distribution.

NEWS of the U.N. is issued four times a year. Editors: Gladys M. Bradley, Nora B. Cornelissen, Esther Holmes Jones, and Jean S. Picker. Art Editor, Gaston Sudaka.

About Our Authors

George Loft, a member of Lansdowne Meeting, Pa., is American Friends Service Committee Representative to the Central Africa Federation. His article, "The Twentieth-Century Saint in the World," has been condensed from a talk he gave in June, 1958, before the Northern Rhodesia Christian Workers Conference at Mulungushi, Northern Rhodesia.

Fred L. Squires, Chicago, Illinois, is Director of Surveys and Research, a Facts-and-News Service.

Friends and Their Friends

The South Suburban Meeting, Park Forest, Illinois, has been granted formal recognition as a Monthly Meeting by the Friends World Committee. The South Suburban Meeting, which has been an independent meeting since its founding in 1954, meets for silent worship on Sundays at 11 a.m. in the Nursery School, Hawthorne Road near Monee Road, Park Forest, Illinois.

Domingo Ricart, Professor of Romance Languages at the University of Kansas, a well-known Friend, is the author of a book in Spanish entitled *Juan de Valdes y el pensamiento religioso europeo en los siglos xvi y xvii*, published by El Colegio de Mexico. This book is based on lectures given by Domingo Ricart at Pendle Hill in 1948. It contains numerous references to the Society of Friends.

The program of Whittier College, Calif., to be established next fall in Denmark will be known as Whittier College in Copenhagen. In cooperation with the University of Copenhagen, upper division students of superior ability in Whittier College, Calif., will be eligible for a semester of work abroad. Instruction will be in English by teachers from Whittier and the University of Copenhagen, with three weeks of field work in various European countries, taken under the direction of a professor and his wife. Students will have a chance to share Danish cultural and recreational life in the university center.

"In Praise of Iscariot," a poem by George Wood, which appeared in the March 14, 1958, issue of *The Friend*, London, will be included this spring in *The Guinness Book of Poetry, 1957-58*, sponsored by Arthur Guinness, Son and Co., of London and Dublin.

The spring term at Pendle Hill began on April 1. Two courses are open to the public without charge: "Post-Pauline Christianity," by Henry J. Cadbury, Monday evenings, 8 p.m., and "Quakerism and Modern Thought," by Howard H. Brinton, Wednesday afternoons, 4 p.m. Each course meets once weekly for ten weeks.

Barclay White, Jr., has been elected to the Board of Managers of Friends Hospital, Philadelphia. Barclay White lives

at 905 Heathdale Lane, Media, Pa., and is a member of Providence Monthly Meeting, Pa. He graduated from George School and Swarthmore College and received his M.A. from the University of Pennsylvania. He is president of Barclay White and Co., Philadelphia, Pa.

The Wooster, Ohio, Friends Meeting will become a recognized Monthly Meeting on April 19, 1959. The Meeting has adopted the *Book of Faith and Practice* of the Philadelphia Yearly Meeting and will be under the care of the Friends World Committee. Charter members are Robert and Lillian Kirk, Frances Anderson, Vernon and Shirley Bechill, Thomas and Marie Ferington, Howard and Dorothea Kriebel, Stephen and Irma Simon.

The biennial Young Friends Conference of North America is scheduled for August 22 to 29 at Rock Springs 4-H Ranch, Junction City, Kansas. The subject is "Prayer and Worship." Write Mike Ingerman, 2415 20th Street, N.W., Washington 9, D. C., for information. The cost includes \$3.00 for registration, \$32.00 conference expense, and travel. The Conference Planning Committee hopes that Young Friends from all Yearly Meetings in North America can attend.

Non-Friends attending Friends weddings and funerals sometimes find the proceedings somewhat mysterious. The following statement, prepared by Harry E. Sprogell of North Wales, Pa., is made by a member of the committee of oversight at the beginning of a wedding held at Gwynedd Meeting, Pa.: "In the Society of Friends a wedding takes place at a meeting for worship. As an outward sign of the wedding itself, those who are to be married exchange declarations of intention in the presence of God and the persons attending. The worship, according to the custom of Friends, is attentive, expectant seeking for guidance from God, speaking in and through those present. All are encouraged to take part by meditation, prayer, and spoken word after those to be married have declared themselves."

Rose Pascal of New York City has received a letter from the Monthly Meeting of Monteverde de Puntarenas, Costa Rica, Central America. The group there consists of 16 families (77 individuals), mostly Americans. In part the letter (translated from Spanish) says: "You are so surprised that our group

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consists of so many North Americans. The reason that most of them have established themselves in Costa Rica is not the climate, nor the possibility of finding work here, but rather an idealistic reason, typical of Quakers. They were convinced that it was against their conscience to continue living in a country where, indirectly, they had to collaborate in arming the nation for war by means of taxation, and where it is impossible to educate their children according to principles of Quakers. A few of them spent a year in prison for being conscientious objectors before emigration to Costa Rica.

"In our colony we have a small school where we try to educate children in the principles of nonviolence and amiable friendship with our Costa Rican neighbors.

"The majority of us raises cattle; others are farmers. We are isolated, far from any city, not because the distances are so great, but the road from Monteverde to the Pan American highway is very bad, above all during the rainy season.

"It is very peaceful to live here, beside so much natural beauty, and at the same time one knows that it is necessary not to neglect contact with the world around us."

A 100-mile motorcade, three Walks For Peace, and a public meeting at Reyburn Plaza, Philadelphia, featured a demonstration on March 27 calling for an end of nuclear tests and for success at the Geneva conference.

Dr. Charles Price, Professor of Chemistry at University of Pennsylvania, and Stewart Meacham of the American Friends Service Committee spoke at the Reyburn Plaza climax of a project called "Act for Peace," under the chairmanship of George Willoughby.

David Seaver was coordinator of the motorcade, which encircled the city of Philadelphia at a radius of 15 miles from City Hall. This is the area, according to Willoughby, that would be effectively destroyed if a 20-megaton bomb were dropped on central Philadelphia.

Media, Byberry, and Moorestown Meetings were the starting points for three Walks For Peace. More than 30 people participated in each in spite of wind and rain. Robert Anthony of Moylan, Pa., Lillian Willoughby of Blackwood Terrace, N. J., and Robin Harper of Trevese, Pa., served as Walk coordinators. David Gale and Charles Walker coordinated the nine-hour demonstration.

In Chicago, 300 participated, among them William Meyers, Quaker representative from Vermont. The Boston project brought out 300; the New York demonstration, 600.

CHARLES C. WALKER

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

APRIL

12—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Armin L. Saeger, Caroline G. Saeger, Juanita P. Morisey, "Brotherhood in the United States."

12—Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia, Conference Class, 10 a.m.: Gladys D. Rawlins, Co-

secretary of the Philadelphia Yearly Meeting Committee on Race Relations.

12—Frankford Meeting, Unity and Waln Streets, Philadelphia Conference Class, 10 a.m.: Ruth M. Reynolds, "Puerto Rico."

12—Green Street Meeting, 45 West School Lane, Philadelphia Conference Class, 10 a.m.: Edward and Esther Jones, "Highlight of a World Tour."

12—Concert by Singing City at Race Street Meeting House Philadelphia, 4 p.m.; donation, \$1.00. Sponsored by Philadelphia and Haverford Quarterly Meetings for the benefit of Friends Neighborhood Guild.

12—Millville-Muncy Quarterly Meeting at Pennsdale, Pa., 1 a.m.

14—Women's Problems Group, Race Street Meeting House Philadelphia, 10:45 a.m.: Evelyn Trommer, recently Director of the Youth Services Board, formerly Assistant District Attorney, in charge of the Family Division, City of Philadelphia, "Youth in Trouble—An Exploration." Bring sandwiches for lunch; tea and coffee provided.

15—Friends Forum, Chester Monthly Meeting, 24th and Chestnut Streets, Chester, Pa., 8 p.m.: film, "Red River of Life."

15—Lecture at Norristown Meeting House, Pa., 8 p.m.: Clarence E. Pickett, "The Church and Foreign Affairs."

16—Conference of Parents and Teachers at Wrightstown Meeting, Pa., sponsored by Wrightstown First-day School, beginning at 9:45 a.m. Address by Rachel R. Cadbury, panel discussion, discussion groups. Registration, 25 cents; luncheon, 75 cents.

18—Western Quarterly Meeting in Fallowfield Meeting House Ercildoun, Pa., 10 a.m. and 1:30 p.m. Meeting on Worship and Ministry, 9 a.m. Willard Tomlinson, Chairman of the Temperance Committee, will address the afternoon session. Lunch will be served.

19—Central Philadelphia Meeting, Race Street west of 15th Conference Class, 11:40 a.m.: Henry J. Cadbury, "The Peace Testimony."

19—Frankford Meeting, Unity and Waln Streets, Philadelphia Conference Class, 10 a.m.: T. Smedley Bartram, Jr., "The World of the Social Service Committee of Philadelphia Yearly Meeting."

19—Green Street Meeting, 45 West School Lane, Philadelphia Conference Class, 10 a.m.: Karl Cheyney, "Report of the Social Order Committee."

19—Merion Friends Community Forum at the Merion, Pa. Friends School, 615 Montgomery Avenue, 8 p.m.: Lewis Hoskins William Worthy, and Colin Bell, "China Today."

24, 25—Spring Conference on "Education for Participation in the Religious Society of Friends" at the YWCA, 44 Washington Avenue, Schenectady, N. Y., Friday, 6:15 p.m. to Saturday, 4:30 p.m. For friends of Friends as well as Friends, sponsored by the Advancement Committee and the Ministry and Counsel of New York Yearly Meeting. Register early with Dorothy K. Garner Friendale Farm, Hyndsville, N. Y.

25—Chester Quarterly Meeting at Lansdowne, Pa., 3 p.m.

25—New York—Westbury Quarterly Meeting at 110 Schermerhorn Street, Brooklyn, N. Y. Ministry and Counsel, 10 a.m., followed by meeting for worship; business; hot lunch. At 2 p.m. special group worship session under Ministry and Counsel on the theme "The Life that Takes Away the Occasion for All Wars."

MARRIAGES

MIKITA-GRISWOLD—On March 29, Easter Sunday, at Cornwall, N. Y., Meeting House, during the worship service and under the care of Cornwall Monthly Meeting, BETSY MORSE GRISWOLD daughter of Mrs. Katherine Griswold, 210 Farmington Avenue Hartford, Conn., and DONALD J. MIKITA, son of Mr. and Mrs. Joseph J. Mikita, Spring House Farms, West Chester, Pa. Both are members of Cornwall Meeting, and both are students at the University of Pennsylvania, Philadelphia.

STEERE-TERRELL—On February 28, at Radnor, Pa., Meeting, NANCY MARGARET TERRELL, daughter of Mr. and Mrs. Horace

C. Terrell of McMinnville, Oregon, and GEOFFREY HAZARD STEERE. The bride is a member of Radnor Meeting, Pa., and the groom, of Haverford Meeting, Pa. They are at home at 4022 Spruce Street, Philadelphia. Both are doing postgraduate work at the University of Pennsylvania in the Department of American Civilization.

DEATHS

COPPOCK—On March 2, HOMER J. COPPOCK, in his 77th year, following critical burns suffered at his home in Richmond, Indiana. Besides his pastoral and teaching responsibilities, he had been instrumental in the organization of the American Friends Service Committee office in the Chicago area; he served as Corresponding Clerk of Western Yearly Meeting for many years; from 1948 to 1953 he was Executive Secretary of the Indiana-Kentucky regional office of the AFSC, and acted as Chairman of the Quaker Hill Committee. He visited extensively on behalf of the Friends World Committee on Consultation, attending the sessions at Bad Pyrmont, Germany, last September.

Surviving are his wife, Mabel Cary Coppock; two sons, Paul R. Coppock of Memphis, Tenn., and Dr. H. Cary Coppock of Ellensburg, Wash.; three daughters, Anne E. Houghton of Arlington, Va.,

Grace Bibler of Chicago, and Ruth Palmer of West Chester, Pa.; a brother, a sister, 19 grandchildren, and seven great-grandchildren.

HALLAM—On March 3, THOMAS HALLAM, a member of Norwich, Ontario, Meeting. He had long been a schoolteacher, most recently in Detroit, and had done for the Ford Foundation a study of the teaching of spiritual values in schools, visiting many Friends schools for this study. Surviving are his wife, Florence Hallam, and three children. A memorial meeting was held on March 15 under the care of Detroit Meeting, with attenders from Norwich.

SWAYNE—On March 25, after a long illness, HELEN BERNARD SWAYNE, aged 79 years, wife of J. Bancroft Swayne. She was a devoted and active member of Kennett Square Meeting, Pa. For a number of years she and her husband spent the winter at St. Petersburg, Fla., and were regular attenders of the St. Petersburg Meeting. Surviving besides her husband are a son, J. Bancroft, Jr., of Kennett Square, Pa.; a daughter, Mrs. James T. Stott of Baltimore, Md.; and five grandsons.

WRIGHT—On March 30, BROOKE WRIGHT, son of J. Castle and Susan Davis Wright. Brooke Wright was a member of the new Daytona Beach Monthly Meeting, Fla.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

ARKANSAS

LITTLE ROCK—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-9248.

CALIFORNIA

BERKELEY—Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings the last Friday of each month, at 7:30 p.m. Clerk, Clarence Cunningham.

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36 St.; RE 2-5459.

PALO ALTO—Meeting for worship, Sunday, 11 a.m., 957 Colorado Ave.; DA 5-1369.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

CONNECTICUT

HARTFORD—Meeting, 11 a.m., 144 South Quaker Lane, West Hartford.

NEW HAVEN—Meeting, 11 a.m., Conn. Hall, Yale Old Campus; phone MA 4-8418.

NEWTOWN—Meeting and First-day school, 11 a.m., Hawley School.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m.

and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting, 3 p.m., 1st and 3rd First-days, 145 First Avenue. Information, Sara Belle George, CL 2-2333.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 10 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk; TU 8-6629.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

HAWAII

HONOLULU—Meeting, Sundays, 2426 Oahu Avenue, 10:15 a.m.; tel. 999-447.

ILLINOIS

CHICAGO—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7 p.m., every first Friday. Telephone BÜtterfield 8-3066.

DOWNERS GROVE (suburban Chicago)—Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue; telephone WOODland 8-2040.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

FORT WAYNE—Meeting for worship, First-day, 9:30 a.m., Y.W.C.A., 325 W. Wayne. Call Beatrice Wehmeyer, E-1372.

IOWA

DES MOINES—South entrance, 2920 30th Street; worship, 10 a.m., classes, 11 a.m.

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

MARYLAND

ADELPHI—Near Washington, D.C., & U. of Md. Clerk, R. L. Broadbent, JU 9-9447.

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D.C. Clerk; Robert H. Miller, Jr.; telephone WA 4-4548.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square) 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MICHIGAN

DETROIT—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. TEXas 4-9138 evenings.

MINNESOTA

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

MINNEAPOLIS—Church Street, unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 5-0272.

MISSOURI

KANSAS CITY—Penn Valley Meeting, unprogrammed, 10:30 a.m. and 7:30 p.m., each Sunday, 306 West 39th Street. For information call HI 4-0888 or CL 2-6958.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 6-0429.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

NEW MEXICO

SANTA FE—Meeting, Sundays, 11 a.m., Galeria Mexico, 551 Cayon Road, Santa Fe. Sylvia Loomis, Clerk.

NEW YORK

ALBANY—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—Meetings for worship, First-days, 11 a.m. (Riverside, 3:30 p.m.) Telephone GRamercy 3-8018 about First-day schools, monthly meetings, suppers, etc.

Manhattan: at 221 East 15th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m.

Brooklyn: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues.

Flushing: at 137-16 Northern Boulevard.

SCARSDALE—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, Frances Compter, 17 Hazleton Drive, White Plains, N. Y.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

OHIO

CINCINNATI—Meeting for worship, 10:30 a.m., 3601 Victory Parkway. Telephone Edwin Moon, at TR 1-4984.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

PENNSYLVANIA

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

HAVERTFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 11 a.m. Frankford, Unity and Waln Streets, 11 a.m. Green St., 45 W. School House Ln., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

PROVIDENCE—Providence Road, Media, 15 miles west of Phila. First-day school, 9:45 a.m., meeting for worship, 11 a.m.

READING—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

WARRINGTON—Monthly Meeting at old Warrington Meeting House near Wells-ville, York County, Pa. Meeting for worship at 11 a.m., every First-day.

PUERTO RICO

SAN JUAN—Meeting, second and last Sunday, 11 a.m., Evangelical Seminary in Rio Piedras. Visitors may call 6-0560.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Waddy Oursler, MU 3-3813.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., 407 W. 27th St. Clerk, John Barrow, GR 2-5522.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; EM 8-0295.

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; JAcKson 8-6413.

UTAH

SALT LAKE CITY—Meeting for worship, Sundays, 11 a.m., 232 University Street.

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FRIENDS JOURNAL

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*G*OD is not my father in particular, or any man's father. No, He is only father in the sense of father of all, and consequently only my father insofar as He is father of all. When I hate someone or deny that God is his father, it is not he who loses, but I; for then I have no father.

—KIERKEGAARD

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FRIENDS JOURNAL

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Editorial Comments

In Every War But One

DURING the Korean war (1950-1953) nearly one third of the 7,190 American prisoners of war collaborated with their Chinese captors. Not one of them escaped, although escape is a matter of honor and has always been important in previous wars. In Korea two out of five American prisoners of war died, some at the hands of their fellow-Americans, and the death rate—38 per cent—was higher than in any of our former wars. Our military authorities admit that the Communist treatment of our men rarely involved ordinary violence but was a mixture of psychological and moral leniency and pressure. In view of this fact the figures are particularly alarming. Numerous cases of cruel neglect of sick fellow prisoners by their comrades are a matter of record. Some of those neglected in such manner died. Other soldiers committed crimes against the life and property of their comrades. This complete breakdown of discipline and morale was, of course, encouraged by the Chinese. Some of the collaborators praised in their letters home the treatment they received as humane and dignified. Others appealed over the radio to our front-line soldiers to desert or disobey orders, describing communism as superior to American democracy. Others wrote disloyal tracts. Many took indoctrination courses in Marxism to become agents or spies in the United States. A small group of soldiers chose even to remain in Korea or China with the Communists.

In contrast to these sad facts it must be stressed that many officers and men heroically resisted intimidation and indoctrination, remaining loyal Americans even to the point of death. But the culpable acts predominated over the heroic ones.

Why It Happened

Formal education of the average soldier consisted of nine years of schooling; some never went beyond the fifth grade. Most prisoners did not know much about American history. Even the better educated had little patriotic philosophy and information. The Chinese played on their ignorance and gullibility by using moral coercion. Soldiers were deprived of mail from home

and at the same time treated in a seemingly friendly manner by the Chinese. Most men no longer considered themselves soldiers and openly said so. Only a few were able to adjust to primitive conditions. We may not agree with the army, which accused our soldiers of softness and praised the Marines' superior conduct in captivity. Yet it is true that our soldiers go into the field with comforts which the majority of the world's population does not have at home. They receive the highest pay of any soldier in the world, but the promises for enlistment make them look for security and advantages instead of stressing the paramount significance of service to the nation.

The Turks

The 229 Turkish prisoners had the best record of resistance to indoctrination, excelling in self-discipline, obedience to their superiors, solidarity, and mutual help. Not a single one died, although half their number were wounded when taken prisoner. In contrast to most American prisoners, they shared every morsel of food, including stolen supplies, and they took scrupulous care of their sick.

A Puzzling Picture

These few data are taken from Eugene Kinkead's fascinating book *In Every War But One* (W. W. Norton and Company, New York, 1959; 219 pages; \$3.75), written with the cooperation of the Pentagon. Our military authorities have displayed a remarkable candor in revealing this disturbing material.

What accounts for this sorry picture? Is general softness the over-all explanation for the soldiers' inability to adjust to adverse conditions? Does our athletic excellence show only against the background of shower stalls, high grade diet, medical care, and an admiring public? Is our much vaunted individualism to blame for the absence of altruism and for the self-centered attitude in adversity? Was the display of brutality nurtured by the military training in killing? Do the permissive absence of discipline in our homes and schools, and the constant emphasis on rights and the sacredness of the individual support a selfish behavior? Is nonmilitary training likely

to dominate the soldier even after he has been subjected to dictatorial military methods?

Kinhead's unusually well-written book evokes many additional disturbing questions. Our soldiers were completely baffled when their Chinese captors greeted them with cigarettes and congratulated them on their "liberation." Evidently the Chinese had benefited from Mr. Dulles' vocabulary. Our soldiers were unable to defend in thought and word the superiority of our democratic system over communism. The Pentagon did not extend its self-examination to the broader political implications of the matter—at least not publicly. Did the generals ask themselves whether these soldiers would ever care

to fight a war of ideologies in remote Korea? These soldiers saw little effort expended to prepare peace by a broad economic program of mutual help. Does the Pentagon take into account the indifference or fatigue which results from our foreign policy?

Are the reactions of these soldiers to be interpreted as typical for a generation which is not permitted to grow up in peace but only in a succession of cold-war incidents? Moscow and Peiping will study this material. It can only evoke pity and shame in us. But the military cry for more discipline is no sufficient answer. Does this report indicate that our entire way of life was on trial in Korea?

Eating with Sinners

WHEN Jesus and his disciples were guests at the home of Matthew the Publican, the Pharisees asked his disciples, "Why does your teacher eat with sinners?"

Social eyebrows and tempers are never more quickly raised than when someone steps over the bounds of cherished traditions and threatens to undermine them. Jesus chose to stop at Matthew's house because he saw in Matthew a man with heart and mind open to his teaching. Soon many of Matthew's friends had joined the gathering, probably because they were curious or eager to hear the famous teacher. The Pharisees, however, looked on the incident as an act of debasement, since Jesus was associating with people who were socially frowned upon.

There is nothing in the account of this incident to indicate that the Pharisees objected to Jesus' table companions on the ground that they were bad men, but only on the ground that they were tax collectors and sinners, and that Jesus was breaking a social tradition. It is true that tax collectors were generally unpopular because they were agents of Rome and because they often used rather unfair means to collect taxes, but there is no evidence that those at Matthew's house were men of particularly malicious character.

The term "sinners," too, does not necessarily mean bad men, for it is obvious from the expression "tax collectors and sinners" that "sinners" represents a class of people. The plural of sinner (*hamartolos*) sometimes meant people outside an accepted ethnic group, perhaps because those who do not "belong" are often believed to be evil-doers. In the present instance, the term probably meant *Gentiles*, or perhaps Jews who were not in the accepted circles of Pharisaic society.

Although Jesus frequently mingled with various so-

cial ranks, he had not been challenged in quite the same way before; the thing that made this occasion different was the fact that he sat at table with them. To sit at table and break bread with another was to acknowledge a sort of kinship with him. In fact, our word "companion" means "bread-fellow." It seems to have been all right for men of all ranks to mingle in business and other pragmatic affairs, but to break bread with one not in one's own class and thus to acknowledge kinship was fatal to the principle of class distinction. (Compare firmly entrenched customs with regard to this matter in many parts of America, particularly in the South.)

If Jesus had chosen to teach only among the "right" people, he would have escaped much abuse; but he saw men as men, quite apart from their social rank, color, or creed. It was not only all right but necessary for him to eat with "sinners," although this did offend established tradition. It was one way in which he could demonstrate his belief in the spiritual equality of all men.

Having overheard what the Pharisees had asked his disciples, he said to them, "Those who are well have no need of a physician, but those who are sick." This may have been a proverbial expression in those days, but it seems quite likely that what Jesus meant was that the Pharisees, who considered themselves sound and strong in doctrine and conduct, did not need his help, but those whom the Pharisees considered inferior and as "not belonging" did need his help. This, of courses, raised a very unpleasant issue; it proclaimed the equal rights of all men to share in the knowledge of eternal truths and in the blessings of the Kingdom of Heaven. It was the imminence of the Kingdom of Heaven that Jesus was preaching, and in sitting at table

with Matthew and his friends he was unmistakably avowing that the Kingdom was for all men, not only for the elect.

It is easy for individuals or groups to feel that they are the elect, the hub of the wheel, while others are the spokes. It is less easy to accept the idea that we are all both hub and spokes, that no one or group of us is more important than any other in the sight of our Creator, and that the full realization of the Kingdom of Heaven is possible only where man in full humility acknowledges his kinship to all other men. It was this challenge in Jesus' teaching that had disturbed the Pharisees, and not merely some alleged evil in the men with whom he was eating.

The same challenge comes to all men; it strikes at the very root of all human evil—the sin of self-admiration and self-righteousness. This is a sort of original sin, for from it comes just about every other sin to which man is prone. With Jesus, the denial of this overassertive self was a prerequisite to the search for that which is eternal in life. Only the poor in spirit, the humble, and the meek are fit for the Kingdom of Heaven.

How do we receive this challenge today? America as a whole reacts to it just about as the Pharisees did; we give outward credence to the Golden Rule and the Sermon on the Mount, but with an unvoiced reservation to adapt them to "our own times." We do not accept their truths unconditionally and without reservation. We, therefore, think we are justified to disavow kinship with those who are not of the elect or with those whom we do not happen to like. This attitude can come only from an egocentric and egotistic spirit, the exact opposite of the spirit that Jesus taught. It is an original sin begetting countless evils bedeviling the human race the world over. The antidote is a human spirit motivated by humility, mercy, and love (*agape*).

Our American Constitution clearly proclaims equality of human rights; yet we are plagued by waves of racial, religious, and social discrimination, a discrimination based on the principle of not belonging to the

"right" group or belief. At the same time we declare our faith in patriotic loyalty and in our devotion to the principal of freedom for all men; yet we make it all but a crime for a school child not to salute the flag, or for someone to refuse to take a loyalty oath, or for one not to rise for the national anthem, even though these specious gestures of natural piety may offend the religious consciences of these people. On the one hand we declare the gospel of equal rights and democratic freedom; on the other, the gospel of limitations on conscience, the inequality of classes, and special rights for vested privileges. In spite of our solemn creed of "one nation, under God, indivisible," we still label some individuals and some groups as "sinners" with whom we refuse to be "bread-fellows." This is an individual attitude as well as a group attitude.

What is even more disturbing is the fact that this new Phariseism in America is found so often among those very groups and in the minds of those very individuals who professedly proclaim the virtues and efficacies of the Sermon on the Mount and hail its author as Lord. What Jesus said to the Pharisees at Matthew's house he would say to us now, and with the same censuring reproach: "Since you are so righteous, you do not need me and my help, but go and learn what this means: 'I desire mercy and not sacrifice.'"

No thinking person would say that there are no racial, social, and economic problems facing us today. There are, and they will multiply as our facilities for intercommunication increase. But the solution to these problems cannot be found in a self-righteous Phariseism. The solution is to be found in the minimizing of the self and in the exercise of love and mercy. Denial of self does not mean a debasement of self, poorness of spirit does not mean poverty of purse, and meekness does not mean weakness. What it does mean is that man must acknowledge that this is still God's world and that we are not really the designers of our own destinies, to do with our lives or the lives of others what we will. We are still subject to the eternal law which

*T*HERE are two pieces of music, one on each side of a record; both are composed and played by Kreisler. One is called "Love's Joy" and the other, "Love's Sorrow." Both are beautiful, but "Love's Sorrow" had a deeper, richer beauty, and you cannot have one without the other. They are indeed the two sides of one record.

Pain is a necessary part of our lives. It is sent to us as a warning that we have gone wrong, physically, mentally, or spiritually. It tells us that we must get back on the right track. I am reminded of Shelley's words about "the pain of bliss, to move, to breathe, to be." God will guide us back onto the right track if we let Him take control of our lives, for "in Him we live and move and have our being."—Given at meeting for worship at Diamond Harbour, and used as a cover quotation in the May, 1958, Newsletter of New Zealand Friends

is the only source of real strength. Violence is not strength; it is only the admission of weakness. The weaker we become morally and spiritually, the more violent we become. Unless we check ourselves soon, our own violence may destroy us.

What America and the world need more than battle-ships, rockets, and engines of destruction is just enough genuine humility to say with all our heart, mind, and strength, "Thy will be done," and to be willing to "eat with sinners." There is more real strength in one heart full of genuine spiritual humility than there is in all the explosive violence in the world. If we would appropriate hearts full of love and humility instead of purses full of billions for defense, I believe we could build a peaceful world much faster, and much more cheaply!

HENRY T. WILT

Letter from Geneva

READERS of the FRIENDS JOURNAL have been edified recently by Blanche Shaffer of Geneva in her lively article regarding a group of concerned British women who broke through the "diplomatic curtain" to talk with the big three at the "Ban the Bomb-Test" Conference currently meeting in this city. They, like others, elicited sincere assurances from each of the three that his government was working genuinely toward the cessation of tests.

Curiously enough, there appears to be little evidence that this is not the case. Many Friends and others of the "world's people" may therefore wonder what on earth is holding up agreement; for them even a negative *modus vivendi* accommodation would be acceptable.

The very continuance of the conference, as a matter of fact, constitutes one such minimum arrangement. For just as long as the possessors of atomic arsenals talk—and by that token cease testing—the world's atmosphere is that less radioactive, and other nations are discouraged from entering the atomic arms race. The technical "know-how" is available to any nation. The actual production of atomic and hydrogen bombs may soon be realized by a half dozen. But if there is no opportunity to test, there is no assurance that the new bombs are not duds. Dependence upon them as an arm of defense is thereby lessened. The day that little Monaco has a workable atomic weapon is not advantageous to any great power.

Last summer in this city scientists of the big three nations met with many others to declare unanimously that the detection of nuclear bomb tests was a feasible scientific operation. Notwithstanding, certain political considerations have waterlogged this year's conference.

The Soviet Union, for one thing, wants limited inspection of its soil by other than Russians. Further, they insist on the right of veto, should an international group of scientific inspectors desire to check a "security area" within the Soviet Union. On the other hand, the British and American delegations insist that their governments have nothing to hide, and as proof of their good faith are willing for swarms of Russian scientists to inspect wherever and whenever the international inspection team votes there is need.

This virtuous stance overlooks, of course, as the Russians point out, that present international alignments assure that the non-Communist world will hold a majority vote in every international inspection team. The West also overlooks the fact that should the Soviet Union invoke a legally constituted veto over any specific inspection team, the whole agreement over bomb testing falls to the ground. What possible practical use is there in appeasing Russian insistence on having a veto, which they cannot in the nature of things ever use, unless they want Monaco to have the bomb? No shot-gun wedding for the sake of atomic expediency can prevent either partner from achieving a divorce when he wants it.

The Communists, on the other hand, appear to forget that inspection, when it would take place, could only be carried out in relatively deserted outposts. Not even Premier Khrushchev would test out his hydrogen bomb in a Moscow suburb! What possible security risk is engaged upon in flying over or hiking through the frozen wastes of Novaya Zemlya? It is simply this. The encircling West may well gain accurate information as to the specific location of the Soviet Union's formidable ICBM launching platforms. Attack, however, upon these platforms would be, as we all well realize, the final signal for world genocide (suicide of the human race). The Kremlin is realist enough, one hopes, to run this inspection risk rather than encourage the atomic arms race in conventional uranium and hydrogen weapons.

I understand there is now in production a relatively small automatically reporting geiger counter installation capable of sending its results by short wave over hundreds of miles. Such installations, even though prohibited from being placed on Soviet territory, would be sufficiently accurate to give scientists everywhere precise locations of any atomic explosion. Spot checking would hardly be necessary.

It is therefore with mild optimism that we in Geneva observe the interminable talks. At least as long as the conference lasts no alarming breakdown in collective security develops in the field of atomic weapon rivalry.

And the average Swiss finds life as usual: witness his refusal to let his wife vote. Unenfranchized, she can get

on with the essential business of the kitchen and of making her husband comfortable. If she voted, she would perforce have to help resolve such complex issues as to whether or not it is unneutral for Switzerland to equip herself with purchased atomic weapons. Further, her pastor or priest might influence her to cancel (horror of horrors) her husband's vote. She might one day achieve the equality granted her Soviet counterpart in Russia or even gain the social position which the American woman has come to regard as the prerogative of her sex!

ROBERT J. LEACH

A Pre-White House Conference for Young Friends

(Continued from page 242)

of those who are responsible for the guidance of our young people. In any case it would certainly clear the air, and the young people themselves would know just where they stand with respect to their own ideas and ideals.

Here are some of the relatively simple safeguards that I would set up to insure productivity of such a conference.

(1) All Friends schools, both day and boarding, should be given the opportunity to be represented.

(2) The Pre-White House Young Friends Conference might be for a 3-day period just before the opening of school, either next September or early January, 1960, or possibly during the Thanksgiving holiday.

(3) It should be held in some centrally located spot, possibly a university or small-college campus, where accommodations would be reasonable and comfortable.

(4) Each Friends school would send representatives from its 10th, 11th, and 12th grades, and these representatives would be evenly divided between boys and girls (unless the school was not coeducational), and the proportion of non-Friends in each group of school representatives would correspond to the proportion of non-Friends in the total school body.

(5) These representatives would be chosen by the young people themselves after a series of intraschool conferences which would be held in preparation for the conference.

(6) The kind and amount of adult supervision that would be provided at the Pre-White House Conference of Young Friends would be of the kind and amount generally provided during the school year at Friends schools, *but*

(7) No adults would be present at the sessions

themselves except by direct invitation of the young people, and these adults would be resource people chosen for their ability to provide a base of facts and figures for the discussants, *and*

(8) The adults who might be invited by the young people to participate in the conference should be unconnected with the young people's schools, Meetings, or families.

The last provision would, it seems to me, be of great importance, for it cannot be expected that any group of young persons will feel liberated to discuss delicate problems of discipline and conduct with real freedom as long as someone from their own school, community, or family is present.

I do not think that we as adults can have too much pride in the world as it stands at this moment, nor in the conditions of our society as we observe them. By apathy, inertia, or default we have allowed all sorts of changes to occur, which we then deplore. Having once allowed these changes to occur, either we try quite fruitlessly to reverse them, or else we wring our hands in helpless dismay at what has happened. Not to beat about the bush, let us admit that this is the situation that we face right now with our young people. Such evidence of changed moral behavior are before us as the 200,000 out-of-wedlock births each year, with 80,000 of these to girls under 20, 5,000 to girls under 15—including 11- and 12-year-olds; with 1 out of every 5 persons who contract gonorrhea each year being in the 15- to 19-year group; and with these things happening in all social classes—in Friends schools as well as any other. Whom else should we turn to for partnership in meeting this social dilemma if not to those most concerned, the young people themselves? And yet how difficult this is, simply because of the lack of rapport between those in control and those who are expected to be controlled.

This kind of conference has never to my knowledge been carried out in quite this way, and Friends schools would be an ideal source for such a conference because of their cohesiveness and unity of approach to many problems. If the schools were to accept this challenge, it would be very easy indeed for a group of sincere and thoughtful adults to outline the questions which we, in our need for help and guidance, would like to have the young people answer. There is no question but that all adults would be deeply grateful for this participation.

And what about costs? The major ones would, of course, be transportation. Is it too much to hope that, if the young people in our schools pick up and accept this challenge, concerned Friends and foundations concerning themselves with the welfare of people might

then be moved to cover the cost of a conference that might be expected to have enormously valuable results for all of us, young and old?

MARY STEICHEN CALDERONE, M.D.

Books

LUCRETIA MOTT, *The Story of One of America's Greatest Women*. By OTELIA CROMWELL. Harvard University Press, Cambridge, Mass., 1958. 241 pages. \$5.75

This eminently readable biography gives to the reader a true "speaking likeness" of Lucretia Mott. It is a likeness that will speak to the condition of anyone concerned with the realities of freedom in contemporary life.

Particularly will it interest Friends in the general area of Philadelphia Yearly Meeting for the vivid picture it gives of events and causes not too far back in time. Lucretia Mott herself emerges so clearly, as a person known and loved, from her pleasant, busy childhood in Nantucket, through her maturing into the peaceful warrior for all the rights of man. The details of her closely knit family life and astonishingly busy public life are so smoothly blended that one does not at first realize how much careful research has gone into this book. The numerous quotations from her letters, papers, and speeches show her logic, her concern always to speak to the point at issue, her lucid vocal ministry. The sparkle—and bite—of her humor bring the picture to life.

One sees her in perspective, against the full background of her era. The internal strife of the antislavery movement and the determined opposition to the women's rights movement are made vitally interesting. The details only enhance the stature and effectiveness of Lucretia Mott as contrasted with others of her period. The chapters dealing with the Separation of 1827 are thoughtful and fairly presented. They should sadden Friends to reflect on our common uncharity in that "threshing" time. Yet Lucretia Mott was obviously accepted and loved by both branches, a result which was a very real tribute to her power for reconciliation and love.

It is primarily as a woman, however, that this book shows her—as a loving and lovable woman, an excellent wife and mother, truly a gentle woman, with a beautiful, luminous spirit. Her unshakable courage and indefatigable patience shine forth as an inspiration to present-day Friends.

This biography would be invaluable as part of a Monthly Meeting or high school or college library.

BARBARA HINCHCLIFFE

SHADOW AND LIGHT IN BEREAVEMENT. Introduction by Howard Comfort. Foreword by Elizabeth Gray Vining. Published by the Representative Meeting of Philadelphia Yearly Meeting, 1959. Available from the Friends Book Store, 302 Arch Street, Philadelphia 6, Pa., and its branch, 1515 Cherry Street, Philadelphia 2, Pa. 64 pages. \$1.00

"Friends' funerals are 'occasions when the presence of the Lord brings comfort and hope and consolation.' . . . the members of the Book and Publications Committee have

chosen from ancient and modern literature those Scriptural passages, prayers, and excerpts from the poets and essayists which comprise this anthology" (Howard Comfort in the Introduction).

Jesus began his teaching in the synagogue at Nazareth by reading from the 61st chapter of Isaiah. In the second and third verses of this chapter are found: ". . . to comfort all that mourn, . . . to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. . . ." Elizabeth Gray Vining goes on in the Foreword: "Sorrow in one form or another comes into every life. . . . How are we to get beauty out of ashes?"

This slender volume opens with familiar and beloved Scripture. Prayers are taken from many great sources, poems from frequently quoted authors, especially Whittier and Tennyson, prose from Fox, Penn, Rufus Jones. Concluding is a page by Elizabeth Vining on the "secret of finding joy after sorrow." She quotes from *The Prophet* of Gibrán: "The deeper that sorrow carves into your being, the more joy you can contain."

It is hoped that Friends responsible for meetings for worship at times of funerals will find this volume helpful, "but most helpful when used primarily as a starting point for further preparational reading and meditation."

ELIZABETH H. KIRK

THE MIND AND FAITH OF A. POWELL DAVIES. Edited by WILLIAM O. DOUGLAS. Doubleday and Company, Garden City, N. Y., 1959. 334 pages. \$4.50

Dr. Davies was several men, all great: a Unitarian minister whose trenchant sermons inspired and goaded thousands who heard or read them; a liberal, scholarly author of ten books of transcendent style and thought; a leader who gave his denomination new vigor; an active worker in national and international organizations; a champion always of justice, decency, honesty, and the brotherhood of man.

A goodly sampling of the sermons, lectures, letters, and writings of this wise and witty and withal deeply religious and kind man—these several men—is given in this anthology by his close friend, Justice Douglas. It is a happy, readable, useful, thought-provoking book that reflects beautifully the humanity, insights, and religious depths of Dr. Davies and the sensitivity and perspective of Justice Douglas.

Friends, like many others, will gain from it hope, reassurance, challenge, and much to ponder and quote in the selections on creed, faith, prayer, dogma, justice, counseling, and many more.

Here is one sample: "For the one deep need of all humanity at this moment, the first and greatest of its needs, is to know the oneness of its yearning, the oneness of its emptiness of heart, the oneness of its loneliness beneath the stars: to know this first, that it may then know the oneness of its quest for truth and justice, the oneness of its pilgrimage to find the meaning and fulfillment of its life upon the earth—the oneness of its search for God."

ALFRED STEFFERUD

UNDERSTANDING JUDAISM. By RABBI DANIEL L. DAVIS, Director of the New York Federation of Reform Synagogues. Philosophical Library, Inc., New York, 1958. 119 pages. \$3.00

This book is a skilful condensation of a vast subject. It gives in brief outline some of the journeys through time of the Jewish people, touches upon some of the great spiritual destinations of Judaism, summarizes its rich achievements of thought and aspiration, and lists some of the ideas and practices which are responsible for a living people and its faith, a living Judaism which is the historical result of the spiritual experiences of the Jewish people.

The history of the Jews from earliest biblical times down to the present day has been so full of persecution, almost to the point of extinction, that without the sense of destiny involved in the Jewish search for the knowledge of God, survival of the Jew and the development of Judaism cannot be explained. Judaism not only asserts the absolute unity of God; it goes on to declare the unity of man as the child of God and of the world of right and justice, which is one for all men. "Belief in God calls for more than faith in His reality; it demands a moral commitment that is expressed in the affirmation of moral living for men and nations." The institutions and practices of Judaism are dealt with explicitly and in detail, including the Jewish calendar for the whole year. In the United States the Jew has found at last the social and political justice he has sought down the ages. In the state of Israel he has found the promised home of his desire. The convert to Judaism will be the same as any other Jew with the same opportunities and responsibilities. This book is very readable and answers many of the questions the non-Jew might ask. It could be used profitably in conjunction with Bible study in the First-day school.

FRANCES RICHARDSON

SAMARIA, THE CAPITAL OF THE KINGDOM OF ISRAEL. By ANDRÉ PARROT. Philosophical Library, New York, 1958. 143 pages. \$2.75

BABYLON AND THE OLD TESTAMENT. By ANDRÉ PARROT. Philosophical Library, New York, 1958. 166 pages. \$2.75

These are numbers seven and eight in *Studies in Biblical Archaeology*, all but one of which are by Professor Parrot, Curator-in-Chief of the French National Museums and Director of the Mari Archaeological Expedition. Like the previous books they throw much light on biblical history, and are interesting in text and illustration. The book on Samaria traces the history of the city through both Old and New Testament times and provides much information new to many Bible students. Dr. Parrot says in his foreword: "It can hardly be contested that, as the scene of so much history, the center of so many memories, Samaria, next to Jerusalem, can claim to be the most interesting city of Palestine." Four Comparative Chronological Tables add to the book's usefulness. The study of Babylon is equally helpful but does not contain quite so much unusual material.

AMELIA W. SWAYNE

CHRISTIANS AND THE STATE. By JOHN C. BENNETT. Charles Scribner's Sons, New York, 1958. 302 pages. \$4.50

This compact and readable book is an excellent introduction to the study of the duties of the citizen and the state in relation to each other, and of the duties of the Christian as citizen of a state. By intent as well as by historical accident, it is a pluralistic state which includes on an equal basis among its citizens those who do not hold the Christian or any other faith as well as Christians whose philosophies of religion and life are with difficulty if at all reconcilable with each other.

The author sees that a Christian must act as a citizen, and warns against standing aloof from the difficult, controversial, and imperfect work of making decisions about actual questions of public action. The book attempts to define relations between Christian citizen and state in several fields: national defense and foreign policy, the role of the state in economic life, civil liberties, education, and the relations between Protestants and Catholics.

Professor Bennett does not take the pacifist position, although he writes appreciatively of it. He does, however, point out the tendency of modern war to be so evil that it is a primary responsibility of nations and of citizens to prevent it. He insists that something more than threats of deterrents is needed to prevent war, and that something more than condemnation is needed to solve the problems of relations with Communist nations. He insists on the duty of conscientious resistance to the demands of the state when the resister is clear about his position and prepared to accept the consequences in a spirit of genuine Christian respect for the officials who must prosecute him. Such conscientious resistance may be a duty both as an expression of religious insight and as a patriotic service.

Throughout the discussion there is affectionate concern for all the different members of our complex society, a persuasive humility and a refreshing, quiet sense of humor. Altogether, *Christians and the State* is a stimulating, informing, and reconciling book.

RICHARD R. WOOD

TO THE REFRESHING OF THE CHILDREN OF LIGHT.

By GEOFFREY F. NUTTALL. Pendle Hill Pamphlet, No. 101. Pendle Hill, Wallingford, Pa., 1959. 32 pages. 35 cents

In fact, if not in form, this is an open letter to the Society of Friends by a non-Friend. The author is sympathetic to Friends and well-informed about their history, and he gently admonishes us of our failure to appreciate at some points the proved value of our two traditions, Christian and Quaker. He notes agreement between them, as in the use of the term "children of light" in the New Testament and by early Friends. Much of the pamphlet is a catena of quotations from these two bodies of literature. Friends may find special value in what Dr. Nuttall says about our illusory absence of forms, the casualness of our vocal ministry, and our failure to find an adequate concept of Christ, the Bible, and the Church.

HENRY J. CADBURY

About Our Authors

Mary Steichen Calderone, M.D., is Medical Director of the Planned Parenthood Federation of America, Inc., located in New York City. She is a member of Manhasset Preparative Meeting, N. Y.

Henry T. Wilt, a member of Matinecock Meeting, N. Y., teaches Latin and Greek at the Cathedral School of St. Mary, Garden City, L. I., N. Y.

Robert J. Leach has been for some years a member of the faculty of the International School, Geneva, Switzerland. He is our regular correspondent from Geneva.

Friends and Their Friends

During Philadelphia Yearly Meeting a box containing new subscriptions to the FRIENDS JOURNAL was removed from the Exhibit Room by an unauthorized person. We appeal to Friends who may know of new subscribers who left their order on our table in the Exhibit Room to write us and repeat their order. Their names are, of course, unknown to us.

A new study booklet, *The Contribution of the Quaker Faith to the Healing of a Divided World*, has been announced by the Friends World Committee, American Section and Fellowship Council. It consists of papers by Colin W. Bell, David H. Scull, Horst Brückner, and Margarethe Lachmund given at the Seventh Meeting of the World Committee at Bad Pyrmont, Germany, in September, 1958. The booklet is recommended especially for adult discussion groups (50 cents per copy, 10 per cent discount for 10 or more copies). Order from the Friends World Committee at 20 South 12th Street, Philadelphia 7, Pa., or Wilmington College, Wilmington, Ohio.

Brand Blanshard has been appointed Chairman of the Department of Philosophy at Yale University, New Haven, Conn. He is a member of Swarthmore Meeting, Pa.

Senate Resolution 96, introduced March 26 by Hubert Humphrey, had a special appeal to Friends because it sought to register support of the Senate for the negotiations at Geneva, calling for the discontinuance of nuclear weapons tests and looking toward adequate control and inspection systems as an integral part of test ban treaties. It dealt more with the attitudes necessary for negotiation than with the specific mechanics of possible solutions. A number of individuals and organizations have tried to encourage, as the primary issue, the use of negotiation rather than coercion and threat in seeking acceptable solutions. The Friends Peace Committee of Philadelphia has thus approached the eight Senators in its four-state area, and has in other ways tried to shift the emphasis to the importance of right attitudes in diplomatic negotiations.

Colin W. Bell, who has given leadership to Quaker projects on three continents, has been named Executive Secretary of the American Friends Service Committee, as announced by Henry J. Cadbury, AFSC Chairman. Since 1955 Colin Bell has been AFSC Associate Executive Secretary for general administration. For five years before that he was Director of the Quaker International Center in Geneva, with official United Nations observer status on behalf of the Friends World Committee for Consultation. Beginning in late 1943, he spent three and a half years in China as a member of the Friends Ambulance Unit. He was Chairman of the FAU China Convoy for 18 months. He then came to Philadelphia as Director of all AFSC programs in Asia. In 1948 he became Administrator of the AFSC relief operation for nearly 250,000 Arab refugees in the Gaza strip, a project undertaken at the request of the United Nations.

Colin Bell was born and brought up in Liverpool, England. Originally a Presbyterian, he has been a member of the Society of Friends for a number of years.

The Honolulu Monthly Meeting of the Religious Society of Friends announces that Ralph and Maude Powell have consented to become Resident Secretaries of the Friends Center in Honolulu this coming fall. They will bring with them a wealth of experience and training. For 30 years Ralph was Professor of Engineering Mechanics at Ohio State University. Maude has a Ph.D. in food chemistry and nutrition. While in Ohio their home was practically an international center for foreign students in the University.

The Powells spent ten years as teachers in the College of Yale-in-China, one year in Peking studying Chinese, and a summer vacation in Japan. In 1955 the Powells went to Europe and visited Swarthmore Hall; the Centers in London, Stockholm, Geneva, Paris, and Amsterdam; and attended Germany Yearly Meeting at Bad Pyrmont. They have just spent four years as residents in a new Center bought by the Columbus Meeting, Ohio.

The Committee having Oversight of Greene Street Friends School, Philadelphia, Pa., announces the appointment of Philip E. Swayne as Principal. He will assume his new responsibilities with the academic year beginning September, 1959. Clara R. Fell, who so capably filled the position of Acting Principal for the current school year, will continue on the school staff.

A member of the Newtown, Pa., Monthly Meeting, Philip Swayne brings to the school a rich personal background in Friends education. He is the son of Norman and Amelia Swayne, both former members of the George School faculty. He is a graduate of Swarthmore College, and has taken graduate work in elementary education at West Chester State Teachers College, Pennsylvania State University, and the University of Pennsylvania. For the past five years he has taught in both 5th and 6th grades in the Swarthmore Public School system.

The Friends Committee on National Legislation is pleased to announce that Charles H. Harker, Jr., member of Peoria Monthly Meeting, Illinois, and former Clerk of the Illinois Yearly Meeting, will become Administrative Secretary of the FCNL about May 1. He will take over the responsibilities formerly carried by Wilmer Cooper, who is leaving Washington at the end of March to accept a position at Earlham College.

Charles Harker has long been interested in the work of the Committee. He is convinced that members of the Society of Friends should do all they can to help build a peaceful world. Because of this conviction he is leaving a very promising business career to undertake the work at FCNL. Charles Harker is presently manager of the 600-man maintenance department of the Caterpillar Tractor Company, Peoria. At FCNL he will be in charge of general administration, personnel, and fund raising.

Charles Harker received his B.S. in mechanical engineering from Northwestern University in 1949. His wife is Eleanor Wolf Harker, whose family is very active in the Illinois Yearly Meeting. The Harkers have three children.

John E. Motz, a member of Baltimore Monthly Meeting, Stony Run, has been named Chairman of the Planning Council of the Greater Baltimore Committee. In accepting his post, John E. Motz, who is Executive Vice President of the Mercantile Safe Deposit and Trust Company, said: "We hope in the coming year to be of increasing service to public and private organizations for planning activity." The Council is now working on an improvement plan for the downtown area.

Financial aid is again available for anyone wishing to attend one of the summer schools of alcohol studies. The Pennsylvania School of Alcohol Studies is to be held this year from July 6 to 10 at Juniata College. For further information write to Donald Baker, Collegeville, Pa.

Roy McCorkel has returned to the staff of the American Friends Service Committee as a Secretary for Finance and Interpretation. For six years until 1949 he was with the AFSC as Director of the Educational Program in the field of international relations. In the new role with the Committee he will be responsible for helping to raise five million dollars a year for the agency's work in the United States and more than a dozen other countries.

For the past three years Roy McCorkel has been Director of the Commission on Religious Organizations of the National Conference of Christians and Jews. Last summer he headed a group of American clergymen who toured the Soviet Union, Western Europe, and the Middle East. He had visited Russia many years earlier on his honeymoon. In 1949 he started work with CARE as European Director, with headquarters at Geneva, and after two years he became Vice President in charge of public relations for CARE's headquarters in New York. From 1954 to 1956 he was Chief of the CARE operation in India.

Dorothy Hutchinson will speak on "The Written Outreach of Friends" at the annual dinner and meeting of the Tract Association of Friends, to be held on Monday, April 27, 6 p.m., at 20 South 12th Street, Philadelphia, Pa. The Association, which will be nearly 150 years old next year, is seeking to enlarge its outreach and find new material for pamphlets. It is hoped that those Friends concerned with the printed ministry of the Society will attend. Those wishing to take dinner may make reservations with Barbara Hinchcliffe, 5022 Erringer Place, Philadelphia 44, Pa., by April 20. The cost is one dollar.

Editors of *Junior Scholastic* say the most popular feature among their million-plus junior high school readers is the "World Friendship Series." Here each week a boy and girl in an overseas country tell about themselves, families, interests, schools. Pictures and addresses are given, and *Scholastic* readers sometimes write three or four hundred letters to the featured children. The March 6 issue carries the stories of two Filipino children as told to and reported by Walter Ludwig after he and his wife Clarice, both members of Scarsdale, N. Y., Meeting, had visited the UNESCO Pilot Project at Bayambang, Luzon. Since the Ludwigs' return from a sabbatical year in Asia during 1956-57, their reports and photographs of Hawaiian, Burmese, and Malayan boys and girls have been printed in the "World Friendship Series."

Young Friends Committee of North America

The Young Friends Committee of North America has published a most interesting 20-page booklet entitled *Experiment in Understanding: Young Quakers and Young Russians Tour the United States* (25 cents). It describes with colorful detail the visit of the delegation of young Russians which the Young Friends organized in the summer of 1958. There are six illustrations. Young Friends feel they have begun to find a way of conveying to the young people of Communist countries their love, respect, and concern for them as individuals.

The East-West Contacts Committee of the Young Friends Committee of North America is following up this project by sending a return delegation of four Young Friends to the Soviet Union this summer. They hope to be able to travel in a community with a group of Russian young people in the manner of last summer's tour, for the purpose of exploring in depth differences and mutual concerns.

At the same time another group of four Young Friends will visit Friends in Britain and Germany for the purpose of learning from those who have been most concerned with East-West tensions and of sharing their thoughts about ways of creating better East-West understanding.

Toward the end of July both groups will join in Vienna as observers at the Vienna Youth Festival. While Young Friends cannot approve fully the tone or sponsorship of these Communist-organized festivals, they nevertheless feel that they offer an opportunity to bear witness to Friends beliefs before those young people whom it is most important to reach. The

group at Vienna will do this by seeking private group discussions with young people from Communist countries and elsewhere, by participating with like-minded religious groups in a program of religious observances, and by making available literature on Quakerism and Friends concerns. The group will return to the United States in August in time to report to the Young Friends Conference in Kansas.

Clerks of the Young Friends Committee of North America are Richard Taylor, 635 Mulford Road, Wyncote, Pa., and Fran Warren, Earlham College, Richmond, Indiana. Copies of *Experiment in Understanding* may be obtained from Michael Ingberman, 2415 20th Street, N.W., Washington 9, D. C.

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

For the benefit of Budd Mitchell and of others who may not know the results of the repeal of Prohibition, the following statistics are of interest. The results are summarized by the American Business Men's Research Foundation of Chicago, which is neither "wet" nor "dry," but is concerned with the truth; the figures are taken from an issue of *The Christian Century* for 1958.

"(1) Crimes induced by or related to drinking alcoholic beverages have increased 28.6 per cent in 25 years. Arrests for drunkenness have increased from 1,490 to 1,939 per 100,000; arrests for drunken driving have soared 20.7 per cent. (2) Insanity attributable to alcohol increased three times more than other mental diseases. (3) The number of dependent children has doubled in this period. (4) Alcoholism has increased. In 1934 there were 2,808 alcoholics per 100,000 adult Americans; in 1956 there were 4,718. Over these 25 years we, the American people, have spent twice as much for alcoholic beverages as for schools."

It is unthinkable that the billions spent on liquor advertising and the hundreds of retail liquor outlets have resulted in reduced sales.

Sentimental sympathy for the alcoholic will never solve this problem. Only public opinion aroused to the danger to our youth and indirectly to all of us may bring about abolition of liquor advertising and a widespread system of education to teach the harmful effects of narcotic habit-forming drugs.

Poughkeepsie, N. Y.

MILDRED BROWNING

I want to write the story of the life of my husband, Arle Brooks. Arle Brooks worked for the American Friends Service Committee, was one of the first men to be imprisoned for refusing to register for the draft, and lived for many years before his death with me and our children at the Celo Community in North Carolina. If any readers of the FRIENDS JOURNAL have memories of him, I would greatly appreciate it if they would mail me an account of them.

Route 5, Burnsville, N. C.

ARTHELIA BROOKS

Your editorial of March 28 concerning the relatively few Americans studying Russian, 8,000, brings to mind our experience, which might help others who are involved in adult educational programs. With some trepidation we included "Conversational Russian" in the spring semester of our adult school, along with "Conversational German" and "Conversational Spanish." Imagine our surprise when we received 29 enrollments (among them are two Friends) for Russian as compared to 11 for Spanish and two for German. Bucks County citizens in a small way are showing interest in Russian culture. No doubt a large reservoir of interest exists in other counties if only opportunities for study and contact are made available.

*The William Penn Center
Fallsington, Pa.*

THOMAS E. COLGAN

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

APRIL

19—Central Philadelphia Meeting, Race Street west of 15th Conference Class, 11:40 a.m.: Henry J. Cadbury, "The Peace Testimony."

19—Frankford Meeting, Unity and Waln Streets, Philadelphia Conference Class, 10 a.m.: T. Smedley Bartram, Jr., "The Work of the Social Service Committee of Philadelphia Yearly Meeting."

19—Green Street Meeting, 45 West School Lane, Philadelphia, Conference Class, 10 a.m.: Karl Cheyney, "Report of the Social Order Committee."

19—Chester Quarterly Meeting on Worship and Ministry at Springfield, Old Springfield and Sproul Roads, north of State Road, Pa., 3 p.m.

19—Merion Friends Community Forum at the Merion, Pa., Friends School, 615 Montgomery Avenue, 8 p.m.: Lewis Hoskins, William Worthy, and Colin Bell, "China Today."

24, 25—Spring Conference on "Education for Participation in the Religious Society of Friends" at the YWCA, 44 Washington Avenue, Schenectady, N. Y., Friday, 6:15 p.m. to Saturday, 4:30 p.m. For friends of Friends as well as Friends, sponsored by the Advancement Committee and the Ministry and Counsel of New York Yearly Meeting.

25—Chester Quarterly Meeting at Lansdowne, Pa., 3 p.m. Meeting for worship, brief business; address by Dr. John Otto Reineemann, Director of Probation, Municipal Court of Philadelphia, "Cost, Causes, and Cures of Juvenile Delinquency"; supper served, 6 p.m.; no evening session.

25—New York-Westbury Quarterly Meeting at 110 Schermerhorn Street, Brooklyn, N. Y. Ministry and Counsel, 10 a.m., followed by meeting for worship; business; hot lunch. At 2 p.m., special group worship session under Ministry and Counsel on the theme "The Life that Takes Away the Occasion for All Wars."

26—Centre Quarterly Meeting at State College, Pa. At 9:30 a.m., DST, Ministry and Counsel; 10:30 a.m., meeting for worship; 2 p.m., business meeting.

26—Central Philadelphia Meeting, Race Street west of 15th Conference Class, 11:40 a.m.: Henry J. Cadbury, "George Fox."

26—Homecoming Day at Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia. Conference Class, 10 a.m.; meeting for worship, 11:15 a.m.

26—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Philip W. Smith, "Russia." Philip Smith visited Russia in 1925 and again in 1958.

26—Green Street Meeting, 45 West School Lane, Philadelphia,

Conference Class, 10 a.m.: Rachel Cadbury, "Nurturing the Spiritual Life."

26—Conference on "Alternatives to the Nuclear Arms Race" at the Methodist Church, 29 Warwick Road, Haddonfield, N. J., beginning at 2 p.m. Featured speakers, Dr. Linus Pauling and Dr. Kenneth Maxwell. Group discussion led by Agnes Morley, Annalee Stewart, Clarence E. Pickett, Prof. Fred Shorter. Registrations (\$1.00 for the day; 50 cents for evening only) and supper reservations (\$1.50 per person) should be sent to Neil H. Hartman, 310 East Third Street, Moorestown, N. J.

26—Address at Providence Meeting House, Media, Pa., 8 p.m.: Elmore Jackson of the American Friends Service Committee, "Arab Refugees."

29—Tea in honor of Mrs. Fuku Thurn, given by the Japan Committee and Central Philadelphia Monthly Meeting, in the Cherry Street Room, 1515 Cherry Street, Philadelphia, 2:30 to 4 p.m. Mrs. Thurn is going to Geneva, Switzerland, to live with a daughter. All her friends are cordially invited.

29 to May 2—Ireland Yearly Meeting at 6 Eustace Street, Dublin, Ireland.

MAY

2—Concord Quarterly Meeting at Wilmington, Del., 10:30 a.m.

Coming: On May 3, Connecticut Valley Quarterly Meeting in Connecticut Hall, Old Campus, Yale University, New Haven, Conn., 9:45 a.m. to 4:15 p.m. For overnight hospitality, write Mildred Davis, 489 Ocean Avenue, West Haven 16, Conn.

Coming: On May 9 and 10, Green Pastures Quarterly Meeting at Cedar Lake Camp in the Waterloo Recreation Area, Mich. Reservations should be sent to Peter R. Wenck, Box 315, Newaygo, Mich.; deadline, May 4.

BIRTHS

BRIGHAM—On February 6, to Richard T. and Margaret Hoover Brigham, a daughter, DEBORAH MILES BRIGHAM. All are members of Birmingham Monthly Meeting, Pa., at Birmingham.

ROUSE—On March 29, to James and Anne Rouse, members of the Friends Meeting of Washington, D. C., a second daughter, JOANNE HANSON ROUSE. She is the granddaughter of Everett and

Myra Lank and of Miles and Agnes Rouse, and great-granddaughter of Herbert and Grace Lewis and of Mary Rouse.

MARRIAGE

KNAUR—HUNT—On April 11, in Saint Matthews Church, Bedford, N. Y., BARBARA HUNT and PETER R. KNAUR. The groom and his parents, Karl and Auguste E. Knaur of Newtown, Conn., are members of Swarthmore Meeting, Pa.

DEATHS

BLACKBURN—On March 26, at Winston-Salem, N. C., ANNE C. BLACKBURN, in her 84th year, a devoted member of Dunning's Creek Meeting, Fishertown, Pa. A native of Raleigh, N. C., Anne C. Blackburn was the wife of Isaiah P. Blackburn, who died in 1955. They came in 1941 to live in Fishertown, where she continued to live until 1957. Surviving are two sons, Richard C. Blackburn of Winston-Salem, and Rev. Philip T. C. Blackburn of St. Paul, Minn.; two grandchildren and two great-grandchildren; a sister, Mrs. Henry Morehouse of New Rochelle, N. Y.; two nieces and a nephew. Services for Anne Blackburn were held in the Fishertown Meeting House, where warm tributes were paid to her life and to her devotion to her faith as a Friend.

CLEGHORN—On April 4, at Philadelphia, after a long illness, SARAH NORCLIFFE CLEGHORN, aged 83 years. She was a member of Chestnut Hill Meeting, Pa., where a memorial service was held on April 7. (An appreciative tribute by Anna Pettit Broomell and a poem by Sarah N. Cleghorn will be published in the next issue.)

WOOD—On March 21, at the Patton Nursing Home, Winchester, Va., after a long illness, MARY C. WOOD, daughter of the late Daniel T. and Miriam N. Wood. Mary (better known as Mollie) C. Wood was born at "Millbank" in Frederick County, Virginia, on January 11, 1860, and lived her entire life there. She was a birthright member of Friends and belonged to Hopewell Monthly Meeting, Va. Surviving are four nieces, Mrs. B. F. Arthur and Mrs. Mildred Bradfield, both of Winchester, Va., and Miss Miriam Talbot and Mrs. Robert McComb of Purcellville, Va. The funeral service, conducted by Friends, was held at the Jones Funeral Home in Winchester, Va.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, Julia S. Jenks, 2146 East Fourth Street; Tucson MA 3-5305.

ARKANSAS

LITTLE ROCK—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-9248.

CALIFORNIA

BERKELEY—Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings the last Friday of each month, at 7:30 p.m. Clerk, Clarence Cunningham.

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36 St.; RE 2-5459.

PALO ALTO—Meeting for worship, Sunday, 11 a.m., 957 Colorado Ave.; DA 5-1369.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting, 3 p.m., 1st and 3rd First-days, 145 First Avenue. Information, Sara Belle George, CL 2-2333.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 10 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk: TU 8-6629.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S. E.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

FORT WAYNE—Meeting for worship, First-day, 9:30 a.m., Y.W.C.A., 325 W. Wayne. Call Beatrice Wehmeyer, E-1372.

MARYLAND

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone WA 4-4548.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square) 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MINNESOTA

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

NEW YORK

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—Meetings for worship, First-days, 11 a.m. (Riverside, 3:30 p.m.) Telephone GRamercy 3-8018 about First-day schools, monthly meetings, suppers, etc.

Manhattan: at 221 East 15th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m.

Brooklyn: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues.

Flushing: at 137-16 Northern Boulevard.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

OHIO

CINCINNATI—Meeting for worship, 10:30 a.m., 3601 Victory Parkway. Telephone Edwin Moon, at TR 1-4984.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

PENNSYLVANIA

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn. & Orthodox Sts., 11 a.m. Frankford, Unity and Wain Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

READING—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

WARRINGTON—Monthly Meeting at old Warrington Meeting House near Wells-ville, York County, Pa. Meeting for worship at 11 a.m., every First-day.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Waddy Oursler, MU 3-3813.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., 407 W. 27th St. Clerk, John Barrow, GR 2-5522.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; EM 8-0295.

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6413.

UTAH

SALT LAKE CITY—Meeting for worship, Sundays, 11 a.m., 232 University Street.

ROCKMERE LODGE

FIVE ISLANDS, MAINE

On Sheepscot Bay and especially attractive to middle-aged and older men and women. **HARRIET E. WORRELL**, owner and manager. Telephone Hubbard 5-4736. After June 1st, Bath—Hilltop 3-5930.

PRIMARY
TEACHER
WANTED

To teach a group of 14-15 second and third graders at Media, Pa., Friends School for 1959-60. For information call Louise Lindley, Principal, at LOwell 6-6563 during the day, LOwell 6-1136 evenings.

POSITIONS WANTED

WESTTOWN SENIOR GIRL desires summer position as Mother's helper. Can also tutor mathematics. Trained driver. Write Jane Bellows, Westtown School, Westtown, Pa.

WANTED

EXPERIENCED SECOND GRADE TEACHER. Apply Friends School, Virginia Beach, Virginia.

HOUSEKEEPER-GOVERNESS for a motherless family. New home. Four children, ages 2 to 8. Live in. 740 Elling Drive, Manhattan, Kansas.

HOUSEKEEPER FOR SMALL INSTITUTION. Good working conditions and salary. Live in. Write Friends Home for Children, 900 South Avenue, Secane, Pa.

HOUSEKEEPER FOR WIDOWER and 17-year-old son, Eddington, Pa. Light housekeeping duties, live in. Call MERCURY 9-4827.

EXECUTIVE SECRETARY NEEDED. office of the Business Manager, Westtown School. Position available June 1st. For fuller details or to make an appointment, write or phone Robert K. Tomlinson, Business Manager, Westtown School, Westtown, Pa., EXport 9-0123.

To remind Friends . . . there is a

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without some answers to these questions of how we mine in an affluent society can we continue to live in a suffering, deprived world. The final and in my case personal question is, "How does a man live and support a family when he is motivated by the desire to mine this ore, has reason to believe he's capable of mining it, and can't find anyone interested?"

OUT-

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FRIENDS JOURNAL

A Quaker Weekly

VOLUME 5

APRIL 25, 1959

NUMBER 17

*G*OD has not lost sight of us. Each one counts with Him. He saw to it that you were born, not a savage throwing himself limp on the sands of some beach, counting beads that glisten in the sunlight, but a cultured being brought up in a world where exist the finest aspirations of life. In the building of a bridge many stones are laid below the water line which the scum of the river quickly covers and hides from view. But in the building of a world order God never loses sight of the humblest of His children, however obscure and inconsequential the measure of their service may be in the eyes of man.

—JOSEPH R. SIZOO,
On Guard, 1941,
Quoted with the permission
of the publishers, The
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Editorial Comments

John Foster Dulles

THE resignation of John Foster Dulles invites some tentative reflections on his work even before history gives a more detached appraisal of our recent policy. When the news of Mr. Dulles' serious illness came last February, the Secretary of State found himself suddenly in the weird position of reading his own obituaries, if he cared to do so. Our official statements had dealt with his illness much more candidly than with the cases of Jefferson, Harding, Wilson, Franklin D. Roosevelt, and Senator Taft, and much more forthrightly even than with Mr. Eisenhower's "digestive upset" in 1955. None of the commentaries abroad failed to extend good wishes for the recovery of John Foster Dulles. The world-wide interest in his sickness was, in the first place, the result of his dominant position at home, where the President had virtually relinquished to him the privilege of deciding our foreign policy. Equally strong was his weight in the balance of world affairs, uncertain as that balance sometimes was. The universal tribute paid to his energy was, however, not matched by a comparable appreciation of his skill. He was a restless world traveler, whose nightmarish succession of transatlantic flights must have reduced our emissaries abroad to stand-ins, with no hope of ever playing a significant part in Mr. Dulles' one-man department.

Dulles used to repeat his monotonously obvious criticisms of Russia with calm self-assurance, as though expecting them to hound the Communists out of existence. Before going to the Geneva Foreign Ministers' conference, he announced the "imminent breakdown of the Soviet system." Such an apocalyptic event would then, at long last, do away with Russia's greatest offense, her position as a world power. Mr. Dulles once remarked facetiously that he had frequently been criticized for having convictions, adding that he would, of course, be even more criticized if he had none. This black-and-white picture, so typical of him, omits the third choice of having convictions different from the ones he held. In this lack of constructive imagination and in his rigidity he resembled Adenauer. Both missed many a chance for alleviating the tensions of our time. Dulles' "brinkmanship" suggested that he must have suffered from

dark forebodings, just as his threats to "unleash" Chiang Kai-shek upon the Chinese mainland were disturbing symptoms of quixotic fantasies.

Mr. Bidault in France wrote vaguely that we all have our faults, and this is not the time to be uncharitable to Mr. Dulles. Judgment is reserved to our sons and daughters, who will soon know more than our generation could know. We can scarcely expect greater sincerity and conviction from any of Mr. Dulles' successors than he himself displayed. But we can hope that this late hour of history may give us a leader with a flexible and strong mind, capable of combining firmness with realism and frankness with the sincere desire for reconciliation.

Bus Segregation

At least 34 Southern cities besides Atlanta, Georgia, have desegregated their city bus systems, with only Montgomery, Alabama, experiencing noteworthy incidents. So reports the February issue of the *New South* (63 Auburn Avenue, N.E., Atlanta, Georgia). It appears that the Montgomery campaign of the Negroes had a considerably broader effect than its leaders may have foreseen, because in all except three of these cases desegregation took place without court action through a change of policy on the part of the public transit companies. In one year no fewer than 13 cities desegregated their buses. In most cities the decision to segregate dates back to the 1956 Supreme Court decision, which declared the Columbus, S. C., bus segregation ordinance unconstitutional.

Pope John

Two items illustrating the popularity of the new pontiff came recently to our notice. After the coronation ceremonies he is reported to have remarked to the men carrying him that they deserved a 50 per cent raise because of his overweight. And the story is told that his sister, a humble peasant woman, came to the door of the Vatican to deliver a homemade sausage for her illustrious brother. She said, "He always had such a delicate stomach. Who knows what they are going to give him here to eat!"

The Values and Dangers of Ethics

EVOLUTION does not necessarily mean gradual change. Sometimes a slow accumulation of forces precipitates a very marked and sudden transformation. The last straw breaks the camel's back. The French Revolution and the World Wars were sudden eruptions following gradual changes. The dropping of the atom bomb on Hiroshima suddenly transformed all of us; yet its origin lies far back in history—the atoms of Democritus, Dalton's atomic theory, Marie Curie and radioactivity, the splitting of uranium in 1939.

The development of ethical religion seems to have been a necessary stage in human development. But its proponents, since they are still in that stage see it not as a stage but as the highest form of human religiosity. They absolutize what is relative and passing. But Paul saw it as a stage, and he called the Law our schoolmaster.

The purpose of school is to train the student for something beyond the school. A religion based on ethical laws alone is like a swimming school that trains an individual to go through all the motions of swimming on dry land, without being aware of the purpose, the ability to move in a different medium, in water. It denies that the ocean exists. Those who claim they have smelled or seen or tasted or put their foot in the ocean are called dreamers, idealists, fools, arrogant, lacking the first quality of a good pupil, obedience to authority, trust and respect for its purposes.

The prophets smelled the ocean; some put their foot in it. Jesus jumped into it and discovered that the ocean carried him, since he was not afraid.

Jesus was the first of the arrogant. Or perhaps he was not the first. Perhaps countless others had seen and felt the ocean before him. But he was the first who managed to survive long enough to make an impact on a few others. Since that first breakthrough he has never been without witnesses.

Some of the greatest contributions to human life have been negative contributions, proclamations that certain goals are intrinsically not achievable by the methods currently adopted or by any methods whatsoever.

In science these negative generalizations have been termed by the mathematician E. T. Whittaker "Principles of Impotence." The most famous is the first law of thermodynamics, also known as the law of conservation of energy. It states that work cannot be performed without the supply of an equivalent amount of energy. It was enunciated after centuries of fruitless attempts

to build perpetual-motion machines that would perform *more* work than the energy put into the system. Thus a failure is raised to the stature of a principle.

Robert Boyle, the English scientist of the seventeenth century, often spoken of as "the father of chemistry," helped to end forever the alchemists' attempts to discover the philosopher's stone and the elixir of life. The philosopher's stone, it was thought, would turn base metals into gold, while the elixir would assure long life or perhaps immortality. Boyle showed that the concepts of alchemy were so unclear or unsuited to the problems under study that the search was doomed to failure. By defining a chemical element in operational terms as a substance that cannot be decomposed further, Boyle set the stage for careful, detailed experimental work in order to discover these "undecomposable" substances. The success of this new, more practical outlook, seeking for answers to finite problems rather than the answer to all problems, soon established the newer chemistry as the more satisfactory way to understand and utilize nature.

Jesus enunciated two principles of impotence. The first is: You cannot "by taking thought add one cubit to your stature." The second is: "No man can serve two masters." Jesus' life and death witness to the discovery of a third truth, that it is impossible by ethical striving to attain the goals of ethics.

We may think the first so obvious that it needs no comment. But countless people wear themselves out wishing they were constituted differently, and others get sick or die by forcing themselves to feats which are beyond their strength to perform. Though we do not try to add cubits to our stature, we try to make our eyes and muscles and nerves and heart perform feats beyond their capacity. Our task is to discover through careful experimentation and training the limits of our capacity so that when a great exertion is called for, we will know what is within our power. If necessary, we will be able to say *No*, with conviction, and not with the fear that perhaps we are acting from cowardice.

"No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one and despise the other." Again this has such a familiar ring that we seldom recognize its fundamental importance, for it enunciates one of the basic principles of mental health. Most of us try to serve at least two masters. While working at our job, we feel that our family is neglected, and we wish we were not burdened with family cares so that we could be more

successful. And when we are with our family, we hate our job for its continual pressures on us. Such a life leads to mental and physical breakdown.

You cannot by ethical striving attain the goals of ethics: this is the discovery of Jesus, and after two thousand years we are still shaken by it, and still refuse to accept its full implications. Jesus dared to see what would happen if all the demands of the highest ethical laws were accepted as binding. The Sermon on the Mount expresses his conclusions as to the limitless demands of ethics. Even being angry is murder. Even looking with desire is adultery. Both theoretically and in experience Jesus discovered the impossibility of obeying the demands of ethics. When Peter later asked him how man can attain the goal of ethics, Jesus said, "With men it is impossible."

Jesus despaired of attaining the goal of ethics, and he had the audacity to believe that his failure was not due to lack of effort but due to an inherent impossibility. In the eyes of the Pharisees he was impudent, for he converted his personal failure into a judgment on those who were still trying. He despaired, because the closer a person comes to the ethical goal, the more tense and self-conscious and self-centered he becomes. The love he was seeking to live by eluded him as he grasped it—and necessarily so, for love is the antithesis of selfish desire, even, or perhaps especially, desire of the highest kind.

When he was led to despair, everything to which he had dedicated his life collapsed around him, but he had the unbelievable courage to see what would happen next. Then something new in the evolution of man occurred. The world saw the first man to live by the goals of ethics. So the goals of ethics are attainable, but only through despair of ethical striving.

Self-centeredness is the "original sin," the inevitable consequence of human consciousness, and it has to be transcended. What ethics sees as its goal is now seen to be that which man potentially is. But the means prescribed by ethical injunctions perhaps are the *only* barrier to attaining their fulfillment. Ethical religions, by putting burdens of guilt on their adherents, make

the fulfilling of individual potentialities well-nigh impossible.

O. T. BENFEY

Epistle of Philadelphia Yearly Meeting of the Religious Society of Friends

Held Third Month 26th to Fourth Month 1st, 1959

DEAR FRIENDS:

Our hearts go out to you, all over the world. Your epistles have brought joy and comfort to us. They have given us a portion of the spiritual sustenance of which we have partaken during this Yearly Meeting.

One of our most important concerns was for our Meetings for Worship, in which we truly seek and find Divine guidance. We strive to know the Truth through experience. We realize with humility our shortcomings. Nonetheless some of us, including many of our young people, are undertaking new ventures which make us aware of the oneness of humanity that lies beneath surface tensions.

We are acutely conscious of the threatening state of international affairs. Our concerns have turned again and again to those divisive forces which are in ourselves as well as in others. We have prayed that we may be guided in our conduct, both individually and collectively, so that no action or lack of action on our part may obstruct the accomplishment of Divine purpose. This year especially our minds have been strongly occupied by the thought that time may be running out for us. Our group discussions and some public demonstrations, such as peace walks, have given evidence of this sense of urgency. Faith in the possibility of a peaceful world must be the foundation for action. If we lack faith in peace, we shall lack works. We must change the negative thought that we shall believe in peace only when we see it, to the affirmation that we shall see peace only when we believe in it.

We have been much under the weight of social problems, including prison reform, the abolition of capital punishment, civil liberties, alcoholism, interracial questions, and many others.

As our sessions draw to a close we rejoice in a feeling of oneness with all the world, regardless of color, creed, or nationality, always remembering the words of Jesus Christ, "In my Father's house are many mansions."

Signed in and on behalf of the Philadelphia Yearly Meeting of Friends,

CHARLES J. DARLINGTON, *Clerk*

WE have all, at some time, passed through dark patches in our lives when we wake to think of a long, dreary day before us; perhaps there are some people under our roof-tree who appear to us to be ungenial. The rain splashes against the window, the wind howls, and the trees in the garden bend against the storm. Then, into our minds come the words, "See, I am in all things." It seems as if suddenly our eyes have been opened into another world. Another verse comes to us, one sent when we were full of fear: "Teach me a simple faith, O Lord./ Set thou my fears at rest./ Thou hearest all I ask of Thee,/ Thou givest what is best."—NAN WARNER

Philadelphia Yearly Meeting

279th Annual Sessions

Third Month 26th to Fourth Month 1st, 1959

THE 279th annual gathering of Philadelphia Yearly Meeting opened on March 26 at the Arch Street Meeting House with an hour of worship. During this time Friends were reminded that true worship stems from a realization that all of life is in God's hands. A sincere search for and attendance upon His guidance can produce the citizenship in His world to which all Friends aspire. The opening of the heart to God in prayer admits of no reservation if it is to be helpful to the petitioner; "only unconditional surrender" of the self can attune with the Infinite.

The short opening business session approved the appointment of Charles J. Darlington as Presiding Clerk and Richard R. Wood as Recording Clerk. Assistant Clerks were David C. Elkinton, Helen Thorne Griscom, James D. Hull, Jr., and Mary Sullivan Patterson.

After the formal organization of the Yearly Meeting was completed, visitors were welcomed. Greeted at this session, or at later sessions of the Yearly Meeting, were Yukiko Takahashi of Japan Yearly Meeting; Hedvig Hagstedt of Sweden Yearly Meeting; Henny Ludewig of Germany Yearly Meeting; Peter Makaroff of Saskatoon, Saskatchewan, Canada, a member of the Doukhobor Society; Nora Waln of Jordans Meeting, England; Anna Normart Sissons of Darby Monthly Meeting, who lives in Toronto; Wilbur C. Parry, Assistant General Secretary of the National Council of Churches; John and Phern Stanley of Atlanta Monthly Meeting; Edward Snyder of Baltimore Yearly Meeting; Wayne Caudill of 57th Street Meeting, Chicago; Warren and Patricia Staebler of Earlham College, attenders at Clear Creek Meeting; Edith Clapp of Hartford Monthly Meeting; Harry and Julia Abramson of Celso Monthly Meeting, N. C.; Anna E. C. Fisher of North Carolina Yearly Meeting, Conservative, who lives in the Philadelphia area; Meribah Gardiner of Buffalo, N. Y., Monthly Meeting; James and Ann Stein of Poughkeepsie, N. Y., Monthly Meeting; Edmund Goerke of Shrewsbury Monthly Meeting, N. J., New York Yearly Meeting; Cecil Pearson of South Glens Falls, N. Y., Monthly Meeting; Lewis M. Hoskins of Oregon Yearly Meeting; Florence Shute of Pittsburgh, Pa., Meeting; and Jerome Haskins of Providence, R. I., Monthly Meeting.

An interesting and informing report was given by Edward Morris Jones and Esther Holmes Jones as they returned their minute of a year ago for a visit to Friends around the world. The rest of the day was in the care of the Yearly Meeting on Worship and Ministry.

Yearly Meeting on Worship and Ministry

Howard Comfort served as Clerk of the Yearly Meeting on Worship and Ministry, and Elizabeth H. Kirk was the Recording Clerk. Consideration of the report of the Con-

tinuing Committee found the question of proper nurture of our younger members of special concern to the Meeting. A spontaneous growth of Junior Quarterly Meetings is especially encouraging and challenges us to a wise cultivation of their concern so that it may lead them on into further sharing as they mature. The difficulty of blending the home, the First-day schools, and other agencies of the Meeting, such as members of the local Meeting on Worship and Ministry, into an effective "covering" for this service was much in mind. The value of an informal approach was emphasized in the suggestion that to "leave such literature around for the children to find" is a way to reach some at a time of openness which the formal teaching may not achieve. It takes *family dedication*, not just hopes, to escape a somewhat haphazard religious education of our youth.



Theodore B. Hetzel

*Charles J. Darlington, Clerk, and Richard R. Wood,
Recording Clerk*

For the afternoon session the Continuing Committee had asked small panels to speak briefly to each of two questions. The first was: "What constitutes a *call* to appear in the ministry?" This is a "lonely, delicate problem" of the inner spirit, closely associated with the question of how available the whole self is to God. The water in a well is not available if it is overlaid by the debris of time or the present. The reading and meditation we find time for, our sensitivity to the needs of others, all are aspects of this availability. Ministry has many phases, including the prayerful support of the efforts

of others. The listing of a complaint against "unconsidered speaking" brought out what a variety of interpretations individuals bring to such a term, as varied as their own standards for ministry. In general, the practice of speaking "because something ought to be said vocally" and of speaking on primarily secular topics was cautioned against as being distrustful of the reality of God's presence and power to reach us in the silence.

The second topic concerned the service of "Counseling." Is the more conventional term "pastoral care" less likely to carry wrong overtones for those in need of it? Is a recognition that the counselor is a humble agent of God's love a mutually essential base for helpfulness? Is the therapy of listening too often neglected in our approach? How much of our teen-age problem is the product of unhappy family experience? Do Meetings have a special need for a small group within their membership which can serve as a special haven of warmth for persons seeking to deepen their own religious experience? These and other questions occupied an obviously concerned assembly. The attendance for the whole day was large, and the fact that most stayed to the final close gave assurance that those who had planned it had been wisely guided.

Field Committee Supper Conference

The Field Committee of the Representative Meeting acted as hosts for Overseas and interested Friends at a dinner meeting followed by a conference at Arch Street Meeting House on March 26. The dining room of the meeting house was taxed to capacity, with over 180 people sitting down to dinner, and the conference following had more than 300 in attendance.

Emmor Roberts, Chairman, presented the speaker of the evening, Charles J. Darlington, Clerk of the Yearly Meeting, a long-time, active member of Woodstown Meeting, N. J., and now Chairman of the Friends Committee on National Legislation. He spoke on the subject "Living Up to Our Basic Testimonies." He outlined these basic testimonies as (1) "Belief in God," (2) "Belief in the Life and Teachings of Jesus," (3) "Belief in the Inner Light," (4) "Belief in the Dignity of the Individual," and (5) "Belief in the Continuing Revelation." It is necessary to concentrate on these principles, he said, to have faith, and to practice them. A spirited and thought-provoking question period followed.

Nominating Committee—Representative Meeting

The business of the afternoon session on March 27 began with the reading of the epistle of London Yearly Meeting. At later sessions the epistles of the Yearly Meetings following were read: Wilmington, Ohio; Indiana, Friends General Conference; Iowa, Conservative; Iowa, Five Years; New York; Norway; North Carolina, Conservative; Japan; and East Africa.

The large task of the Nominating Committee was approved, with appreciation. The nine-page report was posted on a bulletin board.

The report of the year-round business of Yearly Meeting, as executed by the 85 members of Representative Meeting in eight sessions, was spoken to by James F. Walker, Clerk.

Valued members called by death were affectionately remembered. Interesting matters of business included the pending purchase of 68 North Third Street lot and building (which will be torn down) adjoining the Yearly Meeting property; the handling of visitors at Arch Street Meeting House by a full-time person, an opportunity of outreach; increasing participation in interchurch councils; the establishment of a pension fund for Yearly Meeting employees in conjunction with the General Conference; a study of a possible united appeal by our committees to reduce work and confusion; the effort and need to study and to affect state legislative matters of special interest, such as abolition of capital punishment and prevent-



Theodore B. Hetzel

J. Augustus Cadwallader Speaking to the Report on Temperance

ing legalized pari-mutuel betting. In the Meeting's consideration of the oral and printed report there was concern that Representative Meeting not become too much of a business organization. In clarifying, William Eves, 3rd, Secretary, said the hope is that a united appeal would reduce confusion, and that although the business seems overwhelming, it does not cut out other things. Among the helpful and encouraging thoughts expressed was the hope that we would not be overly concerned about taking good business practice into Meeting but that we would rather take good practices into business.

Financial Affairs—Epistle Committee—Social Order Committee

A considerable portion of the evening of March 27 was devoted to the financial affairs of the Yearly Meeting. Bernard S. Haines was appointed to serve as Treasurer for the next three years. A combined report of the Treasurer, the Trustees of Philadelphia Yearly Meeting, Friends Fiduciary Corporation, and the Audit and Budget Committee was introduced by William Plummer, Jr., Chairman of the latter body. The budget for 1959, amounting to \$130,000, was adopted, and the quotas to the Quarterly Meetings totaling \$93,000 were approved. Hope was expressed that social values be given consideration when making investments.

The Distributing Trustees of the Thomas H. and Mary W. Shoemaker Fund reported that a total of \$82,630 had

been allotted, mostly to organizations related to Philadelphia Yearly Meeting. Harold Evans, Chairman of the Anna H. and Elizabeth M. Chace Fund, reported that a total of \$58,500 had been granted to organizations representing the interests of the Chace sisters.

Walter Kahoe, Chairman, reported for the Epistle Committee that during the year 35 communications from other Yearly Meetings had been received. Three themes were uppermost: (1) reliance on the meeting for worship for the life of our Society, (2) concern for the spiritual development of our children, and (3) concern for world conditions.

A brief report of the Social Order Committee was presented by its Chairman, George Hinds. The main concern of this Committee had to do with the anticipated publication of a pamphlet written by David S. Richie, the Committee's Executive Secretary, entitled *Building Tomorrow—A Religious Search for a Better Industrial Society*. The Yearly Meeting was asked to give guidance concerning this pamphlet in view of the fact that some members of the Committee had reservations about its contents. The Yearly Meeting noted that the purpose of the pamphlet was to stimulate thought and discussion, not necessarily to present the viewpoint of the Society of Friends. It hoped that all committees would be given liberty to publish pertinent literature on their own responsibility, whether or not all Friends are in agreement with the point of view expressed.

Young Friends—Peace Committee—Race Relations Committee

At the morning session of March 28, Patricia E. Myers, Chairman, stressed that the purpose of the Young Friends Movement was meeting the needs of Young Friends and providing for the development of the individual. Young Friends need to feel a part of the Yearly Meeting. Through one- or two-day conferences and a week-long conference last August at Camp Onas they have been helped to grow spiritually and socially, a development that has resulted in greater participation in their monthly Central Activities meetings. Young Friends held a political education seminar, and their mid-winter conference considered the subject "Communism." Elwood Cronk, Secretary, has continued his visits to Meetings and groups. It was noted by several that Young Friends today are high school and early college age and are younger than in all the years of the Movement's history.

Mamie E. Cavell spoke of the activities of the Young Friends Committee of North America, including the plans for a biennial conference this summer at Junction City, Kansas, the publication of *The Young Friend* by Young Friends at various colleges, and the visitation among Yearly Meetings. Richard Taylor, Clerk of the Committee, spoke of the visit of three Russians to this country last summer, sponsored by the Committee, and the return invitation for three Americans to visit Russia this summer. Other Young Friends are to visit among Friends in Europe, and then all will gather at the Youth Festival in Vienna, Austria, this summer.

J. Barton Harrison, Chairman of the Peace Committee,

gave highlights of the activities of the Peace Committee during the past year, including the special conferences for chairmen of local Meeting Peace Committees, the work of the Speakers Bureau, and the youth program under the leadership of Bruce Busching. A working party of 13 people, which has been meeting regularly, expects to have a statement soon to help Friends think through their position on world government and a U.N. police force. He presented two concerns: (1) Although the Committee can do many things to promote the peace testimony, each must experience it. How can we help our young people to experience it? (2) Few Meetings in the Yearly Meeting are concerned to take action for peace. Unless we have active and vigorous persons in our local Meetings, how can our peace testimony be effective? We were urged to give our young people every experience of the way of love and nonviolence in our homes, our Meetings, and personal contacts. A brief report was given of the peace walk and motorcade conducted in the Philadelphia area on Good Friday as a protest to the nuclear tests.

Grace G. Pruitt, Chairman of the Race Relations Committee, stated that since the main emphasis of the Committee had been integrated housing, the Committee was glad to introduce Roy McCorkel, Chairman of the Board of Friends Suburban Housing. This corporation has been operating as a licensed real estate agency, dedicated to selling houses to people who need them, regardless of race, creed, or background. In a two-year period 25 houses have been sold, 14 of these during the past year, in the general area of Swarthmore, Secane, and Lansdowne, Pa. The double purpose of the corporation is to find listings and buyers, and through proper education to get the people in the community to accept the new neighbor. Community acceptance begins and is better when the new family is living in the community.

With regret Friends learned that Florence L. Kite had retired as Executive Secretary of the Race Relations Committee. An expression of gratitude for her 15 years of faithful service was minuted.

Committee on Education—Friends Education Fund—George School—Westtown School

At the afternoon session on March 28, Robert W. Cope, Chairman of the Committee on Education, recalled several Friends, some no longer living, who during the past ten years have aided the development of the Committee. He stated that despite an increase of enrollment, there is still a need which cannot be met. This need is also felt by colleges and public schools. The Committee appeals to all Friends to aid education in general by adequate financial contribution and by moral support.

William Morris Maier, President of the Friends Education Fund, summarized the Fund's motives and methods for raising contributions. The results of financial drives have been mediocre, or even less, and only \$7,000 was received and distributed in the past year. Only \$5,000 has been received as principal since the establishment of the Fund. Yet the trend in giving has moved upward. The Yearly Meeting encouraged

the Committee to continue with its restatements of its needs.

The reports of George School and Westtown School were considered together. Richard H. McFeeley, Principal of George School, spoke of the purpose of the schools, to help students develop their religious beliefs, learn to cope with the environments they face, become sensitive to the needs of other people, and grow in courage, integrity, humility, and faith in the future. Speaking to the report of Westtown School, Arthur E. James, Chairman of the Committee, outlined the work of the subcommittees of the Westtown Committee. Daniel D. Test, Jr., Headmaster, expressed appreciation for the informed concern and generous service which committee members give to our Friends schools.



Theodore B. Hetzel

Not Mentioned in the Minutes, but Indispensable

The increasing pressure for admissions means that it is no longer possible to accept all Friends who apply, and the Westtown Committee has decided on a policy of maintaining a student body of which about 25 to 33 per cent are non-Friends, since such students contributed to the breadth of the life of the school. This same admission pressure is affecting all the Friends schools. We must consider whether our present facilities should be enlarged, or whether we should start new schools. Friends schools have won a special position of respect in the educational world. The public looks to them for excellence in education and for leadership in emphasizing spiritual values. It is a challenging responsibility to live up to this faith in our schools.

Friends were encouraged to visit the Friends schools and see the work that is being done there.

Friends General Conference—Friends Council on Education—Pendle Hill

At the evening session of March 28, the report of the Friends General Conference was presented by its General Secretary, Lawrence McK. Miller, Jr., who portrayed the life of the Conference in terms of a family of Yearly Meetings, the stronger helping and strengthening the weak. He spoke of the sponsorship of its family institute; the publishing of new material for the use of the whole family; the inaugura-

tion of the Annual Rufus Jones Lecture; the conduct of the biennial conference for the enrichment of the family in study, worship, and recreation; and the Conference's traveling ambassadors, Barnard Walton and Bernard Clausen.

Its Advancement Committee has undertaken a new type of ministry in Monthly Meetings along the Eastern Seaboard, using Rachel Davis DuBois' unique type of ministry through group conversation. Its Meeting House Fund, since its establishment in 1954, has received \$50,000 in contributions from Monthly Meetings, trust funds, and individuals. A survey indicates that unprogramed Meetings in the United States will need three-quarters of a million dollars for new meeting houses or improvements to existing meeting houses. Its Peace and Social Order Committee sponsors conferences at the United Nations and sends representatives to national non-Quaker organizations.

The Report of the Friends Council on Education was spoken to by Rachel K. Letchworth, Chairman, who described the Friends Teacher Training Program newly instituted in 1958 at a Conference at Pendle Hill. This program is directed towards the preparation of teachers new to Friends schools, as well as those new to the profession, for increasing their understanding of the basic philosophy and objectives of Quaker education. Financed by the Chace Fund, the T. Wistar Brown Fund, and the contributions of such organizations as the New York Monthly Meeting Advancement Committee, this program constitutes four planned seminars a month and an all-day visit to a Friends school. Mention was especially made of the opportunity this offers for newer and experienced teachers to discuss methods and problems together. Young teachers present spoke of the value the program had been to them in the past year, saying that through the skill of the Director, Irvin C. Poley, the great joy of teaching had been realized. Requests for the prospectus and for a similar program for the elementary school indicated the expected growth of this program as a major contribution to the teaching profession. It is hoped additional funds will be forthcoming for this work.

The report of Pendle Hill was given by the Chairman of the Board, Douglas V. Steere. The real report, he felt, had been made during the year and in the ministry of Pendle Hill to Yearly Meetings throughout the world, especially to those of Japan, Sweden, and Finland by the students who had been a part of this "luminous center."

In addition to the courses offered to the residents, many opportunities are offered to nonresidents through the week-end and week-long institutes, now adequately housed in the new 24-room Chace Hall, and through evening lectures by such Quaker leaders and teachers as Henry J. Cadbury and Howard Brinton, enabling Friends to enrich their spiritual lives.

Many Friends come as residents and nonresidents to the summer courses, where they can explore deeply their tradition and increase their usefulness to their Meetings.

Pendle Hill is particularly fortunate in having Dan Wilson

as its Director and a capable and dedicated staff. Appreciation was expressed to the Yearly Meeting for its generous support.

William Penn Lecture

Henry J. Cadbury, 1959 William Penn Lecturer, spoke on Sunday afternoon, March 29, to over 1,000 Friends on "The Character of a Quaker." Combining a keen sense of humor, a knowledge of Quaker history, and a sensitive understanding of our faith, he forged these elements into a challenge for deeper, more committed lives. A portion of the lecture appeared in the FRIENDS JOURNAL for April 4, 1959, under the title "Two Strands in Quakerism."



Theodore B. Hetzel

Peter Makaroff, a well-known Doukhobor, Elizabeth T. Shipley, and Anna Brinton

The lecture will appear in pamphlet form in May as part of the regular Pendle Hill Pamphlet series. It will also be distributed to members of the Wider Quaker Fellowship. Those desiring copies of the pamphlet can obtain them by writing Pendle Hill, Wallingford, Pa., or the Young Friends Movement, 1515 Cherry Street, Philadelphia 2, Pa. Please send 35 cents for each copy ordered.

Friends had an opportunity of talking informally with Henry J. Cadbury at a tea given by the Young Friends Movement following the lecture.

Religious Education Committee—Committee on Church Unity—Women's Problems Group—Family Relations Committee

At the afternoon session of March 30 a cablegram addressed to Clarence E. Pickett was read. Signed by the President and

Secretary of the Baptist Association of the Soviet Union, it said: "We send the warmest Easter greetings to you, to your family, and to all Quakers of U.S.A. May the Risen Christ give his peace to all nations."

Margaret W. Evans, Chairman, spoke to the report of the Religious Education Committee. Much of the responsibility for religious education rests with the home. We must not depend solely on our First-day schools. Providing trained teachers for our First-day schools is one of the greatest weaknesses of the Society of Friends. A program of adult education is necessary to the home, the First-day school, and the Meeting. Religious education is developing attitudes, acquiring a faith and a commitment to a way of life. It is a pity that religious and secular education have been separated.

J. Bernard Haviland, Chairman of the Committee on Church Unity, said that operations of divine love often lead us to strange and perilous ways, but he wished to allay the fear of Friends who may be exercised to find Friends Meetings becoming involved in interchurch affairs lest something of our Christian witness be lost. First, we are not alone in what we suppose to be our peculiar testimonies. Second, there are many lovable people whom we have never adventured into knowing because we have huddled under the umbrella of our own little Meetings.

Dr. Wilbur C. Parry, Assistant General Secretary of the National Council of Churches, pointed out that the 33 churches in the Council may emphasize tradition, creed, or the spirit in everyday life, but in any case it is a challenge to each to make its own contribution to the group. The study program of the Faith and Order Committee of the World Council is emphasizing peace education this year. George A. Walton asked that we enter without reserve into this peace program as the greatest opportunity for Quaker witness for peace that has been presented in our lifetime.

Francis G. Brown presented the Meeting with a nickel-plated trowel received on October 12, 1958, at the laying of the cornerstone of the new Interchurch Center in New York City. The Meeting decided to place this trowel in that section of the Arch Street Meeting House visited yearly by 40,000 persons.

Dorothy B. Hallowell, in reporting for the Women's Problems Group, spoke of the joy and satisfaction in the programs, which have been carried on for 40 years in the effort to help women develop their own inner resources and to solve their problems. More young women are needed, and one young mother who has managed to attend told how much she enjoyed getting to know older women of the Meeting.

The Family Relations Committee, through its Chairman, Sarita H. Worley, spoke of its concern for sound family relationships in a religiously centered home. There has been a revision of the Committee's pamphlet, now entitled *Engagement, Marriage, and Parenthood*. Karoline Solmitz is replacing Dr. John Charles Wynn on the Committee's staff of counselors. A brief tribute was paid to Dr. Frank D. Watson, formerly an active member of this Committee.

*Civil Liberties Committee—Social Service Committee—
Friends Hall and Elderly Friends Committee—
Prison Service Committee*

The report of the Civil Liberties Committee was presented at the evening session of March 30 by the Chairman, Alan Reeve Hunt. The Committee has just published a pamphlet entitled *The Citizen's Right to Travel Abroad*. Originally, passports were issued for the convenience of travelers; since 1941 they have become a necessity which not everyone can obtain. It is perhaps as important to be able to travel freely as to have freedom of speech or of the press. The Committee has been lobbying in Washington against the extension of the federal loyalty program to nonsensitive positions. It has also been working in Harrisburg to get the Peckham Act repealed. It would now like to concentrate its efforts against capital punishment. Some of the problems which will have to be faced are taking the message to non-Friends, which will cost money, and finding the necessary leadership. The Committee believes it should concentrate its efforts on Pennsylvania for the present. A minute was made to the effect that the Yearly Meeting wants the Civil Liberties Committee to take active steps to work toward abolishing capital punishment.

The report of the Social Service Committee was introduced by Lowell E. Wright. The Committee has recently revised and printed a statement on capital punishment. We should also remember that we should work to eradicate the roots of crime. The Committee has a new handbook on prison service. In connection with its concern for older people, it has prepared a discussion outline entitled "How to Plan for Later Years."

Friends Hall does not have sufficient funds to build now, reported Alan Reeve Hunt, Chairman pro tem., but it has entered into negotiations with Friends Hospital to admit a person from one of the Boarding Homes. Friends Hall will make up the difference in cost between what the person can pay and the price at the Hospital. This is in no sense establishing a precedent, but the Committee feels this experiment will enable it to gain experience in dealing with the problems of these Friends. Friends Hall is planning an annual-giving program for Monthly Meetings. Gifts to Friends Hall are tax-exempt.

Friends Hall Corporation has taken over the duties and monies of the Committee on Elderly Friends. Legal steps have been taken to insure that any monies coming to it can be transferred to Friends Hall. The Yearly Meeting concurred in the request of this Committee.

Mona E. Darnell, Chairman, reported for the Prison Service Committee, which is increasingly concerned with the problems of the released prisoner. Just as the Bishop's reply to ex-prisoner Valjean's request for hospitality, in *Les Misérables*, was to order another plate put on the table, so should Friends, figuratively, put on another plate for these distressed persons. Behind each crime are grief and suffering. Arthur W. Clark outlined a pilot project which has been started be-

tween the Committee and one penal institution for the purpose of enabling community leaders to have a personal experience with prison authorities and inmates. It is hoped that this will help to break down the apathy and distrust toward lawbreakers which so much of the public now has. The Committee has asked the United States Section of the Friends World Committee to call a conference of American Friends on the subject of penology.



Theodore B. Hetzel

Yuki Takahashi and Ruth Rhoads

*Yearly Meeting Membership—Quarterly Meeting
Reports—Supplementary Queries*

Walter Kahoe presented the current draft of our outgoing epistle at the morning session of March 31. The Epistle Committee was asked to bring its further efforts before a later session.

William Eves, 3rd, shared membership statistics with the Meeting. The total membership is 17,647; of this number, 4,745 are under 21 years of age. New members by application during the past year totaled 429. The membership figures show a net increase of 120 over the preceding year. Generally, there appears to be an increase in membership of Quarterly Meetings outside of the urban area; as an example, Philadelphia Quarter recorded a net loss of 53, having sent out 58 more transfers than it received.

The comparative merits of birthright membership, associate membership, and the withholding of affiliation until each young person makes a decision for himself were reviewed. The Meeting felt that this matter needed careful study. Representative Meeting was asked to give this problem further consideration.

A summary of the reports of Quarterly Meetings was then heard. Again these reminded us of the earnest efforts of many Friends. Again we could recognize that our problems, uncertainties, and aspirations are shared by many. Summaries such as these offer more food for thought than can be readily digested in such a limited time: "Progress has been made, but there is still much to be done. We need renewed lives and not new messages." One Meeting realizes the importance

of attendance at meeting for worship by family groups, and has two such meetings on First-day at different hours. A Quarterly Meeting is exploring the idea of developing a Young Friends Quarterly Meeting, which it does not now have. Concern for the nurture of a spiritual atmosphere in the home was indicated, along with a gratifying material growth in new buildings and facilities throughout the Yearly Meeting.



Theodore B. Hetzel

Informal Visiting after a Meeting

Many Friends are working in the cause of education, not only in our schools but in public schools as teachers and as members of school boards. The need for Friends to be working actively for God's purpose was expressed. Thought has been given to the life and development of mid-week meetings for worship.

The session closed after a consideration of a summary of answers to the eight Supplementary Queries. A matter that held the attention of the Meeting for some time was the right preparation of Meeting records and their proper preservation.

*Japan Committee—Indian Committee—Friends Journal—
Temperance Committee*

In introducing the report of the Japan Committee at the afternoon session of March 31, Sarah Swan, Chairman, said that the work of this Committee was an effort to live up to the requirements of the second query of the Meeting for Worship and Ministry, "What are you doing as individuals and as a Meeting towards spreading the Christian message?" There are three questions that we should consider: (1) How does the Yearly Meeting feel about the Japan Committee's efforts? (2) What new duties should we undertake? (3) What help and guidance can the Yearly Meeting give us about work in Japan in the immediate and more distant future?

Tribute was paid to Orie Shimazaki, Principal of the Japan Girls School, Tokyo, whose untimely death was a great loss. To carry out one of her most cherished concerns, the Committee has established a faculty welfare fund to provide opportunities for study and recreation for members of the faculty of the school.

An American teacher is needed to succeed Janice Clevenger, who returns this summer.

We realize we are approaching the end of a chapter in the history of this Committee, and that it is necessary to review our relationship with Japan. The importance was stressed of keeping in mind that we are working *with* Japanese Friends and should await their invitation and follow their leadership.

Support was given to the Japan Committee to go forward (1) to help the Friends Girls School and (2) to arrange for intervisitation. Tribute was paid to the valuable work of Esther B. Rhoads. It was brought out that the American Friends Service Committee, the Friends World Committee, and the Japan Committee are all a part of the effort to spread the Christian message.

The report of the Indian Committee was introduced by Theodore B. Hetzel. He pointed out that Friends are now in the fourth century of work with the Indians. There is still reason for Friends to be present when there is discussion of treaty problems with the government. Arthur Morgan has a new plan for flood control that might save the Seneca reservation, and the Six Nations now taking a stand in Washington might profitably have Friends counseling with them. Friends were encouraged to read some of the voluminous literature available about the Indians and to visit reservations and cultivate friendships.

Howard Brinton, in presenting the report of the FRIENDS JOURNAL, called to mind that in the Society of Friends authority comes from the bottom up. It is necessary to know what people are doing and thinking. The only means of intercommunication for the entire membership is the FRIENDS JOURNAL. William Hubben emphasized that the FRIENDS JOURNAL is not a specifically Philadelphia paper and that it has many obligations as an independent publication. It is attempting to serve Quakerdom all over the United States and perhaps even beyond the United States. On account of the fourfold increase in printing expenses in the last 15 years and because of increased expenses for postage and labor, the financial problems are difficult. An appeal for more subscribers and Associates was made.

The report for the Temperance Committee was given by Willard P. Tomlinson, Chairman. The Committee has published a pamphlet *When Friends Entertain*, which is available free of charge. Friends are encouraged to use it for parties, conventions, etc. There is need for study on the causes of intemperance. There should be cooperation of this Committee with the Young Friends Movement, the Education Committee, the Religious Education Committee, and the Committee on Family Relations. There should be more Young Friends on the Committee. A sense of moral responsibility is necessary to end the growing threat of alcoholism to the safety of our homes.

Friends World Committee—New Concerns

Edwin B. Bronner reported for the Friends World Committee at the afternoon session on April 1. The Committee is a channel of communication among Friends throughout

the world. At present it is studying the advisability of holding special conferences in two different fields of concern, penology and race relations. The next triennial meeting of the Committee will be held in 1961 at Kaimosi, East Africa. This past summer the triennial sessions took place at Bad Pymont, Germany, at which Friends from 20 nations considered two main topics. The first implemented a concern that the FWC study Friends' attitudes toward missions, evangelism, the ecumenical movement, and other world religions. American Friends found that some of their preconceived ideas on these subjects underwent revision after discussion with those from other parts of the world. Papers on these subjects and comments on them will be published by the FWC in the early summer. The second topic at Bad Pymont was "What Friends Can Contribute to a Divided World." A paper of Margarethe Lachmund and one by Horst Brückner are included in a series of several papers just published by the Committee in a pamphlet entitled *The Contribution of the Quaker Faith to the Healing of a Divided World*. Although differences truly existed, there was an awareness of love, together with a desire to help Friends around the world to know one another. The discussion brought out the additional role of the FWC in helping to nurture independent Meetings and the opportunity to minister to a wide variety of needs in Quakerism.

There followed a period in which new concerns were brought forward. A report on the program of the Friends Medical Society gave attention to the exchange of doctors with Russia, in which three Americans visited the U.S.S.R. The Society has recently issued a press statement denouncing all nuclear testing. A concern was expressed for evangelical Friends in this country. Those who feel led to learn to know and visit with them will have an opportunity this summer at a Friends Evangelical Conference to be held at Newburg, Oregon, July 22 to 26.

Unfinished Business—Epistle—Worship

The closing session of Philadelphia Yearly Meeting, held the evening of April 1, was deep and searching. "My sheep hear my voice and they follow me, but a strange voice they will not follow." How do we recognize a divine call? Sheep recognize their shepherd because of familiarity with his voice. Even as a friend's voice is known because of familiarity, so is the Divine familiar by steady attention to the voice of the true Shepherd.

The outgoing epistle of Philadelphia Yearly Meeting was accepted.

Emma Cadbury, Frances Conrow, and Ruth Maris will attend the United Society of Friends Women of the Five Years Meeting in May at High Point, N. C. They will not only carry the greetings of our Yearly Meeting, but it is hoped, go as living epistles.

It will always be unfinished business that Friends' practice of our testimonies is not consistent with profession. The discussion centered on the payment of income tax, particularly that portion used for military purposes. Few present felt it right to refuse to pay, nor yet felt comfortable to pay. Varied

suggestions were presented: Send an accompanying letter expressing one's feeling about war; live so simply that income is below tax level; make no report, but once a year send a check for nonmilitary purposes; engage in peace walks and other minority demonstrations; follow Jesus' example of rendering unto Caesar the things that are Caesar's; beware of taking for granted the evils deplored, such as riding on military planes; associate more closely with the Mennonites, who share Friends' concerns; rise above one's own shortcomings through personal devotion; work to unite with all Friends Yearly Meetings in refusal to pay taxes. Nothing can be done unless there is a willingness to suffer unto death.

In the final period of worship there were expressions of hope for the future, faith in the inner light, thanksgiving for the week together, and belief that truth is truth though all men forsake it.

The World Itself Is a Child

By SARAH N. CLEGHORN

The world itself is a child,
Appalled, bewildered,
Exhausted, supperless,
Roared at and threatened
By drunken old War.

The world needs a cup of milk
Warmed with kindness,
In a fireside corner,
On a low footstool;
A reassuring arm
And a homelike voice;
Quiet, comfort, mothering.

Where is the mother?
Call her, everybody!
Peace! Come home.

About Our Authors

The Philadelphia Yearly Meeting report in this issue is compiled from individual reports made by Josephine Benton, Francis G. Brown, Mary R. Calhoun, Mary C. Chapman, Louise K. Clement, Elwood Cronk, J. Russell Edgerton, Anne Hatfield, Mabel S. Kantor, Elizabeth H. Kirk, Hannah Stapler, Sylvan Wallen, Anne Wood, and Susan V. Worrell.

The Editors are indebted to them for the promptness and skill with which they handled their assignments.

Anna Pettit Broomell, a member of Green Street Monthly Meeting, Philadelphia, has had a lifelong interest in writing and editing materials for adults as well as children.

"The Values and Dangers of Ethics" is the second of two papers by O. T. Benfey dealing with ethics. "Problems of Ethics" appeared in the FRIENDS JOURNAL for December 27,

1958. O. Theodor Benfey taught at Haverford College 1948-1955 and is now Associate Professor of Chemistry at Earlham College.

Friends and Their Friends

Ruth Hays Smith has been appointed Acting Director of Studies at Pendle Hill for 1959-60. Ruth Smith is now in residence as a Pendle Hill Fellow. A native of Kansas, she received her A.B. degree from the College of Emporia, Kansas, and her M.A. degree from Teachers College, Columbia University, New York. She has taught at the Negro schools of Barber Memorial College, Anniston, Alabama, and Spelman College, Atlanta, Georgia. Out of this experience she wrote *White Man's Burden*. She assisted Robert Ballou on *The Bible of the World* and later edited *The Tree of Life*, designed for young people, a selection from the literature of the world's religions. She spent several years with the East and West Association, concentrating on its "Open Door" project to help eliminate discrimination against minority groups in New York City. From 1946 to 1948 she worked for the American Friends Service Committee in its national office in Philadelphia. Later she assisted Clarence Pickett with his book *For More than Bread*, and worked with Mary Hoxie Jones on her father's papers, at the same time attending classes in philosophy and religion at Haverford College. From 1954 to 1958 Ruth Smith taught at Green Mountain College in Poultney, Vermont.

Six new booklets in the Speaks Series of biographical booklets edited by Leonard S. Kenworthy have just been issued. Dag Hammarskjöld, Ben-Gurion, U Nu, Charles Malik, Nkrumah, and the late James K. Aggrey, Gold Coast educator, are the subjects. The total of titles in the series is now 42, of which 12 are about Quakers. The booklets sell for five cents each, or 25 for one dollar, and are available from World Affairs Materials, Brooklyn College, Brooklyn 10, N. Y. Also available is a series of articles on "Exploring the New Africa" for one dollar.

Henry van Etten, author of the French book *George Fox et les Quakers*, writes us that Longmans, Green, and Co., Ltd., London, will publish an English edition in May. In August, Harper Brothers, New York, will also publish it. The original French edition is selling rapidly and will soon be out of print.

During the weekend of April 10, Lincoln School, Moses Brown School, Brown University, and Pembroke College were hosts to the Second East Coast Model United Nations. There was a very large attendance including, in addition to the local delegates, secretaries, and committee members, approximately 550 students and their teachers from Indiana through New York and up to Maine and the consulate representatives from the embassies of Ghana, China, the United Arab Republic, Austria, France, and Brazil.

Albert Branson Maris of Lansdowne Meeting, Pa., is United States Circuit Judge in the United States Court of Appeals for the Third Circuit. In the April *Newsletter* of Lansdowne Meeting appears the following letter from the White House to Judge Maris: "I have your recent letter informing me of your desire to retain your office but to retire from regular active service as United States Circuit Judge for the Third Circuit. . . . I congratulate you on your long years of service in both the U.S. District Court and the U.S. Court of Appeals. It is gratifying to know that you will continue to serve so long as you are able, and that your wisdom and experience will continue to be available to the Federal judiciary. This means that the bench will continue to benefit from your wisdom and experience and also from the services of your replacement. May I wish you a long period of health and productivity in your new role as senior judge." The letter was signed by Dwight D. Eisenhower.

Eleanore Price Mather of Swarthmore, Pa., writes us that the Hedgerow Theatre in Rose Valley, Moylan, Pa., was scheduled to reopen its doors after three years on April 21, with Jacinto Benevente's "The Bonds of Interest," a play in which love is the bond of interest whereby miracles are wrought. Barbara Pearson Lange of Swarthmore Meeting is Chairman of the Board; also serving on the Board are Walter Kahoe, Bernard C. Clausen, and Robert W. Mather.

Eleanore Price Mather writes: "Jasper Deeter, Director Emeritus, will direct plays on occasion, but most of his time will be spent as head of the Hedgerow School of Acting, which is already flourishing, while a new artistic director, Ernestine Perrie, will assume full responsibility for the production schedule." For over 30 years Jasper Deeter "maintained at Hedgerow a repertory which stressed Chekhov, Shaw, and Ibsen, while including modern experiments. . . ." The essence of Hedgerow Theatre has been that of a prophetic, dedicated community, striving for much more than the expression of social testimonies. Basic is the fact "that Hedgerow has offered a home to the creative spirit. [It is] a place where people meet to unite with beauty and truth, and thereby discover beauty and truth in each other."

A college institute of international relations sponsored by the Middle Atlantic Region of the American Friends Service Committee will be held June 4 to 12 at Camp Mench Mill, Pottstown, Pa. The theme is "A Search for Alternatives to Violence." The faculty includes Albert Bigelow, skipper of the *Golden Rule*; Hugh Hester, retired Brigadier General of the U.S. Army; Eric Rheinhardt, psychiatrist at Embreeville State Hospital, Pa.; and A. K. Mitra, First Secretary to the Mission of India to the U.N. The director is Liz Jallie, AFSC College Secretary. The cost is \$35; for further information or reservations, write Elsa Bailey, AFSC, 20 South 12th Street, Philadelphia 7, Pa.

Correction: The author of the cover quotation on the issue for April 11, 1959, is J. Howard Pew, not J. Howard Perr.

Ruth Suckow's first novel in some years, *The John Wood Case*, will be published by Viking Press on May 8. She is the author of many short stories, a memoir, and other novels, *The Folks* being among the most memorable. Ruth Suckow's stories often appeared in *The Smart Set* and in *The American Mercury* in the Mencken and Nathan days. In her novel she turns again to her native Iowa small-town background and tells the story of a man, John Wood, loved and respected by the community, by his family, and by his church—and what happens to them all when he is found to have been unworthy of their trust.

Ruth Suckow Nuhn is a member of Claremont, Calif., Meeting.

The annual Garden Days at Friends Hospital, Roosevelt Boulevard at Adams Avenue, Philadelphia, will be May 8, 9, and 10. The public is cordially invited to visit the Hospital on those days during the hours of 11 a.m. to 8:30 p.m. Parking space is limited, but cars may be driven through the grounds on these public days. Entrance is by the main gate at Langdon Street. Visitors may walk throughout the gardens at their leisure. The Hospital's gardens are best known for their "acres of azaleas," which come to their peak at this time of year, but the garden therapy program is on a year-round basis and is carried out in the Hospital's seven gardens and three greenhouses.

Will and Anna James of Berkeley, Calif., have been on an extended trip around the Pacific. They flew to Honolulu in early October, 1958, going from there to Japan, the Philippines, Hong Kong, Thailand, Burma, Malay, Australia, Tasmania, and New Zealand, visiting friends and Friends and attending Meetings wherever possible. The entry for New Zealand in the brief account of their travels reads: "We flew in the day before Christmas so we could have this holiday and many others with our dear Friends Edward and Ruby Dowsett. A grand six weeks in beautiful New Zealand. Two and a quarter million people and 45 million sheep. We visited Friends and Meetings in Wellington, Christchurch, Dunedin, and Auckland. We went with the Dowsetts to an Allowed Meeting at Tauranga, held in the home of Frank and Elizabeth Storey. Its being midsummer here, we enjoyed good swims in the ocean and lakes. The Yearly Meeting maintains a Boarding School at Wanganui for children from 11 to 14 years of age. The South Island has beautiful snow-covered mountains called the Southern Alps, lovely lakes, and the magnificent fjord at Milford Sound. The North Island also has beautiful mountains, lakes, volcanoes, and a large thermo area. In one place electric power is generated by this underground steam. A thriving Meeting in Auckland. Here we met with Friends in the home of Athol Jackson, brother of Wilford and Margaret Jackson. The latter visited us in California. In the northern tip of New Zealand we stayed at Russell, located on the Bay of Islands, a lovely summer resort noted for deep sea fishing." They sailed for home in early February.

Cyrus Karraker of Millville Meeting, Pa., who is President of the Pennsylvania Citizens' Committee on Migrant Labor, urges all who are concerned over the welfare of migrant farm laborers in Pennsylvania to oppose Senate Bill 383 now in the Committee of Labor and Industry, as a measure that would end regulations by the State of Pennsylvania now improving the lives of migrants. Letters should be sent to Senator Thomas P. Harney, Chairman of the Committee, and to one's Senator at the Capitol in Harrisburg, Pa.

The American Friends Service Committee reports that a fourth printing of *Speak Truth to Power* is in production, and very shortly new orders can be filled. The 72-page pamphlet, subtitled *A Quaker Search for an Alternative to Violence*, has continued to sell. Since its first printing in 1955 over 65,000 copies have been sold.

A Friends Secondary Summer School is being planned for July 25 to August 23 at the home and 12-acre ranch (including swimming pool) of Lee and Teresa Sannella, near Petaluma, Calif., 40 miles north of San Francisco. Classes will be held both inside and out-of-doors. Sleeping accommodations will be out-of-doors. Students now in 8th to 12th grades are eligible to apply. There will be eight staff members. For further information write Ken Stevens, Director, Route 8, Box 820, Modesto, Calif.

Mid-Year Meeting of Iowa Friends

During the Easter weekend, March 27 to 29, 1959, about 140 Friends gathered at the State 4-H Camp near Madrid, Iowa, for the second annual Mid-Year Meeting of Iowa Yearly Meeting (Conservative). The Des Moines Valley Independent Meeting cooperated with the Yearly Meeting in planning for this Mid-Year gathering.

Representatives were present from almost all of the Friends Meetings in Iowa and eastern Nebraska which are affiliated with Iowa Yearly Meeting (Conservative) or with the Missouri Valley Conference. Several members of Iowa Yearly Meeting (Five Years) were also in attendance.

After a rather cold winter and two March snowstorms, the weather for the weekend was fair and mild. Children and adults alike enjoyed the opportunity for long hikes through the woods. Both during the meeting sessions and in times of relaxation the continuing goodness of God was revealed anew.

The meeting opened on Friday evening with a discussion of Friends worship and ministry. There was much concern for the strengthening of the ministry in the local Meetings. A special interest group met twice on the succeeding days of the Mid-Year Meeting to explore this problem further.

Following a meeting for worship on Saturday morning, Marshall Sutton and William Preis, visiting Friends from Ohio, reported on the conference of the Friends World Committee held at Bad Pyrmont in Germany last autumn.

During the remaining meetings for worship and discussion, concluding with a summary session on First-day afternoon, Friends were quite aware of their various shortcomings

and inadequacies. Yet they parted with a renewed consciousness of a vital, living faith to which they might bear witness in the days to come.

HERBERT C. STANDING

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

APRIL

25—Public lecture at Friends Select School, Auditorium, 17th Street and Parkway, Philadelphia, 8 p.m.: Dr. C. A. Meier, former President of the Curatorium and now training analyst of the C. G. Jung Institute of Zurich, Switzerland, "Jung and Analytical Psychology." A collection will be taken; parking at the school.

26—Centre Quarterly Meeting at State College, Pa. At 9:30 a.m., *DST*, Ministry and Counsel; 10:30 a.m., meeting for worship; 2 p.m., business meeting.

26—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Henry J. Cadbury, "George Fox."

26—Homecoming Day at Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia. Conference Class, 10 a.m.; meeting for worship, 11:15 a.m.

26—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Philip W. Smith, "Russia." Philip Smith visited Russia in 1925 and again in 1958.

26—Green Street Meeting, 45 West School Lane, Philadelphia, Conference Class, 10 a.m.: Rachel Cadbury, "Nurturing the Spiritual Life."

26—Conference on "Alternatives to the Nuclear Arms Race" at the Methodist Church, 29 Warwick Road, Haddonfield, N. J., beginning at 2 p.m. Featured speakers, Dr. Linus Pauling and Dr. Kenneth Maxwell. Group discussion led by Agnes Morley, Annalee Stewart, Clarence E. Pickett, Prof. Fred Shorter. Registrations (\$1.00 for the day; 50 cents for evening only) and supper reservations (\$1.50 per person) should be sent to Neil H. Hartman, 310 East Third Street, Moorestown, N. J.

26—Address at Providence Meeting House, Media, Pa., 8 p.m.: Elmore Jackson of the American Friends Service Committee, "Arab Refugees."

27—Annual dinner and meeting of the Tract Association of Friends, at 20 South 12th Street, Philadelphia, 6 p.m. Address by Dorothy Hutchinson, "The Written Outreach of Friends."

29—Tea in honor of Mrs. Fuku Thurn, given by the Japan Committee and Central Philadelphia Monthly Meeting, in the Cherry Street Room, 1515 Cherry Street, Philadelphia, 2:30 to 4 p.m. Mrs. Thurn is going to Geneva, Switzerland, to live with a daughter. All her friends are cordially invited.

29 to May 2—Ireland Yearly Meeting at 6 Eustace Street, Dublin, Ireland.

MAY

2—Concord Quarterly Meeting at Wilmington, Del., Meeting House, 4th and West Streets. At 10:30 a.m., worship and business 12:30 p.m., lunch provided; 2 p.m., address by Frank Loescher, Chairman Africa Committee, AFSC, "South Africa: Where Hope Lies."

2—Fox Valley and Chicago Quarterly Meeting at Avery Coonley School, 1400 West Maple Avenue, Downers Grove, Illinois. Ministry and Counsel, 10 a.m.; lunch, 12 noon (bring sandwiches; beverage and salad provided); worship, 1 p.m.; business, 2 p.m.; roundtable, 4 p.m.; dinner as guests of Downers Grove Meeting, 5:30 p.m.; address by Victor Paschkis, 7 p.m., "Social Responsibility in Science." For hospitality Saturday night, write Grace Fogg, 2449 Fourth Street, Downers Grove.

2—One-day institute on "Economics of Peace," at the Meeting House, 221 East 15th Street, New York, beginning at 2 p.m., under

auspices of N. Y. Office of the AFSC and sponsored by New York Monthly Meeting. Speakers: Norman Thomas, "The Roots of Waste"; Lancaster Greene, "Birds without Feet"; Edward Snyder of FCNL, "Disarmament and Your Job." Small discussion groups; supper at nearby restaurants. Panel: Stewart Meacham, Otto Nathan, and Arthur B. Waring. Registration, \$2.00.

3—Connecticut Valley Quarterly Meeting in Connecticut Hall, Old Campus, Yale University, New Haven, Conn., 9:45 a.m. to 4:15 p.m. For overnight hospitality, write Mildred Davis, 489 Ocean Avenue, West Haven 16, Conn.

3—Purchase Quarterly Meeting at Stamford Meeting House, Conn. Bible study, 9:45 a.m. ("Thou Hast a Name that Thou Livest"; leader, Ruth Conrow); 10:30 a.m., worship, Junior Quarterly Meeting and High School Friends discussion group; 11:30 a.m., business; basket lunch, 12:30 p.m. (beverage and dessert provided); address, 1:30 p.m., Alexander C. Purdy, "The Religion of the Spirit," followed by completion of business.

3—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Lawrence Scott, "Why We Act against H-bomb Missiles."

3, 4—Netherlands Yearly Meeting at Amersfoort, Jeugdherberg, "De Grasheuvel," Netherlands.

6—Annual Meeting of the Corporation of Friends Hospital, Roosevelt Boulevard and Adams Avenue, Philadelphia, in the Hospital Auditorium, 5 p.m. Dr. Theodore L. Dehne will discuss the Hospital's changing role; Dr. Robert A. Clark will explain the purposes and the progress of the new Northeast Community Mental Health Center.

8—75th Anniversary Dinner of Lincoln School, Providence, R. I., in the Sharpe Refectory, Brown University. Address by Douglas V. Steere, Professor of Philosophy at Haverford College and world traveler for the AFSC.

8 to 10—Denmark Yearly Meeting at Hanna School, Bagsvaerd, Denmark.

9—Abington Quarterly Meeting at Gwynedd, Pa., 11 a.m.

9—Burlington Quarterly Meeting at Rancocas, N. J., 4 p.m.

9—Annual spring Japanese-American Fellowship picnic of the Japan Committee of Philadelphia Yearly Meeting, on the grounds of Haddonfield, N. J., Meeting House. Invitations can be obtained from the office of the Japan Committee, 1515 Cherry Street, Philadelphia 2, Pa. Make certain that your Japanese friends are invited.

9, 10—Green Pastures Quarterly Meeting at Cedar Lake Camp in the Waterloo Recreation Area, Mich. Reservations should be sent to Peter R. Wenck, Box 315, Newaygo, Mich.; deadline, May 4.

Coming: High School Young Friends Conference at Camp Onas, Rushland, Pa., August 24 to 28. Theme, "Quakerism on Trial." For further information address the office of the Young Friends Movement, 1515 Cherry Street, Philadelphia 2, Pa.

BIRTH

TRIMMER—On March 28, to John Morris and Elisabeth Chase Trimmer of Gainesville, Florida, a second son, STEVEN MORRIS TRIMMER. He is their fourth child and a birthright member of Yardley Monthly Meeting, Pa., where the whole family are members.

MARRIAGE

LOVE-WURTS—On April 2, ANNA VIRGINIA WURTS, daughter of Anna Hutchinson Wurts, and EDMUND G. LOVE. The bride is a member of 15th Street, New York Meeting. Edmund and Anna Love are living at 235 East 22nd Street, New York 10, N. Y.

DEATH

RICHE—On April 14, at Moorestown, N. J., ANNA B. S. RICHIE, wife of the late Edward L. Richie, in her 82nd year. A memorial service was held on April 18 at Moorestown Meeting, N. J., of which she was a member. Surviving are four sons, Robert H., Comly B., David S., and Dr. Arthur T.; ten grandchildren and six great-grandchildren.

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FRIENDS JOURNAL

A Quaker Weekly

VOLUME 5

MAY 2, 1959

NUMBER 18

THE greater part of the necessities of life are so far perishable that each generation hath occasion to labor for them; and when we look towards a succeeding age with a mind influenced by universal love, instead of endeavoring to exempt some from those cares which necessarily relate to this life, and to give them power to oppress others, we desire that they may all be the Lord's children and live in that humility and order becoming his family. Our hearts, being thus opened and enlarged, will feel content with a state of things as foreign to luxury and grandeur as that which our Redeemer laid down as a pattern.

—JOHN WOOLMAN

IN THIS ISSUE

The Aldermaston Peace March

. *by Joan Hewitt*

Who Are We Friends?

. *by Calvin Keene*

Some Queries on Christianity

. *by Elinor Gene Hoffman*

Internationally Speaking

. *by Richard R. Wood*

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VOL. 5 — No. 18

Editorial Comments

Two Strands in Quakerism

THE articles by Calvin Keene and Elinor Gene Hoffman in the present issue will remind our readers of the two currents of theological thought in Quakerism which Henry J. Cadbury so pointedly analyzed in his article "Two Strands in Quakerism" in the April 4, 1959, issue of this paper. Not only will some of our readers agree or disagree with one or the other of these two papers, but others will define their personal position as being located somewhere between these two camps. The historic claims which Calvin Keene quotes for a Christ-centered faith have their honored place. They demand, however, a respect for tradition that is likely to rival our modern knowledge and the urgent need for a realization of the universal truths in all creeds. Elinor Gene Hoffman's questions convey the immediate impact of the ever-broadening, global experiences which are the trial and opportunity of our generation. Since nothing appears more offensive than self-assertion and intolerance, it is well to couch doubt and opposition in the form of a question, as is done in Elinor Gene Hoffman's paper. It may be equally advisable for her opponents to keep a question mark or two in reserve for their answers.

A simple comparison of Christian and oriental teaching is an insufficient attempt to solve a problem that must of necessity encompass the total range of religious life in thought and action. This fusion exemplified in the historic Jesus—admitting gross inadequacies in so many Christian groups—is hardly equalled anywhere else. Professor Hocking once rightly called the oriental deities "sitting gods," who remain immersed in meditation while around them the most appalling social misery and superstitions continue to grow. Conversely, the story of Christianity illustrates at least some concrete evidence of an awareness of the need for reforms, late and little as they often were. The disturbing discrepancies between the verbal affirmations of dogmatic Christianity and many attitudes and actions of its proponents as individuals and nations have always been a matter of shame and repentance on the part of many individuals and groups.

The groups represented by Calvin Keene and Elinor Gene Hoffman have ample reasons for humility and

searching examination of conscience. Truth is greater than historic tradition, and an intellectual comparison alone is an inadequate arbiter. But the exercise of the power of reason is a God-given human attribute which we cannot afford to neglect. Commitment and the witness of dedication will, nevertheless, surpass mere rational tools.

Crime in 1958

Statistics about crime in 1958, as released by the Federal Bureau of Investigation, mention an increase of only 0.3 per cent in arrests. But there are other features of the report that are most disquieting. Crime among youth under 18 years of age increased 22 times over the rate established in 1957. Large cities of over a million residents are the preferred scene for crime, and such cities registered an increase of 11 per cent. But cities with populations between 25,000 and 50,000 show also a noticeable increase in forcible rape (31 per cent) and burglaries (14 per cent). The total cost of crime in the United States in the year of 1957 is now estimated at 22 billion dollars!

Checking Expenses

Statistics about the amounts which the United States population is spending on a good many items are apt to be late and usually reach the public from 12 to 18 months after events. Such a leisurely pace should not, however, be regarded as a reassuring factor. Time is moving swiftly, and it is safe to predict that during the "silent" period, the figures quoted are likely to become even worse.

We now have before us some of the 1957 statistics. In 1957 we spent \$10,700,000,000 for alcoholic beverages (in 1950, \$8,790,000,000), whereas we gave for religious and welfare activities only \$3,607,000,000. We expended far over 6 billion dollars for cigarettes, cigars, and tobacco, almost doubling our 1946 figure, but we spent on books and maps only \$1,026,000,000. The cost of admissions to movie theaters was not only a surprisingly low amount (\$1,116,000,000) but also remained over 500 million dollars below the 1946 sum spent on the same item.

The Aldermaston Peace March

LAST Easter I described as an onlooker the march from London to Aldermaston in protest against nuclear weapons. Now I want, as a participant, to tell you about the much greater demonstration held this Easter. The fact that I took part is perhaps typical of a change in attitude in many Friends. Last year some Friends joined in with enthusiasm; others were opposed to this type of action, and some still are. Others of us were hesitant to identify ourselves too closely with those who oppose nuclear weapons on a political basis and are not necessarily pacifists at all. We also, perhaps, did not want to make fools of ourselves. What we heard and saw of last year's march made us ready to take the risk of being misunderstood.

This time several hundred of us marched behind a banner bearing the words "The Peace Committee of the Society of Friends," and at least one Meeting had its own banner, while Manchester Young Friends, with their guitarist, made a cheery group to be near. Scattered anonymously throughout the long column were individual Friends as members of local nuclear disarmament groups, some holding up Quaker posters printed for the occasion with the words "Quakers say *No* to all war." Other Friends were among the organizers, and the voice making announcements for the chief marshal was often that of a Friend.

I do not know how many Quakers took part, but certainly several hundred went all the way, and large numbers, especially older Friends, joined us on the final day. With us, too, marched attenders and sympathizers who would rather be behind our banner than any other. One young man was carrying a heavy red banner with a Christian message on it. He had noticed the lack of such banners on last year's march and, as a member of the Fellowship of Reconciliation, made his witness thus.

Incidentally, Friends posters received their best publicity from the Methodist group of several hundred which joined us on the last day. They made a brave show, and I much regretted that more of us, including myself, had not taken the trouble to provide ourselves with placards for publishing the truth. Besides the Friends who marched, other Friends worked less conspicuously in the background, giving accommodation in their meeting houses and homes and providing transport.

But it is high time I gave you a more coherent account of the affair. The march was organized by the Campaign for Nuclear Disarmament and headed by Canon Collins, a very active priest of the Church of England. It set out on Good Friday from the Atomic

Weapons Research Establishment at Aldermaston and arrived on Easter Monday in Trafalgar Square, London, a distance of 53 miles. Chartered buses, lorries, and private cars took us to Aldermaston, and 4,300 of us, more than we had dared to hope, set off on a cloudy, drizzly afternoon. During the next few days numbers fell, as was expected, but never, I think, below 3,000. On Monday morning, 7,000 assembled at the starting point, 9,000 left the Albert Memorial after our lunch break, and 15,000 of us arrived in Trafalgar Square. With the public who awaited us, we were about 20,000 strong to hear the final speeches, and the pigeons, unable to alight on their own preserve, flew disconsolate overhead.

The march was well organized, and the marchers well disciplined, although the unexpected number caused some inevitable delays in getting people to improvised sleeping accommodation. In Slough the town's Council Chamber and committee rooms had to be turned into dormitories. After every halt litter was collected, and the place left tidy. At lunch time one day the column had to file slowly past the unfenced grass on which the firstcomers were already relaxing. None of us broke line but obeyed the marshal's request, courteously phrased as always, to keep moving. Even the teen-agers—and a large and motley crowd they were, some in battered straw hats or fur caps—were responsive to instructions. And they helped to keep us going with their music and banter with the onlookers, though I noticed that the young girls especially went rather limp at the end of the day when they had to queue for baggage or a turn at the washbasins. Some groups were political, though as a whole political slogans were kept out of it. In the bus to Aldermaston I listened to a Welsh miner Communist, who argued loud and long with a Labor bus conductor and his wife.

Most of the young people were of the student and grammar-school type. Ages ranged from about 84 to one or two babies in prams, and accents were diverse. We were especially glad to have with us the little groups from overseas—Europe, Africa, the West Indies, and a very small banner labeled U.S.A. Sixteen Swedes came over just for the march, returning home on Tuesday morning. I gave beds to two of them, a probation officer and a teacher, and learned that this was their first visit to England. They had only Monday evening for sight-seeing.

The march appropriately began in silence for about half an hour while we passed the huge enclosure devoted

to weapon research. A shower cut short our rest at tea-time, but our spirits rose when the sun came out, and we walked through the lovely Berkshire countryside, bright with blossom and opening buds. Most of the time, especially in built-up areas, we could see only a few yards ahead or behind, but that first evening there was a heart-lifting stretch of winding, open road when almost the whole column of 4,000 was visible, large banners held aloft and little lollypop banners bearing the Campaign's black and white device bobbing up and down.

We met, on the whole, little opposition, though one or two tiny groups appeared with such slogans as "The bomb preserves freedom." Other onlookers encouraged us with bursts of clapping, thumb-up signs, and "Thank you for marching." As we passed a church one evening, in the dark we saw the priest at his gate in cassock and surplice. "Happy Easter!" shouted a Young Friend. "A happy Easter to you all!" the priest replied. On a corner stood a mother with her two small boys carrying a homemade placard with the words "We agree." As a whole, the public eyed us with curiosity, serious more often than smiling. We wondered very much what they were thinking.

The first night I was one of 500 billeted in a school in Reading. All was beautifully arranged, and smiling people welcomed us with hot tea and food at very modest prices, a first-aid post for blistered feet, and one block of classrooms for women, another for men. The floor was hard and the night cold in spite of central heating, but there was no harm in sharing for a few hours some of the physical conditions familiar to refugees the world over. On the other two nights I had the luxury of a bath and a bed, and many hundreds must have slept all three nights on the floor.

The second day began for many of us Friends with an inspiring meeting for worship in Reading Meeting House, which, only two hours before, had served as a dormitory. In the peace of that morning, with sunshine and birdsong outside the windows, we had a chance to rededicate the march and ourselves to God's service. The sun stayed with us most of that day while we covered the 20 miles to Slough.

Then and throughout the march we were cheered from time to time by our little jazz band and its kilted drummer. I am not a jazz addict, and some of the wailing sounds emitted seemed to me to indicate anguish rather than hope, but that little band became a symbol of encouragement, above all the next day, when it played to us from a bus shelter as we passed in pouring rain.

The rain began as we set off after lunch. It was easing off when we reached Chiswick five or six hours

later. That afternoon I walked with a Friend of 71, and as the wind and rain blew across from the interminable open stretch of the airport, I suggested that she should take a lift—a motorcade of about 170 cars and motorcycles accompanied us both to advertise the march and to give help when needed. She trudged on for a good while after that, however.

For the tea break we filed into what must be a beautiful park in sunshine, but for us coldness was added to wetness as we queued for tea, some of us never reaching the source of supply. The mayor of Hounslow made a speech of welcome, and he and some of his aldermen headed the procession to the boundary of his borough.

And so we plodded on, keeping our spirits up with songs and slogans such as "One, two, three, four, five,/ Keep the human race alive." The Swedish boys told me later that they had sung every song they knew to keep going, finishing up with Christmas carols.

The lollypop banners had served at first to protect their bearers' heads from wind and rain, but they were only cardboard, and one by one they disintegrated and were abandoned at the roadside, the one occasion on which we left a trail of litter. Two enterprising Friends had their slogans painted on metal sheets, and when we halted and a bus halted beside us, they held them aloft for the people on the top deck to read. So we reached Chiswick, wet and tired, but with a sense of achievement and a comparatively short way in prospect for the next day.

Perhaps it was fortunate that we did not then anticipate that much of it would be spent in halting for traffic or crawling along at a snail's pace. All the same, the last day was a joyful and exciting one, blessed with warm sunshine. As we walked the streets of London, people fell in to join us in ones and twos, especially elderly sympathizers and those tied by their work who could not manage the whole way.

While we approached Trafalgar Square, guessing our numbers were increasing as our Quaker banner disappeared further and further ahead, more and more people lined the pavements, and many clapped and cheered. In the rising excitement and sense of unity tired feet were forgotten. As the tail of the march entered the Square, banners were raised for the last time, and a mighty cheer went up.

There were speeches, but the climax for many of us was the minute's silence at the end, in which we renewed our resolution to work on for the cause; and then for some of us came a service in the Church of St. Martin in the Fields. Leaning on the porch were the Friends banner and the banner of the F.O.R. member. At the

simple service we dedicated what we had done, asked forgiveness for what was done amiss and guidance to go forward.

JOAN HEWITT

Internationally Speaking

PROVISION for peaceful settlement of international disputes is a necessary part of an adequate program of national defense, particularly now when national safety requires prevention of war.

An important advance in the defense of peace was made by Vice President Nixon with his suggestion of April 13, in an address before the Academy of Political Science in New York, that the United States give up its insistence on determining unilaterally whether a question submitted to the International Court is a matter of domestic jurisdiction and therefore ineligible for consideration by the Court. The effect has been to discourage nations from undertaking the burden of preparing cases for the Court when they might be blocked by a mere assertion that the issue was within the domestic jurisdiction of the other party. Thus the development and use of the Court as a means of settling international disputes in an orderly way has been checked.

The Court is not intended to deal with internal affairs of individual nations; but it is better practice for the Court to decide judicially than for a nation to decide politically whether a matter in dispute is really a matter of domestic jurisdiction. It is to be hoped that the Administration will receive enthusiastic support in this effort to strengthen the defense of peace by removing an obstacle to the effective use and development of the International Court.

Another step in the defense of peace was made by the Vice President in the same address. He went on to suggest that agreements made by the United States with Russia contain provisions that any dispute about the meaning or application of the agreements be referred to the International Court and that the parties be bound to accept the Court's decision. As Mr. James Reston points out in *The New York Times*, this would encourage precise agreements about matters of common interest rather than vague general statements, such as those which are proving so confusing in the present discussions about Berlin.

The Vice President's suggestion was anticipated in Article 36 of the Statute of the International Court, which provides that nations may, if they wish, accept—in relation to any other state accepting the same obligation—the jurisdiction of the Court in all legal disputes concerning (a) the interpretation of a treaty; (b) any

question of international law; (c) the existence of any fact which, if established, would constitute a breach of an international obligation; and (d) the nature or extent of the reparation to be made for the breach of an international obligation.

These four categories of disputes have been recognized for more than two thousand years as justiciable disputes, the sort peculiarly suitable for decision by an arbiter or court. The United States assertion of the right to determine unilaterally whether a dispute was a matter of domestic jurisdiction was made in a reservation when the jurisdiction of the International Court was accepted after the Court was established in 1945. Apparently the frustrating effect of the reservation on the development of judicial settlement of legal disputes between nations was not then foreseen.

If the United States and Russia succeed in making such agreements as the Vice President proposes—an achievement which would equally benefit both—the prospect for peacefully competitive coexistence will be greatly improved, and the opportunities for strengthening the foundations of lasting peace will be considerably increased.

April 20, 1959

RICHARD R. WOOD

A Far Fairer Thing

By JULIA MAY

Oh, put it from you, the dull reasoning,
The fear and doubt; your soul was never made
For these poor uses; joyful and unafraid,
Pass by the gloom, the doom, the ugly sting
Of fact; the real is a far fairer thing,
Embodied in bright forms, beauty arrayed
In golden sunshine and in forest shade,
Blessing, fulfilling, ever happening.
Put on your gown of green, for God is here
Among the grass on this low-mounded hill;
Hark to the water's lap, for God is near;
Breathe in the fragrance and the peace until
Earth's holiest secret shines forth calm and clear:
God's garden, this, all silent and all still.

A Bird Never Fears

By SUSAN DOROTHEA KEENEY

A bird never fears lest his happiness ends,
But with faithless tomorrow man's spirit contends.
Men must worry and work lest their plans go wrong,
While an oriole lives in a moment of song.

Who Are We Friends?

THE final address of this 264th session of New York Yearly Meeting should express as clearly as possible the sense of the meetings and discussions which have taken place here this week. I find it very difficult to do this for the reason that I can find no one central theme which this year has strongly dominated our Meeting. Rather, I believe many of us have been aware of one central question which looms ever larger in the minds of members of a united Yearly Meeting such as this. This problem is the title of my address, namely, "Who Are We Friends?"

This question suggests several related questions: How are we to think of and understand ourselves? What do we represent, and what are our ideals and aims? Some of us here think in conservative religious concepts; others would refuse to be identified with any of the historic Christian understandings. Between these extremes most of us would probably find ourselves, yet in much indefiniteness and uncertainty. When asked what it is that makes a Friend, we are often extremely vague in our reply. Such uncertainty about our nature means that we are weak in inward unity as a Society, and weak in our activities together.

This uncertainty is the root of the great weakness of many of our Meetings. All of us know of Meetings which have died or almost perished during the past quarter century. Is it not an indication of this same weakness that the statistics of membership in this united Meeting show that after 263 years of existence we have fewer than 5,000 resident members? Growth is a sign of life; yet not only are we failing to grow—we are not even holding our own.

At the same time it is true that new Friends Meetings are being formed, and some old ones are being strengthened. Those who have attended the meetings here this week cannot doubt that great vitality remains within our Society, and many signs point to new life. Even when we grow, however, the question still remains of who we Friends are, for we cannot be deeply committed to what we do not understand. Only too often, like St. Paul—yet not for the reason he gave—we have become all things to all men.

We have lost any distinctive character. It is a fair question to ask whether we are, for instance, a form of Methodism, sprung from George Fox instead of John Wesley, or humanists, freethinkers, people of good will who happen accidentally to have Christian roots in our origin as a Society. Our founders were *not* all things to all men; theirs was not a formless tolerance. They

knew what they stood for and what they opposed, and so did the men to whom they spoke, who had to take sides for or against these "Quakers." But in our time it is sometimes taken as a sign of breadth and a great virtue to be unable to say who we are and what we stand for in any clear, decisive, challenging way.

When a group becomes uncertain about its nature, the obvious first step in regaining its certainty, if that remains a possibility, is to return to its own roots, inquiring whether those roots are still vigorous, capable of providing life for today. In some religious movements such investigation turns up much forgotten treasure which can be reappropriated; for while vocabulary and forms may change over the years, the basic human problems change little, and spiritual solutions can speak from one generation to another. It is possible, as some Friends maintain, that original Quakerism has been outgrown and has nothing of importance to give us today. What we now are *may* be what Quakerism should be in this generation. This may be so; but if it is, then we should be able at least to state what this *new* form is, and before we reject the past so categorically, we should know well what we are rejecting.

Original Quakerism was a testimony against the inner deadness of both the Protestantism and the Catholicism of the seventeenth century. To such a degree it saw itself as a revival of early Christianity that the question of the truth of early Quakerism is much the same question as whether early Christianity is valid. Rather than moving away from historic Christianity, as some say Quakerism did, it cut beneath the contemporary forms and dogmas to the living Christian religion which had been buried beneath these forms and dogmas.

In some respects the new movement was less narrow than the Protestantism of its day, but it was far more demanding. It may truly be said that the early Friends were the "body of Christ." They were deeply rooted in intimate knowledge of the Scriptures and Christian thought. Yet this knowledge was for them secondary, even while highly important; primary was the fact that the life of the Spirit of Christ was known to them experimentally. And this meant that their central faith was that the same Christ whom they knew in experience, who had drawn them into a worshiping and obedient community and was the directing life of that community, was the Spirit that had inspired men through the ages and had come among men uniquely in Jesus the Christ.

The Society understood itself to be the living body of Christ, obediently expressing in human society his

life and spirit. The Friend was one who in his worship waited upon this light and walked obediently in it. Because he was in the light, he had to challenge evil wherever he found it, in personal and social life. So he opposed war and later slavery and many forms of human injustice. He was following not some closely reasoned understanding to its conclusion, but the inspiring and directing light of Christ. In this same light he went to persons in the non-Christian religions with the proclamation that the light for which they were seeking had truly come among men. This faith was a vital, certain, heroic faith.

Such was the heart of the way in which our spiritual ancestors saw themselves and their message. We say again that it may be we cannot and ought not to see ourselves in the same way. For many of us in the Society of Friends there may be no solid center of conviction; yet we value tolerance, the use of political action toward building a more just world, the building of bridges between various religions, humility toward our own beliefs, general good will, reasonableness, vast permissiveness. Such have very much to be said for them, and in a world of suspicion, hatred, and greed they do become a witness to another way in which life might be lived, and so are truly very important. Especially when these values are combined with Quaker worship and the unselfish performance of good deeds, they make a very appealing picture, even though they do not draw many people to join our numbers.

Is this, then, the way in which we can best think of ourselves? It is truly much. But may it not legitimately be questioned whether much has not been left aside, including possibly the very center of our life as a Society, which can and ought to live again? Are we not, perhaps, exchanging the treasure entrusted to us for something that is good, yet much less important in the sight of God? May the cry, "New lamps for old," in the story of Aladdin not be a parable for us to study and take to heart?

For myself, I believe that the basic truths and discoveries which made our Society in the past are the ones which, when given modern meaning, hold the deepest truth and life for us still today. Such an experimental religion, securely anchored in the historic Christ, is no less needed in personal and national life today than it was three centuries ago. It is needed by the Christian Church, which has too often lost its sense of the inward Christ and of itself as the responsive community of Christ; and it is needed in our self-centered, materialistic, disillusioned world. *This* message is "more than bread," and everywhere vast hunger exists for it, especially in our own hearts.

How we are to be, in actuality, a spirit-filled fellowship and an obedient community is a question not easily answered by any of us. Yet is it not clear that we must first recognize the instability and weakness of much in our present situation, and must wish to recover our lost treasure? This suggests that any remaining pride in our Society must be dissipated. Further, we must delve ever more deeply into our past as we can discover it in the writings of early Friends and in the Christian scriptures. Beyond this, earnest, hungry search must go into the rediscovery of living worship and how we may humbly and expectantly open ourselves to the life of obedience. Possibly we will need to return to the three-hour worship of early Friends in order to quiet our busy minds so that God's spirit may break into them!

Eventually, we may once again come to understand ourselves as the obedient, witnessing community of Christ, and will carry a vital spiritual message arising from spiritual experience to our fellows, a message sufficient to create new, spirit-filled centers of God's kingdom. This may be only a dream, but it is at least not *too small* a dream, nor one opposed to our heritage as Friends. We recall that Jesus said, "You are the light of the world . . ."; "You are the salt of the earth . . ."; "To whom much is given, of him will much be required." That we do not turn away from a great vision is both our duty and our privilege.

CALVIN KEENE

Some Queries on Christianity

MANY Friends, ancient and modern, maintain that the divinity of Jesus Christ was unique. They suggest that only Jesus lived a *sublime* life, only he is the example of God in time, Eternity on earth.

This idea troubles me, because I can't make sense of it. It stirs up questions I cannot answer.

It reminds me of the story of the man who died from an electric shock and became the subject of some new scientific experiments. The doctors worked over him with highly advanced techniques, and one day, just two months after he died, he came back to life. Everybody wanted him to tell what it was like after death. The philosophers and theologians and even the journalists came and begged him for some word of his experience. But he refused, saying: "I can't tell you about it. It would be too upsetting."

Finally a Great Man came, who said, "The world needs your information. Please tell us what God is like."

"All right," said the man who had been brought back to life, "I'll tell you—but you'll be sorry. In the first place, she's black. . . ."

Well, why not? Why would an understanding God insist that black men worship a white God-man? Is that either charitable or just? Would it be any different from His making all us white Anglo-Saxon Protestants (WASPs, the sociologists call us) worship a black God-woman?

I can't understand why the New Testament statement of the Golden Rule should be "higher" than the same statement by Buddha, or why Jesus' injunction to love our enemies should be any more divine than that of Laotse, Socrates, or Gandhi. I can't believe a book from Palestine is any more holy or authentic than a book from China, India, or America.

It seems to me that if we are to "worship God in spirit and in truth," we ought not to incarnate Him in only one being. We ought to proclaim the spirit and truth in all beings who have expressed Him.

Or take truth. If truth is universal, why should we limit it to one small spot on the globe, Palestine? To one individual in history? To one body of people who have chosen one form of worship, and one incarnation? I must take truth where I find it, and wherever I find it, adjudge it holy. I believe that various life experiences reveal various aspects of the truth, and that no one source is complete or infallible.

I also believe that the New Testament contains much of error because it was set down by fallible men. I find the accounts of Jesus' life conflicting and frequently incoherent. Truth cannot be incoherent. The injunction to put our faith in incoherence would seem to me peculiar in a God who exalts truth.

I consider the sacrifice Jesus made for men by dying on the cross a tremendous one. But somehow I cannot find it greater than the sacrifices of life other people have made for principle and faith. Indeed, it even seems to me that Jesus' sacrifice might be lesser if he actually had foreknowledge of his mission and his resurrection.

How many of us would refuse to suffer and die if we had sure knowledge of a heavenly reward? How many of us would refuse to suffer if we believed—or knew—we were God? I can't help feeling the sacrifice is the greater if one is uncertain (as most of us are) of the outcome, if one knows—for certain—only one's humanness, one's fragility, one's mortality. If Jesus was

God, how could he know fear? Isn't fear the greatest torment a human can endure?

I find Jesus' death upon the cross far more admirable, far more heavenly an example, if he was human like the rest of us. It is far more meaningful to me if he, as a man of great stature, died to show us we must not be afraid if we are called upon to perform some similar act. The crucifixion within this context is, for me, a greater inspiration than if Jesus was God and was merely going through some formal ritual. It makes his death far more relevant to my life if I can believe I also might have such insights, reach such heights.

I cannot discover what it profits me to have before me the example of a person who is uniquely sublime. If I begin from this premise, I feel I might as well give up, knowing I can never by any act of mine match such greatness. It seems to me the strength of an example lies in the possibility of following it. I do not know how to follow a being who is outside time and eternity, unless I, too, have the same potential.

If Jesus was set upon this earth to show us how to live, then must he not have been like us? If he wasn't, then how can we become like him? If we are not intended to become like him, why did he come to earth at all? These are the questions that trouble and perplex.

The answer I presently find satisfying is that we're all on some evolutionary pilgrimage of the soul; we're going in the same ultimate direction, but in different ways and at different paces. This is the only charitable explanation I can discover for the various conditions of human beings, for their seemingly different stages of development.

The hope, the promise—and it seems to me momentous—in the examples of such as Jesus, Socrates, Gandhi, and Schweitzer is that they are what we may become—if we choose. Because these others learned to live without fear, I have the faith that I, too, may live without fear.

I have often wondered why Jesus did not leave his own written record of his teachings. I have speculated that he did not because he was concerned lest we do precisely what we have done, make a dogma of them. That he did not leave a written record gives me cause to believe he must have felt we should discover for ourselves whether religion is found in canonized ideas

AND to some people fairly frequently, perhaps occasionally to all, there come little flashes of illumination—momentary glimpses into the nature of the world as it is for a consciousness liberated from appetite and time, of the world as it might be if we didn't choose to deny God by being our personal selves. Those flashes come to us when we're off our guard; then craving and worry come rushing back, and the light is eclipsed once more by our personality and its lunatic ideals, its criminal policies and plans.—ALDOUS HUXLEY

or in the lives of men informed by worship and thought.

In Jesus' existence I see a tremendous blessing, for he demonstrated to men what is possible. With this reality as reference, I find new courage and inspiration to push onward in my search for Beauty, Truth, and Goodness—in a word, God.

ELINOR GENE HOFFMAN

About Our Authors

Joan Hewitt, a Friend, is a settlement worker at Lady Margaret Hall Settlement, London. For many years she was Assistant Editor of *The Friend*, London. She and Horace B. Pointing are our regular correspondents from London.

Richard R. Wood contributes his "Internationally Speaking" each month to the FRIENDS JOURNAL. He was for many years Editor of *The Friend*, Philadelphia.

"Who Are We Friends" is based on the closing address by Calvin Keene at New York Yearly Meeting, held at Silver Bay, N. Y., last summer. Calvin Keene, formerly Jesse Holmes Memorial Professor of the Philosophy and History of Religion at the School of Religion of Howard University, is Professor of Religion and Head of the Department of Religion of St. Lawrence University.

Elinor Gene Hoffman is a member of Orange Grove Meeting, Calif. As a result of an article of hers recently published in *Liberation*, she has been invited to become the only white columnist for Harlem's newspaper, *The Amsterdam News*. The article, "Trapped by Thomas Jefferson," described, she writes, "our experiences and adventures in sending our children to an integrated school where they were in the minority, while living in an area of Pasadena where the people were opposed to social integration and to having anyone in the area send their children to that particular public school."

Friends and Their Friends

Robert C. Taber, a member of Chestnut Hill Meeting, Pa., and Director of the Division of Pupil Personnel and Counseling of the Philadelphia School District, recently testified before a Subcommittee of the House Committee on Education and Labor on bills to prevent and control juvenile delinquency. In his testimony on behalf of the Friends Committee on National Legislation, Robert Taber, who is also Chairman of the Governor's Committee on Children and Youth of Pennsylvania, said that Congress had "not yet taken juvenile delinquency seriously, although the need for federal leadership and funds had been clearly demonstrated."

Federal funds are essential for three purposes, he said: "(1) Demonstration projects in local communities, such as adequately staffing a juvenile probation department with professionally trained workers, to demonstrate what can be achieved with an acceptable caseload. . . . (2) Training of personnel is urgently needed. Every institution that I know of has authorized positions and is confronted by a shortage of trained personnel and cannot fill them. Five additional

institutions have been proposed for Pennsylvania, but we shall be at a loss to staff them unless we step up our training program. . . . (3) Grants to states for the development of more comprehensive programs at the state level, where co-ordination generally is not adequate. Such grants, if given on a matching basis, would prompt the states to provide more generously."

Henry J. Cadbury, Hollis Professor of Divinity Emeritus, Harvard University, delivered the Ingersoll Lecture on April 30, Visitation Day of Harvard Divinity School. His topic was "Intimations of Immortality in the Thought of Jesus." The Ingersoll Lecture on the Immortality of Man, given annually, was founded in 1893. The lecture by Dr. Cadbury will be published later.

Elizabeth Buzby Owen, a member of Woodstown Meeting, N. J., will serve as an exchange teacher under the International Educational Exchange Program conducted by the Department of State, made possible by the Fulbright and Smith-Mundt Acts and the cooperation of public and private school officials in the United States and abroad. The program provides opportunities for teachers to be of special service in contributing to international understanding through the schools and school children. Elizabeth Owen will teach in the Everington Infants School, London, England, and Indeg Lewis of Swansea, Wales, presently teaching in that school, will come to the Mary Shoemaker School, Woodstown, N. J., and teach kindergarten, 1959-1960. Elizabeth Owen will leave New York with other American teachers who will be teaching in the United Kingdom on the S.S. *United States* on August 14.

The South African Quaker of February-March, 1959, published a few humorous sidelight observations on Yearly Meeting, held January 2 to 6 in Johannesburg. One of these observations we want to share with our readers because it has universal meaning. A Friend spoke of the "disturbing glimpses of what perfection could mean."

Ruthanna Simms of Richmond, Ind., long-time Secretary for the Associated Executive Committee of Friends on Indian Affairs, is working on a short history of Friends work among the Indians. She has completed the first draft of a history of the work among Osage Indians and is now working on Council House Seneca research. Similar histories of other Oklahoma Indian Centers are in prospect.

A program of music by David Holden was presented by the Music Department of Mt. Holyoke College, to which he belongs, on the afternoon of March 22. Included were "Three Pieces for Piano," "Two Songs," "Improvisation for Violin and Piano," "Gloria" (for a cappella women's chorus), and "String Quartet in D." He is a member of Middle Connecticut Valley Monthly Meeting.

The Voyage of the Golden Rule by Albert Bigelow will be published by Doubleday in October. More than thirty illustrations drawn by the author will appear in the volume.

The Friends Historical Association invites Friends and others who are interested to its spring pilgrimage on May 16, 4 p.m., to the Crosswicks, N. J., Meeting, which is part of Chesterfield Monthly Meeting. Professor Theodore Thayer of the Department of History, Newark Colleges of Rutgers University, will speak on "Nathanael Greene: His Views of Eighteenth-Century Quakerism." Arthur Brick of Crosswicks will tell about the importance of Crosswicks Meeting. Bring a picnic supper; ice cream and coffee will be served. Earlier in the afternoon a suggested tour would include the old Copany Meeting on Jacksonville-Jobstown Road west of Rt. 206, which has just been converted into a home for the Charles Doehlerts. The next stop is the farm home of the Walter Reeders, on Rt. 543, 2.2 miles east of Columbus. Here the specialty is antique furniture and early New Jersey genealogical treasures. For map and full information about the time of stops, write Mary S. Patterson, 320 Maple Avenue, Swarthmore, Pa.; telephone KI 3-0850.

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

I am 19 years old and a student of aeronautical engineering in the Southern College of Engineering and Technology. I wish to correspond with students of my age from the U.S.A. It is my strong belief that the only sure road to peace lies in understanding the ideals and ideologies, the hopes and dreams, the customs and culture of the people of other lands. Correspondence between the youth of different nations will strengthen further the ties of friendship that keep your nation and mine united as brothers. We Indians are eager for knowledge of people in other lands, not the kind of knowledge found in geography and history books, but the little things that interest young people everywhere.

"Himadri Bhawan," Laban, TUSHAR KANTI GUPTA
Shillong (Assam State), India

In my article on "Capital Punishment in America" in the *FRIENDS JOURNAL* of February 14, 1959, I stated that a new U.N. Seminar to study capital punishment had been created under the direction of Dr. Lopez Rey in the Social Defense Section. A fuller version of my article has since appeared in *The Christian Century* for March 18, 1959; no statement will be found in it concerning this U.N. Seminar. This inconsistency is a consequence of my discovery that I was in error about this seminar. According to my informant, Dr. James Avery Joyce (whose book on capital punishment will be published in England next winter), a close observer of the U.N., a request for the creation of such a seminar was made before the Social Defense Section during the Twelfth General Assembly (cf. Minutes of October, 1957, Assembly Debates). This

request, however, was not granted and has not been granted since then. I am sorry to be responsible for this misinformation.

Princeton, N. J.

HUGO ADAM BEDAU

Quakerism is a continuous challenge to grow and enlarge our horizons. Too many of us seem to act as though we feel that joining the Society of Friends is a finite step. But we should realize that the very idea of continuous revelation, on which our Society is based, means that we should continually grow. It is only through this growth that we can become truly an integral part of the Religious Society of Friends.

Narberth, Pa.

META SHALLCROSS DAY

BIRTH

DE BURLO—On April 8, at Boston, Mass., to C. Russell, Jr., and Edith Thatcher De Burlo, a son, JOHN TODD DE BURLO. All are members of Swarthmore Monthly Meeting, Pa. He is the grandson of Charles and Angeline Thatcher of Swarthmore, Pa., and of Margaret De Burlo of Havertown, Pa.

ADOPTION

FLINTERMANN—On April 14, by Peter C. and Camilla Hewson Flintermann of Oxford, Ohio, a second adopted daughter, CARROLL ANNE FLINTERMANN, born March 8, 1959. She is the granddaughter of Gerhard and Carroll Flintermann of Philadelphia, and of Cornell Hewson, formerly of Penn Valley Meeting, Kansas City, now of Oxford, Ohio. The parents are members of Ann Arbor Meeting, Mich.

DEATHS

BAILEY—On March 21, MARION ELIZABETH BAILEY, wife of John Groff Bailey of Milton, Pa. She was a member of Millville Meeting, Pa., to which she donated a beautiful peace ring.

EVES—On March 12, at the Bloomsburg, Pa., Hospital, RAYMOND C. EVES, son of the late Willis B. and Miretta R. Eves of Millville, Pa. He was a member of Millville Meeting, Pa. Funeral services were held at the Maus Eyer Funeral Home, Millville.

JACOB—On March 6, LOUISA M. JACOB, aged 89 years, a member and Elder of Birmingham Monthly Meeting at Chestnut Street, West Chester, Pa. Born in Limerick, Ireland, she came to this country as a child, was educated at Westtown School, and later received B.A. and M.A. degrees in Education at Columbia University. She taught in Friends schools for nearly 50 years, at West Grove, Middletown, Lansdowne (where she was Principal), Pa., and Moorestown, N. J. After her retirement in 1930 she gave devoted service to Friends in Germany and Austria, especially in Nürnberg. During the war and afterward she was untiring in her work for refugees in this country and abroad.

LANK—On March 27, suddenly, at his home, Green Acres, Md., ALBERT JOSEPH LANK, son of Everett and Myra Lank. He was a freshman at the University of North Carolina, and a member of the Friends Meeting of Washington, D. C., to which also belong his parents, his sisters—Anne Rouse, Susan, and Jean Lank—and his grandparents, Herbert and Grace Lewis.

SPAIN—On March 30, SHIRLEY SPAIN of Wyoming, Del. For many years she was associated with Jane P. Rushmore and Emma B. Wallace as a teacher in the London Grove, Pa., and Philadelphia Friends Schools, and served as a Secretary at Friends Central Bureau of Philadelphia Yearly Meeting. She was a member of Westfield Monthly Meeting, Riverton, N. J., and a sojourning member of Camden, Del., Monthly Meeting, where a memorial meeting was held on April 2.

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

MAY

1, 2, 3—Annual Garden Days at Friends Hospital, Roosevelt Boulevard at Adams Avenue, Philadelphia, 11 a.m. to 8:30 p.m. *Note change of dates.* Cars may be driven through the grounds; parking space limited. Main gate on Langdon Street.

3—Connecticut Valley Quarterly Meeting in Connecticut Hall, Old Campus, Yale University, New Haven, Conn., 9:45 a.m. to 4:15 p.m.

3—Purchase Quarterly Meeting at Stamford Meeting House, Conn. Bible study, 9:45 a.m. ("Thou Hast a Name that Thou Livest"; leader, Ruth Conrow); 10:30 a.m., worship, Junior Quarterly Meeting and High School Friends discussion group; 11:30 a.m., business; basket lunch, 12:30 p.m. (beverage and dessert provided); address, 1:30 p.m., Alexander C. Purdy, "The Religion of the Spirit," followed by completion of business.

3—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Leon T. Stern, "Quaker Prison Reformers."

3—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Lawrence Scott, "Why We Act against H-bomb Missiles."

3—Regular Circular Meeting at Chichester Meeting House, Upper Chichester Township, Delaware County, Pa., 3 p.m. The meeting house is three-quarters of a mile northeast of Boothwyn.

3—Open House in the Cafeteria of the Meeting House, 221 East 15th Street, New York, 3 to 6 p.m. About 3:45 p.m., Arthur and Eileen Waring will give an illustrated talk on "A Trip to Barbadoes." All are cordially invited.

3—Address at Lansdowne Meeting House, Pa., 100 North Lansdowne Avenue, 7:30 p.m.: Douglas V. Steere, "World Challenge to Quaker Concepts."

3, 4—Netherlands Yearly Meeting at Amersfoort, Jeugdherberg, "De Grasheuvel," Netherlands.

6—Annual Meeting of the Corporation of Friends Hospital, Roosevelt Boulevard and Adams Avenue, Philadelphia, in the Hospital Auditorium, 5 p.m. Dr. Theodore L. Dehne will discuss the Hospital's changing role; Dr. Robert A. Clark will explain the purposes and the progress of the new Northeast Community Mental Health Center.

8—75th Anniversary Dinner of Lincoln School, Providence, R. I., in the Sharpe Refectory, Brown University. Address by Douglas V. Steere, Professor of Philosophy at Haverford College and world traveler for the AFSC.

8 to 10—Denmark Yearly Meeting at Hanna School, Bagsvaerd, Denmark.

9—Abington Quarterly Meeting at Gwynedd, Pa. Meeting on Worship and Ministry, 9:45 a.m.; meeting for worship, 11 a.m., followed by business; at 12:30 p.m., lunch served by Gwynedd Meeting; panel discussion, 2 p.m., on "Are Friends Schools Teaching Quaker Values?" Participating, Daniel D. Test, Jr., Adelbert Mason, Howard W. Bartram; moderator, Robert W. Cope.

9—Burlington Quarterly Meeting at Rancocas, N. J. Meeting

on Worship and Ministry, 2:30 p.m.; meeting for worship, 3:15 p.m.; business, 4 p.m.; at 6 p.m., supper furnished by Rancocas Meeting. E. Raymond Wilson, Executive Secretary of the Friends Committee on National Legislation, expects to be present and discuss the activities and concerns of this committee.

9—Annual Carnival of Haverford Friends School, Buck Lane, Haverford, Pa., 10 to 5, rain or shine. Theme, "Japanese Flower Festival." Booths, games, amusements, auction (10 to 2 and 2 to 5); demonstration of live snakes in the pet zoo by Robert Grant of the Academy of Natural Sciences; exhibition of jujitsu; Japanese crafts.

9—Annual spring Japanese-American Fellowship picnic of the Japan Committee of Philadelphia Yearly Meeting, on the grounds of Haddonfield, N. J., Meeting House. Invitations can be obtained from the office of the Japan Committee, 1515 Cherry Street, Philadelphia 2, Pa. Make certain that your Japanese friends are invited.

9, 10—Green Pastures Quarterly Meeting at Cedar Lake Camp in the Waterloo Recreation Area, Mich. Reservations should be sent to Peter R. Wenck, Box 315, Newaygo, Mich.; deadline, May 4.

10—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Sarah C. Swan, "World Brotherhood."

10—Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia, Conference Class, 10 a.m.: Olcott Sanders of the AFSC, "New Dimensions of Quaker Service."

10—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Barbara Ruch, "Japan."

10—New Jersey Friends Committee on Social Order, at the Mount Holly, N. J., Meeting House, Garden and High Streets. Worship, 11 a.m.; box luncheon (dessert and beverage provided); at 1 p.m., the Committee will formulate plans for the coming year to abolish the death penalty; address, 2 p.m.: Donald MacNamara, Dean of the New York Institute of Criminology and President of the American League to Abolish Capital Punishment. All interested Friends are urged to attend.

11—Fritchley General Meeting, at Fritchley, near Derbyshire, England.

14 to 18—New Zealand General Meeting, at Palmerston North, New Zealand.

16—Bucks Quarterly Meeting at Solebury, Pa., 10 a.m.

16—Caln Quarterly Meeting at Lancaster, Pa., 4 p.m.

16—Spring Get-Together of Independent Meetings in Central Ohio, at Camp Mary Ortan, near Worthington, Ohio. Reports from Meetings, 11 a.m.; picnic lunch; discussion, recreation, pot-luck supper. All are invited.

16 to 18—France Yearly Meeting, at 12, rue Guy de la Brosse, Paris (5e), France.

16 to 18—Switzerland Yearly Meeting, at Schloss Hünigen Stalden, near Berne, Switzerland.

Coming: Midwest Conference on Human Relations at Camp Miami, Germantown, Ohio, May 22 through 24, sponsored by the Dayton, Ohio, Regional Office of the American Friends Committee. For further details and cost, write this office at 915 Salem Avenue, Dayton 6, Ohio.

Coming: Institute on World Affairs at Cape May, N. J., June 20 to 27, sponsored by the Middle Atlantic Region of the American Friends Service Committee. For full details and cost, write Ada Dolan, Registrar, 20 South 12th Street, Philadelphia 7, Pa.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

ARKANSAS

LITTLE ROCK—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-9248.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36 St.; RE 2-5459.

PALO ALTO—Meeting for worship, Sunday, 11 a.m., 957 Colorado Ave.; DA 5-1369.

PASADENA—526 E. Orange Grove (at Oak-

land). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

CONNECTICUT

HARTFORD—Meeting, 11 a.m., 144 South Quaker Lane, West Hartford.

NEW HAVEN—Meeting, 11 a.m., Conn. Hall, Yale Old Campus; phone MA 4-8418.

NEWTOWN—Meeting and First-day school, 11 a.m., Hawley School.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting, 3 p.m., 1st and 3rd First-days, 145 First Avenue. Information, Sara Belle George, CL 2-2333.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 10 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk; TU 8-6629.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

ILLINOIS

CHICAGO—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7 p.m., every first Friday. Telephone BUTterfield 8-3066.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

FORT WAYNE—Meeting for worship, First-day, 9:30 a.m., Y.W.C.A., 325 W. Wayne. Call Beatrice Wehmeyer, E-1372.

KENTUCKY

LOUISVILLE—Meeting and First-day school, 10:30 a.m. Sundays, Neighborhood House, 428 S. First St.; phone TW 5-7110.

MARYLAND

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk; Robert H. Miller, Jr.; telephone WA 4-4548.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square) 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MICHIGAN

ANN ARBOR—Meeting at 1416 Hill, 10:30 a.m. to 11:30 a.m.; Adult Forum from 11:45 a.m. to 12:30 p.m. each Sunday.

KALAMAZOO—Meeting for worship, 10 a.m., discussion, 11 a.m., Friends' Meeting House, 508 Denner. Call FI 9-1754.

MINNESOTA

MINNEAPOLIS—Meeting, 11 a.m., First-

day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

NEW MEXICO

SANTA FE—Meeting, Sundays, 11 a.m., Galeria Mexico, 551 Cayon Road, Santa Fe. Sylvia Loomis, Clerk.

NEW YORK

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—Meetings for worship, First-days, 11 a.m. (Riverside, 3:30 p.m.) Telephone GRamercy 8-8018 about First-day schools, monthly meetings, suppers, etc. **Manhattan**: at 221 East 15th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m.

Brooklyn: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues.

Flushing: at 137-16 Northern Boulevard.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

OHIO

CINCINNATI—Meeting for worship, 10:30 a.m., 3601 Victory Parkway. Telephone Edwin Moon, at TR 1-4984.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

TOLEDO—Unprogrammed meeting for worship, First-days, 10 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

PENNSYLVANIA

DUNNINGS CREEK—At Fishertown, 10 miles north of Bedford: First-day school, 10 a.m., meeting for worship, 11 a.m.

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days.

Frankford. Penn & Orthodox Sts., 11 a.m. Frankford, Unity and Wain Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

READING—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

WARRINGTON—Monthly Meeting at old Warrington Meeting House near Wells-ville, York County, Pa. Meeting for worship at 11 a.m., every First-day.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Waddy Oursler, MU 3-3813.

NASHVILLE—Meeting for worship, 10:30 a.m., Sundays, 2020 Broadway. Call CY 8-3747.

TEXAS

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; EM 8-0295.

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6413.

UTAH

SALT LAKE CITY—Meeting for worship, Sundays, 11 a.m., 232 University Street.

VIRGINIA

CLEARBROOK—Meeting for worship at Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.

LINCOLN—Goose Creek United Meeting House. Meeting for worship, 11:15 a.m., First-day school, 10 a.m.

WINCHESTER—Centre Meeting House, corner of Washington and Piccadilly Streets. Meeting for worship, First-days at 10:15 a.m.; First-day school, 10:45 a.m.

WASHINGTON

SEATTLE—University Friends Meeting, 3959 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MELrose 9983.

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JULY 1-22, 1959

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FRIENDS JOURNAL

A Quaker Weekly

VOLUME 5

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NUMBER 19

IN THIS ISSUE

*W*HEN life says to us, "Enter on a course of work," it says, "Enter, and sometimes fail, and live through the failure." If it says, "Work and live with other people," it says, "Live with, and care for, those who will sometimes hurt you, sometimes be hurt by you; and bear both." If it says, "Go and carry out an ideal," it includes, "Go and carry it out, often imperfectly; and make mistakes, and have doubts, and take all the pain of this as well as the pain of right doing."

—HELEN WODEHOUSE

To Swear or Not to Swear

. *by Howard H. Brinton*

Hiroshima: A Turning Point Is Approaching

. *by Ida Day*

A Mexican Quaker

. *by Fortunato G. Castillo*

Letter from the Lake Erie Association

. *by Kenneth Ives*

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Hiroshima: A Turning Point Is Approaching

THE Hiroshima Project continues. The trip which 25 "Maidens" made to the United States for surgery in 1955 was the beginning, not the end, of a large-scale program of rehabilitation. When Norman Cousins brought the A-bomb victims here for treatment, he permitted Friends in the New York area to share the privilege of knowing these wonderful girls by having them live in Friends' homes. Not only were deep, enduring friendships established, but this project—which seemed but one drop in the bucket of enormous need in the demolished and destitute city of Hiroshima—was like a pebble whose fall starts widening, concentric waves.

Spurred by the example of what Norman Cousins started, the Japanese government undertook to provide surgical and medical care for all the other victims in Hiroshima and Nagasaki, a large undertaking which is currently in progress in Japan. This year a young surgeon from Nagasaki is receiving a fellowship from the Cousins' project to learn the plastic surgery techniques of Drs. Barsky, Simon, and Kahn at Mt. Sinai Hospital. (They were the surgeons who performed the operations on the 25 Maidens.) Next year another doctor from Hiroshima or Nagasaki will follow him.

In the meantime, bonds of friendship are being maintained between the girls who came to this country and their American families. Bucks County Friends in Pennsylvania have "adopted" a number of girls who were unable to come to the United States, and are reaching out hands of friendship and assistance to them by correspondence.

Of the 25 young women who came to this country, two have died. One will be married this April. Five have already married; four children have been born to them. Some of the girls were able to find employment when they returned to Japan in 1956. Others could not get work because they had not been able to finish school or learn a trade. When they were here, they availed themselves of every possible opportunity for education. Four attended high schools, five learned typing, two learned Braille typing (they are now in social work school in Tokyo, preparing to work with the blind); others learned hairdressing, jewelry making, and dressmaking. Their activities, however, were limited and interrupted by their many surgical operations (over 150) at the hospital. They could not complete their studies in the year and a half that they were here.

The American families with whom they lived have been helping them finish whatever schooling would enable them to become self-supporting. Several are going

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FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

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PHILADELPHIA, MAY 9, 1959

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Editorial Comments

Konrad Adenauer

AT the height of an extraordinary career, Dr. Konrad Adenauer, who is 83, will soon resign as Chancellor of West Germany to become President. There is some apprehension that he might want to assume more authority in his future office than President Heuss has ever exercised. Yet the proverb about the new broom being an eager sweeper would pertain less to him than the truth that an old broom knows all the corners better than a new one. Even his enemies recognize his skill and achievements. In the ten years of his administration he has restored to his totally defeated country a sovereignty that would have appeared utopian in 1946 or 1947. His keen diagnosis of the power constellation made him ally Germany with the Western powers, although the temptation (or challenge) was great to act as a balancing third force between Russia and the West. A pacifist would seriously have considered such a mission, but Adenauer never was a pacifist. Neutrality or nonviolence in view of the Russian threat appears to him a criminal neglect of patriotic duties. And now the British and French are Germany's friends. That this could happen after World War II is a phenomenon of historic magnitude. At home Adenauer never flattered the masses; yet he was popular for his honesty and wit. He made no secret of his authoritarian insistence on law and order. His dealings with foreign powers, including Moscow, invariably proved him a skilful and honest negotiator, and on every one of those momentous occasions one could hear references to his shrewdness, an attribute usually assigned to the Rhinelanders.

Germany needed his realism in the bottomless despair that followed the 1945 defeat. Slowly, under Adenauer's leadership, the large cosmic propositions so dear to the German mind and the intoxicating alchemy of metaphysics and politics gave way to the cultivation of sober judgment in public affairs. Adenauer's virtues were those of lucidity, industry, a Spartan self-discipline, and common sense. His autocratic disposition suggested to the Germans that the transition from monarchical or dictatorial obedience to the freedom of a fullgrown democracy must be slow. Their earlier experiment with democracy (1918-1933) had found them unprepared. That freedom needs guidance was the logical conclusion.

Adenauer's religious loyalties have repeatedly subjected him to the accusation of infusing papal interests into his politics. Yet his Christian faith raised his judgment above the ups and downs of unbelievably chaotic conditions. His personal trust may well illustrate the truth in the Portuguese proverb, "God writes straight also on a crooked line."

Dr. Zhivago's Odyssey

For many American readers Pasternak's *Dr. Zhivago* was the first encounter with Russian literature. This is all the more regrettable as the book is a rather mediocre piece of novelistic art. Pasternak is, first of all, an outstanding lyrical poet, and his assurance that he had planned substantial revisions of this prematurely published novel is entirely credible. The book's realism conveys in all probability a convincing image of Russian conditions, but not one to remain unchanged for all time.

The fate of the ill-starred novel is not unlike that of other novels from other times and nations. Eighty years ago, some of Tolstoi's or Dostoievski's works were heavily censored, incidentally without becoming immediate best-sellers outside Russia. Zola and Victor Hugo had temporarily to go into exile, as did Heinrich Heine and more recently Ivan Bunin, Ignazio Silone, and Thomas Mann, to name only these few. Too many Americans are frightened by complicated Russian names that are so different from Watson, Smith, and Fisher. It is unfortunate that political interest alone can dictate to such a reader what should be his first Russian novel. To cultivate literature on the whimsy orders of politics will unavoidably create blind spots.

Elsewhere, *Dr. Zhivago* has had some rough going. *Arriba*, the official organ of the Spanish Fascists, condemns Pasternak for disregarding his country's authorities, and Spanish censorship did not spare the book some cutting. Yugoslavia has now decided to suppress it, although *Borba*, the Communist paper in Belgrade, promised a translation last February. Hardly any other country harbors so much distrust toward all things Russian as Poland, the only country which did not believe the news about Sputnik. The young Communists publishing the Polish literary magazine *Opinie*, printed a chapter

from *Dr. Zhivago* even before the book had been published in Italy, and last October *Nowa Kultura* devoted a whole page to Pasternak's poems. Yet at this moment it is still

doubtful whether the book will become accessible to Polish readers. What Terentianus Maurus wrote in antiquity is still true in our time, "Books have their fate."

To Swear or Not to Swear

WHICH historic Quaker testimonies are living today, and which are dead? All Friends face this question. Certainly the testimony against holding stock in privateers is dead. The testimony for plain dress and plain speech seems to some to be almost dead, though for many it has only changed its form. Friends can still refuse to be victimized by changes in style which lead to the purchase of unnecessary new clothes or new automobiles.

Is our testimony against the taking of judicial oaths dead? We hear little of it today, though in the early days of our Religious Society, before the hard-won right to affirm was secured, Friends suffered more persecution for refusing to swear than they did for any other one principle. When a magistrate wished to convict a Quaker and had no evidence against him, he could tender the oath of allegiance, which contained a repudiation of the authority of the Pope and was originally directed against Catholics. Refusal to take this oath could result in the loss of all property and imprisonment for life.

In England after affirmation of allegiance was permitted in 1689, Friends were still seriously handicapped for refusing to swear. They could not serve as witnesses in cases at law to collect debts; nor could they take the oath required in paying customs duties and in connection with many other business transactions.

The reasons for the serious character of this issue are not fully understood today. A consideration of these reasons may throw light on the nature of Quakerism in general. To some Friends of the present time the right to affirm, won in 1722, seems to be a hollow victory. If swearing is condemned because it recognizes a double standard of truth and implies an accusation of untruthfulness when no oath is taken, does not the same principle hold true in respect to an affirmation? When we affirm, do we not accept one standard of truth for occasions on which we affirm and another when we do not affirm? In the sight of the law affirmation and swearing are equivalent. Penalties for perjury apply to both.

But Friends had other and more fundamental reasons for refusing to swear. They often defended their course by quoting the command of Jesus not to swear and made use of similar words in the epistle of James. But this defense is misleading, for Friends did not believe that Jesus came to set up a new set of rules as a substitute for

the Mosaic law. Opponents of the Quakers defended swearing by quoting the Old Testament, but Friends maintained that the New Testament introduced a way that was radically different from the way of the Old Testament. The gospel was a new pouring out of the Spirit, not a new set of instructions for leading a moral life.

The fundamental objection to oaths was this: swearing in the name of God was a religious act, and no religious act could in the time of the New Covenant be regulated by a set form, but only by the Spirit. Isaac Pennington in his tract on oaths confines himself entirely to this argument.

"Entering in the law-bond," he says, "is laying the gospel bond by. . . . For the Jew the oath was the seal or confirmation under the law; in the disciple who is in the life and hath learned the truth by Christ the life, the yea, yea, the nay, nay, is appointed him by Christ instead of the oath."

The main objection of the Quakers to oaths was, accordingly, the same as their objection to outward sacraments or any other religious practice whose form is prescribed in advance. The formal oath, says Pennington, may be "shadow without substance," that is, form without spirit, and so not really binding because external and independent of the inward spiritual state. Every religious act which is genuinely sincere takes its form from the immediate inspiration of the Spirit.

The nature of this objection against oaths is well illustrated in the long debate on this subject in London Yearly Meeting from 1692-1722. Some were willing to accept the then legal form of affirmation, which contained the phrase "in the presence of God," while others were not willing to accept it. This difference of opinion was acute for thirty years, and the Yearly Meeting was sometimes in session for as long as two weeks in the struggle over this question. Finally the "satisfied Friends" came to the aid of the "dissatisfied Friends," and together they secured from Parliament a form of affirmation which omitted all reference to God. It contained, however, the word "solemnly," which left many Friends uneasy, and the law did not for some time permit Friends who did not swear to give evidence in criminal cases, or to serve on a jury or in any official position in the government.

Since we can today so easily affirm in words that are not definitely religious, this testimony against oaths on

behalf of which Friends suffered so much may seem to be of no further importance. Yet it has more than an anti-quarian interest, for it serves to remind us of the fundamental Quaker doctrine out of which all the unique Quaker doctrines arise, the belief that religious forms and practices are shadows without substance unless they are immediately inspired by the Spirit of Life and Truth.

HOWARD H. BRINTON

A Mexican Quaker

WHEN some contemporary sociologists speak of religious differences in various cultures, they stress the close relationship between physical environment (climate, vegetation, natural resources, etc.) and forms of worship. Thus, in terms of Christianity, the Mediterranean countries of Europe, with bright sunshine and balmy weather, have traditionally favored the sensuous rituals and ceremonies of the Roman or Orthodox Catholic practices. The Nordic countries in the Continent and the British Islands, with their extreme winter weather, on the other hand, have historically adhered in modern times to the generally more sober Protestant patterns.

It is interesting, therefore, in the above context to think of a Mexican Quaker, a native of a tropical country, who is at the same time a member of a Protestant sect marked by its simplicity.

Matehuala is a 300-year-old town of approximately 20,000 inhabitants in the middle of the central Mexican plateau, slightly beneath the Tropic of Cancer. It was prosperous in the past, when the nearby silver mines were in full operation; after the decline of the mines it has slowly become, in the last 30 years, a small industrial center. The throbbing night sky and the cacti-rich vegetation are unmistakably Mexican; but reminiscent of Spain, especially New Castille, are the dryness of the air and the encircling plains, as well as the steeples of the churches and the Latin grace of the courtyards.

There must be about 35 Quakers in Matehuala; most of the population is Roman Catholic. In the town the Friends are best known for their Benito Juarez Boarding School. It is of the present Principal of this school that I am writing.

My wife and I visited her early this year. In the morning of our first day we were walking around the main square of town with her, and we noticed that she walked erect and energetically in spite of her 70-odd years. She is a slight, small woman, barely five feet tall. Everybody greeted her—children, adults, old people, rich and poor alike—the Federal Judge, who crossed the street to come and wish her a happy new year, a

fruit vendor, the newly elected Mayor of the town (who had been her pupil), and some blushing young girls.

After some cajoling we took some photographs of her in front of the brand new park that has just been built and named for her by order of the Town Council. (This is the first time a Mexican Protestant has been thus honored.) I then teased her about the fact that I would from now on address my letters to her to "Castillo Square, Matehuala, Mexico," as her school is in front of the park. She worried about it and insisted that I address my letters exactly as in the past. She said, "We are Quakers, you know." I knew.

She wanted very much to hear about our work in child psychiatry in Boston. Maybe our vocabularies were different, but after five decades of teaching (in her own grade school, and at the local high school and college), she knew all the basic principles with the quiet assurance of one who has learned through arduous—but fruitful—experience. She had reached the conclusion, for example, that ". . . the giving of love (to a child) without the teaching of controls is as dangerous as its opposite."

She writes beautifully and is sought after to speak to the town on memorable occasions. There are other activities, though, that have given her more joy. "My teaching I like the best," she said. "I never married, but I am now teaching the grandchildren of my first pupils, and a handful of youngsters call me grandmother!"

There are many stories about her that give evidence of her moral stature in the town. More than once a political leader whose life was threatened (politics in Mexico are still settled sporadically through direct action) has found temporary asylum in the grounds of her school. On one occasion, when the local merchants concealed their supplies of corn and beans (the classical staples of the Mexican diet) to increase their market price through artificial scarcity, the local authorities called on her for help. Other means had failed. The merchants had been her pupils or relatives of pupils, and when she asked them to start selling the grains again at the original price, they followed her advice.

My wife, a New England Quaker, recognized in my aunt with pleasure some of the qualities conventionally associated with Friends, plus something else: the uninhibited Mexican laughter, the mercurial aliveness of the Latin mind, the generosity of spirit which allowed her to invite us to join in the secular town festivities of a Roman Catholic holiday.

When we left the town, I told my wife the story I cherish most of all about my aunt. A Quaker teacher from Indiana, Sarah Lindley, had come to Matehuala

at the beginning of the century. She was strong, kind, and wise. As a small girl, my aunt often asked herself why this woman had left her own country to come to teach in a Mexican town. One day she dared to ask. Sarah Lindley answered: ". . . because of my religious beliefs . . . because of that of God in every man. . . ." Gradually after this, transcending cultural barriers, Maria Castillo decided she would adopt the way of life of this Anglo-Saxon woman who preached with deeds rather than words. She then became a Quaker, a Mexican one.

FORTUNATO G. CASTILLO

Letter from the Lake Erie Association

PERHAPS the most interesting recent development in this area is the Continuing Committee on Greater Unity, reported on in these pages three months ago (January 3, 1959, page 11). Growing out of the search by Michigan Meetings for a Yearly Meeting affiliation and their confusion at the variety of alternatives in this area, this committee implemented the feeling that we need to get better acquainted first through joint conferences and joint projects. The suggestion was made by Kenneth Boulding, with the hope that we might thereby make an important contribution to Friends in this area.

A major first project is a joint summer youth program being planned by Wilmington (Five Years) and Indiana (General Conference) Yearly Meetings for high school youth from their groups, and from Barnesville and the Lake Erie Association. Wilmington invited members of the other groups to attend its Retreat for Elders in April, and Barnesville invited high school youth from LEA and other groups to a World Affairs Weekend, March 6 to 8.

The next steps may include joint sessions of some Yearly and a few Quarterly Meetings. Perhaps an inclusive General Meeting for members of the various groups will follow. These joint activities are in line with the steps towards more united action which have been developed in years past in New York, Philadelphia, and other areas.

Another significant development is the growth of local groups of Meetings. The Green Pastures Quarterly Meeting in Michigan is the most formal of these. The Ohio Valley Association, held in Southern Indiana, is more varied in composition, and the three groups near Columbus, Ohio, meet together twice a year. In other areas the Appalachian Association around Knoxville, Tenn., the Oklahoma-Arkansas group in the Southwestern Conference, and the Foothills Association in Colorado are further examples. These all correspond roughly

to Quarterly Meetings in more definitely organized areas, but with differences.

What can the growth and experience of these new groups contribute to the problem of the usefulness and functions of Quarterly Meetings? First, they show that there are needs for this level of organization. Fellowship for the whole family and the sharing of wider spiritual concerns seem common to these groups. Second, they keep formalities to a minimum and flexibility to a maximum. Business sessions are brief, and much detail is left to committees or to a designated Meeting. Third, they keep sensitive to the needs, desires, and abilities of their members. Without traditionally required activities and customary procedures, each project must seem worth the effort of organizing it. Each project must balance a clear sense of need for it with an ability in some members to arrange to meet the need. This has both advantages and drawbacks.

The Continuing Committee of the Lake Erie Association of Friends Meetings planned to meet Saturday, April 11, in Ann Arbor. It had some of its program jointly with the Regional Executive Committee of the American Friends Service Committee. The main task of this, the only standing committee of the LEA, was to make plans for the annual conference, to be held September 4 to 6, 1959, at Wilmington College.

Perhaps the LEA and many of these informal area associations are underorganized, considered from the point of view of the many concerns Friends have. Effective efforts at either spiritual development or social action must be conducted over a considerable time and often over a considerable territory. The development of leaders and programs often takes years or even decades. Activities must usually be well-planned and carefully tested as they go along. These factors call for continuing committees or organizations in each major area of concern. Yet small, scattered new groups cannot find the people and effort for this, much less the funds. The area of Green Pastures Quarterly Meeting is almost as large as that of Philadelphia Yearly Meeting, although the membership is less than 2 per cent as large. Thus help from outside seems needed, partly on the understanding of organization and of program possibilities.

With two years' experience as a formal Quarterly Meeting, Friends in Michigan plan to revise a manual prepared some years ago. This manual, more detailed and yet more flexible than traditional Disciplines, is designed to give in-coming Quarterly Meeting officers the benefit of the experience of their predecessors on what needs to be done and how it has been tried before.

It has been reported that, in proportion to their membership, new, independent Meetings are the fastest

growing group among Friends in this country. They have increased nearly 50 per cent in two years, to about 1,300 members last year. This growing edge became an organized program over 20 years ago, with the formation of the American Friends Fellowship Council, since merged with the World Committee, but with only part-time staff. Over a hundred groups have been formed, over fifty becoming established Monthly Meetings.

By comparison, look at the record of the Unitarians. In 1948 the Unitarians started a program of Fellowships in areas where no Unitarian church existed. A Fellowship can be started when ten families decide to do so. In ten years over 200 Fellowships have been set up, with 7,000 members, over 5/6 of them new to Unitarianism. These are under the care of a full-time Fellowship director with a secretary, and are also assisted by regional staff members. They have discussion and organization manuals and leadership training. Their program stresses flexibility, initiative, adaptability, and imagination.

A leading Friend in another area has called for a vigorous program for Friends, asking, "Where is the program which will go out and call together the people who could form a new Friends group?" While the World Committee is the inheritor of our "orphan asylum" for new Friends Meetings, neither its finances nor its other activities make it able to meet adequately this challenging opportunity. Many new groups would grow far faster, or survive instead of dying out, if there were more frequent visitors, and if training for officers and committees were readily available. What can Friends arrange for this? Should it be the next area in which Friends General Conference expands its program and staff?

Members of established older Meetings should try to realize how much the growth of new Meetings and groups in other areas helps them. Thus a leader in a short-lived campus group in the Midwest later helped set up a new Meeting in our oldest Yearly Meeting. As Friends from established areas move around, fewer are lost to the Society if there is a Meeting or group in the city to which they move. If they move back, more resume activity in older Meetings, perhaps bringing with them flexibility and a more conscious awareness of reasons for Friends viewpoints and practices. Thus the growth and vitality of scattered new Friends groups is important to the Society as a whole, and somehow should receive more adequate assistance from the Society.

Green Pastures Quarterly Meeting's Midwinter Conference was held at Kalamazoo for the first time this year, using the attractive new meeting house there for some of its sessions. Douglas Steere brought two inspiring addresses on "Living Silence and the Living Word"

and "Spiritual Challenge in Africa," with over a hundred attending.

As a social worker, the writer was struck by a parallel to many of the examples he gave of Europeans (even missionaries) imposing various "good" ways upon Africans without consulting them or sharing the problems and planning with them. This parallel might be called parental imperialism, often practiced in families (and social agencies). Here "good" ways are enforced upon children without consulting them, or asking at any length what they feel is needed or what they are prepared to do about it.

In both cases the lack of enthusiasm of the "natives" and their sometimes rebellious ways show considerable similarities. This is another way in which we can learn "to see ourselves through African eyes."

KENNETH IVES

Hiroshima: A Turning Point Is Approaching

(Continued from page 294)

to school in Hiroshima. Three are studying dressmaking in Tokyo; they will graduate this spring. Others—both among those who came to the United States and many more who were not able to come—already are dressmakers. It is the only skill which these girls, whose schooling had been cut short, could hope to acquire. But it is almost impossible to make a living as a dressmaker in Hiroshima, and their bomb scars prevent their competing successfully for jobs in other cities. Therefore an opportunity must be found for them. They are ready.

The opportunity for gainful employment can be created for all of them by one of the group, Toyoko Minowa, if she is given the assistance necessary to get started. It has long been her dream to help the other girls, as well as to support her widowed mother, and she has been working unswervingly to prepare herself for that goal over the years. Before coming to the United States she worked her way through a dressmaking school in Japan. When the group returned to Hiroshima, she stayed in New York to learn fashion design. Parsons School of Design has recognized her talent and outstanding ability by awarding her its only full scholarship for the entire three-year course, and also for the five-month study course in Europe which the school conducted last summer. After school and on Saturdays she has worked in some of New York's best shops to broaden her experience. She will graduate this spring and return to Japan, fully equipped to be an expert fashion designer. Her one ambition is to have a shop where she can pro-

vide work for the Hiroshima girls who are dressmakers and need jobs.

The customers who could support such an enterprise are in Tokyo, not Hiroshima. Therefore we must have a home in Tokyo where the girls can live and work. Helen Yokoyama, who escorted the girls to the United States and is still working for the project in Japan, has found a suitable house. There will also be room in it for the Maidens who are studying in social work or other schools in Tokyo, and for the orphans to whom Welcome House and the Hiroshima Peace Center Associates plan to give scholarships.

A number of Friends Meetings throughout the country expressed an interest in participating in the Hiroshima project when the Maidens came to this country. As the surgery was performed in New York City, the girls had to live within too close a radius to permit any but the near-by Meetings to have the pleasure of their company. If any of the Meetings, or individual Friends, would now like to share in this final phase of rehabilitation, financial contributions to furnish the house, buy sewing machines, or pay the first few months' rent for Toyoko's shop, this would show the people of Hiroshima that the friendship of American Friends did not conclude with the girls' return. The Ridgewood, N. J., Committee (composed of groups from other churches as well as the Friends Meeting) is concerned with providing the necessary financial assistance to start Toyoko and the other girls, one of whom they have put through dress-making school, on this undertaking.

Now the turning point is approaching when the girls will be equipped to become self-supporting, and some extra help is needed to put them on their feet. Contributions, which are tax-deductible, to assist in launching this venture can be sent to Ridgewood Friends Meeting (Hiroshima Project), care of Arnold Kolkebeck, Treasurer, 80 Berkley Place, Glen Rock, N. J.

IDA DAY

Near East Yearly Meeting

VISITORS from East Africa and Europe highlighted the sessions of Near East Yearly Meeting, held April 3 to 5 on the lovely mountainside campus of Friends High School, Brummana, Lebanon.

George Whiteman, Secretary of Friends Service Council, London, sketched Quaker service around the world in the past decade. The recent opening of the Friends International Center in Beirut was marked by a pitch-in supper at the Center's delightful ground-floor quarters.

Fuad Zaru, who attended the Friends World Committee sessions in Bad Pyrmont, Germany, last September, sketched some features of that gathering and gave an effective summary of the purposes of the World Committee.

News of major disasters in Madagascar prompted the Yearly Meeting to send a message of sympathy to Friends there and to forward an offering of over £300 (about \$100).

Relief work done by Friends during and after the recent crisis in Lebanon was reported by the local committee. Funds were provided by British and American Friends, as well as by Friends in Lebanon and Jordan.

Children accounted for perhaps one third of the total attendance. Those over twelve had their own reading and activity room and attended some of the adult sessions. Elementary-age children gathered each morning and afternoon for a varied program, and easily filled the balance of their time with vigorous play. A baby sitter was on hand for preschool tots.

Education was a major concern of the Yearly Meeting throughout its sessions. Nicholas Harris, a former teacher at Brummana and now Headmaster of a school in England, sharing some of his concerns about education, aroused a lively discussion on the place of discipline. The Principals of Friends schools in Ramallah and Brummana gave their reports at one business session. Jotham Standa, Clerk of East Africa Yearly Meeting, gave a short sketch of Quaker education in Kenya, where there are more Friends and more Friends schools than anywhere else in the world.

Emile Cortas was reappointed Clerk. Harold Smuck is the new Recording Clerk, and Peter Yff the new Treasurer.

The epistle to other Yearly Meetings voiced a strong concern for Christian solutions to world tensions. The concluding minute expressed the desire of all present to return to their places of daily service to live "in the world but not of it—radiating the light of Christ which shines in our hearts."

HAROLD SMUCK

United Nations Midwest Conference

AT the United Nations Conference sponsored by the Friends World Committee and held at Wilmington College, Ohio, on April 11, there were 137 registrations from four states. Over 200 attended the morning sessions.

Eammon Kennedy of the Irish Delegation at the U.N. moved everyone present to see the increasingly important function of the smaller uncommitted nation at the United Nations. The compromise role of these nations becomes more significant as the greater powers find themselves in deadlock at committee sessions. Hans Singer of the Economic Department of the United Nations Secretariat gave an informative presentation showing how the gap between "richer" nations and "poorer" nations is widening in our present world economy. The last General Assembly voted into being a Special Fund Program with a budget of from 26 to 28 million dollars to make surveys. Illustrative of such a survey is a study of the needs and resources of a country or region for electrical energy. Elmore Jackson spoke to over 200 in Boyd Auditorium about the Quaker Program at the U.N. Robert Byrd of North Park College, Irwin Abrams of Antioch College, and Warren Griffiths of Wilmington College led discussion groups. William Utterback of Ohio State University and the North Colum-

bus Meeting led a panel on "United States Foreign Policy in the United Nations." William C. Messner of the Cincinnati Council on World Affairs joined with Friends in this presentation. Because the panel members were well-informed, there was lively discussion.

It was felt that Friends can take part in the U.N. work at home and at the U.N. in ways listed below. It is not necessary to travel to New York or Paris or Geneva to feel a part of Quaker work at the U.N.

(1) Yearly Meetings can appoint a U.N. correspondent who could develop a need for and knowledge of a specialized topic of interest to the Yearly Meeting.

(2) Groups could try to formulate their position on a given topic in writing. Such memoranda are very useful to the Quaker U.N. staffs.

(3) Interested individuals could hold themselves in readiness to try to reply to requests for information sent out by Quaker U.N. staffs.

(4) Individuals and groups can study QIAR reports, which are available from Philadelphia and London, and then report their reactions to Quaker U.N. staff.

(5) Friends can work with local and national United Nations Associations, national UNICEF committees, UNESCO national commissions, and similar private groups.

(6) Friends can work through political action to influence governmental policies in their respective countries.

(7) Friends can work with U.N. Information Centers and Technical Assistance representatives in the various countries.

(8) There is the possibility of serving as volunteers on a U.N. Technical Assistance project, this channel of service being open to conscientious objectors as well as others. Two volunteers have just recently been assigned to a project in Egypt.

(9) Friends can take advantage of UNESCO travel grants and U.N. internships. (U.N. internships provide an opportunity for a young person to work as an employee of the U.N. for about eight weeks, with attendance at lectures and all expenses paid, except the cost of travel).

(10) Friends can serve as U.N. employees. (There are perhaps 50 Quakers in the employ of the U.N. and its agencies around the world, and a few Quakers are members of U.N. delegations.)

MARSHALL SUTTON

About Our Authors

Howard H. Brinton, formerly Director of Pendle Hill, is well-known for his many literary contributions to the history and theology of Friends. His book *Friends for 300 Years* is in its second printing.

Fortunato G. Castillo, M.D., is a birthright Friend and an Assistant in Psychiatry at Harvard Medical School. His wife, Sylvia Cope Perry Castillo, is also a Friend.

Kenneth Ives is co-convenor of the Continuing Committee of the Lake Erie Association of Friends Meetings and until

recently was Clerk of Detroit Meeting. He is a psychiatric social worker at the State Hospital, Northville, Mich.

When Norman Cousins brought the Hiroshima Maidens to the United States, he asked Friends Center in New York to provide hospitality for them. Twelve Friends Meetings in the suburbs (two in conjunction with other churches) agreed to take the girls in pairs (three in one place) into their homes. As a volunteer at Friends Center, Ida Day served as coordinator of this hospitality program. She went to Hiroshima with the girls when they returned home in 1956, spending each night in a different home and so visiting all of the group in turn. When the others went back to Japan, Toyoko Minowa moved into the home of Richard L. and Ida Day, which is more convenient to Parsons School in New York than Ridgewood, where she had been living. The family are members of Scarsdale Meeting, N. Y.

Harold Smuck is Recording Clerk of the Near East Yearly Meeting and Principal of the Friends Boys School, Ramallah, Jordan.

Marshall Sutton is Associate Secretary of the Friends World Committee for Consultation, American Section, in charge of the Wilmington, Ohio, office of the World Committee.

Friends and Their Friends

Lewis M. Hoskins, former Executive Secretary of the American Friends Service Committee, will join the Earlham College faculty as Professor of History next September. A graduate of Pacific College, Dr. Hoskins holds a Master of Arts degree from Haverford College and a Ph.D. from the University of Michigan. He has taught at Friends University, Wichita, Kansas; the University of Michigan; Pacific College, where he also served as Dean of the Faculty; National Fuh Tan University, Shanghai, and St. Johns University, also at Shanghai.

From 1945 to 1948 Dr. Hoskins was Executive Secretary of a Friends Service Unit in China and then returned to fill the same position in the Portland Regional Office. He was named Personnel Secretary of the Service Committee in 1949, and in 1950 he became the Executive Secretary of the Service Committee.

A Virginia Friends Legislative Committee is being organized by representatives of a number of Meetings in that state. David Brown, Jr., of the Virginia Beach Meeting has been named chairman of the voluntary group. The first objective of the new committee is the elimination of capital punishment in Virginia.

Ada C. Rose, a member of Moorestown, N. J., Meeting, who was for two decades Editor of *Jack and Jill*, has written a careful and thought-provoking article on "Smut or Censorship" in *Presbyterian Life* for April 15, 1959. She discusses the problem of what to do about dirty literature, recognizing the dangers of censorship and facing the fact that there is a problem.

78-8-2532

The sesquicentennial observance of Miami Quarterly Meeting will be observed at Waynesville, Ohio, May 10, 1959, by Miami Quarterly Meeting, Five Years, and Miami Quarterly Meeting, Friends General Conference. Friends are invited to attend.

Miami Quarterly Meeting was "set off" from Redstone Quarterly Meeting by Baltimore Yearly Meeting and was opened at Waynesville, Ohio, May 13, 1809. It was composed of four Monthly Meetings: Miami, West Branch, Center, and Fairfield. The settlements of Friends in the southwestern part of Ohio were mostly from the Southern states and resulted from the position Friends took on the slavery question. Many came with a desire to build their homes where they would be free from slavery and where there would be rich land that would make them economically independent.

On behalf of the Friends Committee on National Legislation, Elton Atwater testified April 7 before the House Committee on Foreign Affairs on the Mutual Security Program. Elton Atwater, who is Professor of Political Science at Penn State University, has been on leave of absence for two years as observer at the U.N. for the Friends World Committee for Consultation. In his testimony in favor of economic aid and technical assistance programs, he stressed the importance of proper motivation: "We believe that the United States economic assistance to less developed nations should be extended as a duty and as an opportunity, and should not be motivated by strategic factors or treated as a tool in the cold war." He asked that increased use be made of U.N. channels.

East Cincinnati, Ohio, Monthly Meeting has been accepted as a Monthly Meeting of Miami Quarterly Meeting, Indiana, Friends General Conference.

For about two and a half years, the New York Friends Center Committee on Social Rehabilitation has been working inside the Manhattan House of Detention for Women. More than 80 per cent of those committed to the Women's House of Detention have a history of drug addiction. Beside those known users, there are thousands of others whose addiction is endangering both their own lives and the welfare of the community.

To explore ways in which this grave problem can be met more effectively, a symposium will be held at 8:15 p.m., Tuesday, May 19, at the Friends Meeting House, 221 East 15th Street, New York (near Second Avenue). It is sponsored by the New York Friends Center Committee on Social Rehabilitation and the Prison Committee of the Friends New York Yearly Meeting. For information, call GRamercy 5-2565.

National Conference of the Church Peace Mission

"Pacifism has become the inescapable issue of this generation," Dr. John Oliver Nelson, member of the faculty of Yale Divinity School and Chairman of the Church Peace Mission, claimed in Evanston, Illinois, on April 23. Dr. Nelson spoke

to the closing session of a four-day national conference of the Church Peace Mission, a Christian pacifist group. The conference theme was "The Word of God in the Nuclear Age."

The conference adopted a message to Christians everywhere, which said, "God has not called us to be dragged like slaves in the wake of history plunging to its doom, but to be messengers and servants of Christ, who is Lord of history and victor over the demonic forces in it." The report further said, "It is the Christian vocation to reject now the sin of involvement in nuclear war." "While there is yet time," the group said, "we must develop and apply creative alternatives to defense and foreign policy which are responsive to the demands for justice and order, to imaginative service to human need, and to the aspirations of the oppressed."

"This is no longer war as it has been known in the past," according to the conference report. "It is war of man against himself, monstrously corrupting the image of God in him; it is war against God and God's creation." Referring to the physical danger of destruction, the report claimed that "spiritually in this land we are in the far greater danger of committing the sin of mass extermination of another people in the name of defense or retaliation."

Conference speakers included Dr. Edwin T. Dahlberg, President of the National Council of Churches of Christ in America; Dr. Howard Schomer, President of Chicago Theological Seminary; Dr. Bryan de Kretser, former Secretary of the National Christian Council of Ceylon; Dr. Alvin Pitcher, member of the Federated Theological Faculty of the University of Chicago; and William C. Davidson, theoretical physicist at Argonne National Laboratories.

The conference was called, according to its spokesmen, to examine the problems of Christian faith and modern war, and the requirements for an effective Christian peace strategy in the nuclear age. Attending were delegates from 25 states, as well as India, Canada, and England; they came from 20 denominations. Thirty-four of the delegates were from the Society of Friends.

Epilogue to Fellowship Weekend

The second Fellowship Weekend sponsored by Newtown Meeting, Pa., is over. Our dark-skinned guests have gone home within the hour, and we have gathered in the living room to discuss enthusiastically the success of our venture. Once again we have been delightfully surprised to find that members of a family can turn in their names to a committee in Philadelphia, where they are matched with another set of names, and the result is new and lasting friendships. What is more, the by-products of these new friendships are perspective and understanding.

If we had met these people at a casual social gathering, perhaps our new friendships would not have progressed at such speed. But when these people arrive at our home, where we have promised to entertain them overnight, it is imperative that we become well-acquainted immediately. It seems almost as if the more crowded the conditions at home, the faster we become acquainted. If the children have to double up for

sleeping, if the line is longer than usual to wash hands for supper, if the dishes need to be hurriedly disposed of in order to be on time for First-day school, our friendship flourishes. By Sunday noon we are discussing integration openly and with genuine interest in each other's point of view.

What is the future of Fellowship Weekends? We hope that they will multiply and spill out into many Friends Meetings, bringing with them their message of understanding between brothers. More can come of Fellowship Weekend than this, for we could extend ourselves into our communities. We could eat at public places with our Negro guests, or we could go to the local movies together. As easy a thing as walking down the main street together can be effective in our outreach to those in our towns who frown on this particular social relationship. Families from churches in the community could be invited to act as hosts, also, and our program on Saturday night could include the community in a more planned way than merely to say that "everyone is welcome."

We hope most of all that we will have the opportunity to be visitors in a Negro community. Then we can to some degree wear the shoes of the minority group, and deepen our understanding and respect for these people from whom we have been separated by color, and with whom we are now being united by brotherly love.

HELEN LOVETT

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

I believe the position of Mildred Browning (issue of April 18, 1959, page 252) and of others who wish to abolish liquor advertising to be unsound on two points. First, not to advertise is akin to sweeping it under the rug. It may hide it, but just a little search discloses it again. Second, to prevent such advertising by some legislation is an abridgement of the rights of those who do not believe that alcohol is bad by nature. Advertising helps to sell a product. If an abstainer's position is sound, however, his advertising it strengthens it. Therefore, the positive answer to alcohol, for those who believe it to be a problem, is to advertise their beliefs as strongly as the liquor industry sells its point of view (and product).

This whole discussion seems to me to be in the realm of emotionalism. Saying that liquor is by definition bad because if misused it can hurt you is much like saying that automobiles or airplanes or even common table salt is by definition bad because if misused they, too, can hurt you.

San Francisco, Calif.

DAVID E. GUSHEE

"Where else but into Roman Catholicism was there to go in view of my mystical streak?" Famed journalistic genius of the wild twenties and biographer Gene Fowler asks this question of Lucius Beebe in *Holiday* magazine for May.

Cannot Friends compete somewhat more with the vastly more numerous and active Catholics in telling those who, like the brilliant Gene Fowler, seek a mystical spiritual home? We

Friends are few and have but a fraction of the publicity resources of Catholicism. Nevertheless, we surely can reach some of the mystically intellectual seekers of light in today's darkness. Many of them might find in Quakerism the ideal spiritual home, one that is neither medieval in doctrine nor authoritarian in organization.

San German, Puerto Rico

CHARLES A. GAULD

In March Helen Downer and I had the privilege of visiting the Monteverde Friends Meeting in Puntarenas, Costa Rica. The meeting house is also the schoolhouse. The day of the midweek meeting there is school only in the afternoon. Some of the seats are benches without backs. About half of those present face the others. Small children come to meeting. A mother with a baby in her arms rose and spoke. At the midweek meeting young men came barefooted before going to their work. These Friends are devoted Christians who tread the narrow, rugged path rather than support militarism.

(Monteverde means "green mountain." During the dry season heat and dust are in the lowlands, but the mountains at a higher altitude are kept green by a permanent mist.)

Mattapoisett, Mass.

HELEN M. HILLER

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

MAY

9, 10—Green Pastures Quarterly Meeting at Cedar Lake Camp in the Waterloo Recreation Area, Mich.

10—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Sarah C. Swan, "World Brotherhood."

10—Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia, Conference Class, 10 a.m.: Olcott Sanders of the AFSC, "New Dimensions of Quaker Service."

10—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Barbara Ruch, "Japan."

10—New Jersey Friends Committee on Social Order, at the Mount Holly, N. J., Meeting House, Garden and High Streets. Worship, 11 a.m.; box luncheon (dessert and beverage provided); at 1 p.m., the Committee will formulate plans for the coming year to abolish the death penalty; address, 2 p.m.: Donald MacNamara, Dean of the New York Institute of Criminology and President of the American League to Abolish Capital Punishment. All interested Friends are urged to attend.

10—Sesquicentennial observance of Miami Quarterly Meeting, both branches of Friends, at the Waynesville, Ohio, Meeting House. Basket dinner, 12:15 p.m., Red Brick Meeting House. Joint session, General Conference and Five Years Friends of Miami Quarterly Meeting, 2 p.m. Attend morning meeting for worship somewhere in either of the two Quarterly Meetings.

10—Nine Partners Half-Yearly Meeting, at Bulls Head Meeting House, Bulls Head Road, Clinton Corners, N. Y. Business, 11 a.m.; fellowship lunch, 12:30 p.m.; meeting for worship, 2:30 p.m. Carl Voss expects to be present.

10—Caln Quarterly Meeting on Worship and Ministry, at Harrisburg, Pa., 2 p.m.

11—Fritchley General Meeting, at Fritchley, near Derbyshire, England.

14 to 18—New Zealand General Meeting, at Palmerston North, New Zealand.

15—Meeting on Worship and Ministry of Bucks Quarterly Meeting, at Wrightstown, Pa. Covered-dish supper, 6:30 p.m.; beverage and dessert will be provided by the host Meeting.

16—Bucks Quarterly Meeting at Solebury, Pa. Worship, 10 a.m., followed by business; 12:30 p.m., box lunch (beverage and dessert will be provided by the host Meeting); forum, 2 p.m.: "Friends Principles in Action at Home and Abroad." Leader, Louis Schneider, Executive Secretary, Foreign Section, AFSC, recent visitor to Africa.

16—Caln Quarterly Meeting at Lancaster, Pa. Worship, 4 p.m.; business, 5 p.m.; supper, 6 p.m.; evening program. Program for children, 4 p.m. on.

16—Friends Historical Association Pilgrimage to Crosswicks, N. J., Meeting House, 4 p.m. Speaker, Professor Theodore Thayer, "Nathanael Greene: His Views of Eighteenth-Century Quakerism." Arthur Brick will also tell about Crosswicks Meeting. Tour in early afternoon. For full details, see page 287 of our issue for May 2, 1959.

16—Supper, program, and entertainment for teen-agers of Potomac Quarterly Meeting, at "Fairfield," home of Carrie D. L. Bond, near Clearbrook, Va., 5:30 p.m.

16—Spring Get-Together of Independent Meetings in Central Ohio, at Camp Mary Ortan, near Worthington, Ohio. Reports from Meetings, 11 a.m.; picnic lunch; discussion, recreation, pot-luck supper. All are invited.

16 to 18—France Yearly Meeting, at 12, rue Guy de la Brosse, Paris (5e), France.

16 to 18—Switzerland Yearly Meeting, at Schloss Hünigen Stalden, near Berne, Switzerland.

17—Potomac Quarterly Meeting at Hopewell Meeting House, Clearbrook, Va. Ministry and Counsel, 9:45 a.m. ("Fundamentals of Quaker Belief"); worship, 11 a.m.; lunch, 12:30 p.m.; business, 2 p.m. Theodore H. Mattheis and others are expected.

17—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Thomas E. Drake, "James and Lucretia Mott."

17—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Kenneth E. Cuthbertson, "Peace, Peace, When There Is No Peace."

17—Annual Meeting of Southern Appalachian Friends Groups, at the home of William and Lucretia Evans, Crossville, Tenn., 10:30 a.m., Central Standard Time. Fellowship, worship, covered-dish luncheon, and business.

17—Southern Half-Yearly Meeting at Easton, Md., 11 a.m.

17—Merion Friends Community Forum at the Merion, Pa., Friends School, 615 Montgomery Avenue, 8 p.m.: Rev. John H. Hauser, rector of St. Paul's Episcopal Church, Chester, Pa., and Chairman of the Philadelphia Area Council of the United World Federalists, "World Peace through World Law."

20—Friends Forum at Chester, Pa., Meeting, 24th and Chestnut Streets, 8 p.m.: film, "The Robe."

22 through 24—Midwest Conference on Human Relations at Camp Miami, Germantown, Ohio, sponsored by the Dayton, Ohio, Regional Office of the American Friends Service Committee.

Notice: The Missouri Valley Conference will be held on October 30 to November 1 this year instead of the Labor Day Weekend, which has been the usual date for several years past. The place of the Missouri Valley Conference will be the 4-H Club Camp near Boone, Iowa.

BIRTHS

PECKHAM—On April 15, to E. Kellogg and Betty Jane Peckham of Pasadena, Calif., members of Orange Grove Meeting, Calif., a daughter, MARY LAUREL PECKHAM. She is their second child.

STEVENS—On February 17, to Paul and Margaret Stevens of Doylestown, R.D. 1, Pa., a daughter, JOAN MARGARET STEVENS. This is the 14th grandchild of William E. and Marian Smith of Wrightstown Meeting, Pa.

DEATHS

JENKINS—On April 18, at the Hickman Home, West Chester, Pa., MARIAN MAGILL JENKINS. Born December 8, 1868, she was the third of four daughters of Edward H. Magill, distinguished educator and second President of Swarthmore College. She was the widow of Dr. Thomas A. Jenkins, originally of Gwynedd Monthly Meeting, Pa., and with him lived for many years in Chicago, where Thomas was Professor of Romance Languages at the University of Chicago. They were instrumental in establishing there the Friends Meeting in the University area. Surviving are three sons, Edward M. Jenkins of Somerville, N. J., Dr. Francis A. Jenkins of Berkeley, Calif., and Wilmer A. Jenkins of Scarsdale, N. Y.; six grandchildren and ten great-grandchildren.

MAGEE—On April 21, in Presbyterian Hospital, Philadelphia, ESTHER S. MAGEE of 1 Rodney Road, Rosemont, Pa. Taking an active part in the life of Radnor Meeting, Ithaca, Pa., Esther Shallcross Magee was the Clerk of the Meeting. She was also a member of the Africa Committee of the American Friends Service Committee, and was active in community life. Surviving are her husband, Leigh J. Magee; two daughters, Mrs. Peter Schuerholz of New York City and Joan Comly Magee; a son, James S. Magee of Washington, D. C.; and her parents, Mr. and Mrs. James T. Shallcross of Odessa, Del. A memorial service will be held later at Radnor Meeting.

MARSHALL—On April 21, EDWARD W. MARSHALL of Haddonfield, N. J. A member of Haddonfield Monthly Meeting, N. J., he served on the Monthly Meeting on Worship and Ministry. He was particularly interested in Friends education, serving on several Friends Committees on Education and as a Trustee of the T. Wistar Brown Teachers Fund. He also participated in civic affairs in his town. At his retirement five years ago, Edward Marshall was Vice President and Actuary of the Provident Mutual Life Insurance Company of Philadelphia. Surviving are his wife, Viola B.; a daughter, Virginia C.; three sons, Dr. E. Wayne, William B., and David L.; and five grandchildren.

PYLE—On April 16, at the Hickman Home, West Chester, Pa., after a long illness, ANNA SWAYNE PYLE, aged 89 years, wife of the late T. Norman Pyle. She was a devoted member of Goshen Monthly Meeting, Pa., and as long as she was able, an active worker in the Needlework Guild, Memorial Hospital Auxiliary, and all civic interests in Malvern, Pa., where she and Norman lived all their married life. She is survived by a daughter, Mildred Conrad of Bellerose, N. Y.; two sons, F. Lawrence Pyle of California and E. Clyde Pyle of Valley Forge, Pa.; five grandchildren and three great-grandchildren.

STABLER—On February 15, EDWARD LINCOLN STABLER of Greenwich, Conn., in his 94th year, husband of the late Elizabeth Tubby Stabler and grandson of Edward Stabler of Alexandria, Va. He was a member of Purchase, N. Y., Meeting and formerly a member of Brooklyn Meeting. For many years he belonged to the Board of Trustees operating Brooklyn Friends School and Friends Seminary, New York, serving as Finance Chairman much of the time. He is survived by two daughters, Eleanor Stabler Brooks and Anna Bunker Stabler of Greenwich, Conn.; two sons, Howard Parker Stabler of Williamstown, Mass., and Edward Russell Stabler of Syosset, N. Y.; ten grandchildren and 17 great-grandchildren.

VORHAUS—On April 29, MARTIN G. VORHAUS, M.D., at New York, aged 62. He was a member of Buckingham, Pa., Monthly Meeting. Martin Vorhaus was a specialist in internal medicine and was honored by the American Medical Association for pioneering in this field. He was also the author of several books and many articles dealing with research. After his studies at Yale University and Bellevue Medical College, New York, he also studied in Europe. He is survived by his wife, Katharine; two daughters, Mrs. Katharine Marsh and Mrs. Donald Pomerantz; two brothers, a sister, and two grandchildren. A memorial meeting was held at Buckingham, Pa., last Sunday.

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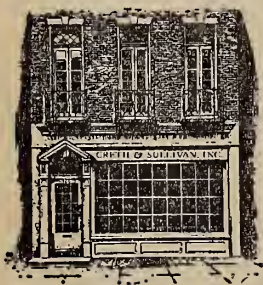
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FRIENDS JOURNAL

A Quaker Weekly

VOLUME 5

MAY 16, 1959

NUMBER 20

IN THIS ISSUE

*W*E possess a single infallible guide, the Universal Spirit that lives in men as a whole, and in each one of us, which makes us aspire to what we should aspire; it is the Spirit that commands the tree to grow toward the sun, the flower to throw off its seed in autumn, us to reach out towards God, and by so doing become united to each other.

—LEO TOLSTOI

This Treasure in Earthen Vessels

. *by Richard R. Wood*

Some Problems of Religious Liberty in Pennsylvania

. *by Spencer Coxe, Jr.*

Letter from London

. *by Horace B. Pointing*

New Hicks Portrait at Swarthmore

Ecumenical Perplexities, Editorial Comments

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ESTABLISHED 1955

PHILADELPHIA, MAY 16, 1959

VOL. 5 — No. 20

Editorial Comments

Ecumenical Perplexities

IN April a conference of Asian and United States leaders of the World Council of Churches met at Buck Hill Falls, Pa., to discuss some ecumenical questions with unusual candor. The present popularity of religion disturbs not only American churchmen but also Christian leaders in Asia. Dr. Bryan de Kretser of Ceylon, where the next assembly of the World Council is scheduled to meet, criticized especially those Asian leaders who "vie with each other in practicing their religious devotions in the market place where they will be seen of men." His prognosis of Christianity's future in Asia was far from optimistic. Past missions have inevitably linked Christianity with colonialism, the two forces which Asians have resented most. Now Marxism appears like a judgment on this long phase of our Western civilization. Ten years of it have already changed the face of China. Dr. de Kretser stressed how difficult it is for Asia to accept the claims of Western Christians that they are against materialism, when ten per cent of the world's population controls 72 per cent of its wealth.

The Lost, Angry, or "Beat" Generation

It is no secret that the "ecumenical honeymoon" is over, as Mr. Keith R. Bridston termed our recent past. As World Council Secretary for Faith and Order, he spoke of the cynicism of some of the younger generation, who think that the Council's promoters come together to enjoy their fellowship in "harmless unanimity" rather than face the issues that divide us. Too many of these young men and women graduate from the adult church at confirmation time. They see local churches living and thriving in isolation, and perpetuating in the minds of their members caricatures and stereotypes about each other. Fortunately, a methodical effort is under way to train a new generation of ecumenical youth.

Few Women in the Council

Since the assembled Council members at Buck Hill Falls were familiar with the history of the Christian Churches, it was hardly a surprise to them to hear that only six women are members in the 90-member Central

Committee of the World Council. This is all the more perplexing, as the 171 member churches all over the world rely on their women members not only for the specific and loyal devotion for which they are known but also for a great many continuous acts of practical assistance without which no church could exist (education, relief work, etc.). The percentage of women on the senior staff in the Geneva headquarters of the World Council is just as low. Obviously, some grossly superstitious remnants about the absence of religious genius in women is still circulating in some modern religious organizations. They now have to ask themselves why neither our young people nor the educated "natives" in Asia and Africa feel a strong attraction to Christian faith and practice.

Speaking Plainly

The May issue of *Harper's Magazine* contains a spirited article entitled "I Call Myself a Protestant," written by William Warren Bartley. The author, a former Episcopalian, describes his road to Quakerism in terms of a rather extraordinary theological and philosophical pilgrimage. His outspoken criticism of Tillich, Niebuhr, Barth, and also of modern neo-orthodoxy will please a good many Friends, although hardly all. William W. Bartley characterizes the theological and psychological situation of most churches as brimming with contradictions, tensions, and undesirable ambiguities concerning their theism. Their "pretenses" and the psychological conflicts, especially of the younger clergy, lead to a vague escape into noncommittal commonplaces that are no honest solution. William Bartley has some encouraging and some critical things to say about Friends. They are often "silly and naive." But their freedom to remain seekers unshackled by creeds or orthodox and symbolical formulations attracted him to Quakerism.

This article concludes a series of essays by representatives of various religious trends. Bartley's paper seems to illustrate one strand in Quakerism which we recently have mentioned several times. He does not undertake to speak for all of us. It appears interesting that a Friend should be, at least so far as we know, the first layman

to attack Tillich publicly in a rather aggressive manner. The article's reference to Dostoevski's "Grand Inquisitor" supplies one more intriguing touch. Incidentally, Friends can now avail themselves of an inexpensive edition of the famous legend of the "Grand Inquisitor."

The Liberal Arts Press, 153 West 72nd Street, New York 33, has published a paperback edition, costing only 40 cents, that contains Fritz Eichenberg's remarkable wood engravings as well as an interpretation of the story written by a Friend.

This Treasure in Earthen Vessels

BEHOLD my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.

"He shall not cry, nor lift up, nor cause his voice to be heard in the street.

"A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.

"He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law" (Isaiah 42:1-4).

"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

"But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (II Corinthians 4:6, 7).

Friends feel that the idea of the inner light is important. They don't yet, perhaps, understand all its implications. Fully understood and used, it can be the basic underlying idea of any harmonious community—from a family to the world of nations.

The idea of the inner light is simple and powerful. It is that in each human being there is—actually or potentially—a faculty able to recognize and respond to the divine will, capable of discovering more or less clearly God's purpose for that individual. When this faculty is well developed and used, the concerned individual is free to go ahead with some confidence about the Lord's work.

The guidance of the inner light does not lead to rampant individualism. Sometimes the individual must proceed alone; the chosen pioneer has to explore new paths that his associates have not yet recognized. So a double relationship develops. We conventional, unoriginal members of the community must be very considerate of the one who thinks he has an insight which we have not yet received and who is willing to try it out; while he must test his insight against our more conventional judgment, must recognize the value of our time-tested judgment as far as it goes, and must depart from it—

if he still feels constrained to—with humility and considerateness, if with determination.

Thus energy-wasting vagaries are reduced to a minimum; new insights are gently and effectively introduced into established communities; there is provision for both stability and change; and the affectionate fellowship of Christian love is maintained among people who are vigorously concerned with different aspects of the problems of human relations.

The doctrine of the inner light thus helps explain and perhaps inspire the solution of the great problems of human conflict.

As soon as we begin to consider definite instances of human conduct, we see something of the implications of the doctrine of the inner light—the consequences that flow from the obligation to respect, be considerate of, other human beings—individuals and groups—because they were created by God and because we postulate, therefore, that they have that inner light and so have a claim on us for considerateness and respect.

Such an attitude is illustrated in a simple fashion by my parents' doubts about going to the theater. They were not disturbed by the possibility that theatergoing might be bad for them. Their hesitation arose from reluctance to help increase the consumer demand for people to expose themselves to the morally unsatisfactory living conditions often imposed on members of the theatrical profession 50 or 60 years ago. The scruple arose from the sense of responsibility for others that flows from the doctrine of the inner light.

The same sense of responsibility led William Penn to bet his life, and the lives of his colonists, on the inner light in the American Indians. In defiance of experience and prudence, the members of Penn's colony relied for their safety on fair and considerate treatment of the Indians. In defiance of experience and prudence, likewise, it may be said, the Indians responded and relied on fair and friendly treatment of Penn's colony. The bet was successful. But the obligation would have been the same had the result been less satisfactory than it was.

This point raises another interesting question. The obligation, for the Christian, of Christian conduct is not

reduced by the fact of the failure of Christian conduct to produce results that are materially satisfactory in this world. We are living in time and in eternity. There may be a conflict between the immediate requirements of time and the eternal requirements of eternity. Sometimes a choice must be made.

A trustee has obligations, moral as well as legal, to defend the interests of his client. A statesman very seldom has the right which William Penn had, or used, to risk the lives of his citizens. From this fact arises much of the current discussion among church people interested in international relations about *responsible* attitudes toward foreign policy.

This strong sense of obligation is illustrated by a conversation which took place some twenty or more years ago between Francis B. Sayre, then Assistant Secretary of State, and representatives of the Federal Council of Churches, who were urging Mr. Sayre to follow a "sacrificial" policy regarding tariffs and trade. His reply—and Mr. Sayre is as devoted, humble, and concerned a Christian as has ever held high public office—was that, as a representative of the United States he had no right to sacrifice American welfare but that he could seek and follow policies that would be beneficial to others as an investment in American welfare in the long run: for in the long run the United States benefits by the well-being of its neighbors.

This way of determining policy may not always be possible. There may be unresolvable conflicts of real and important interests. But with the growth of modern weapons of mass destruction it is becoming increasingly hard to prove that the sort of insistence on the national interest that involves serious risk of war is, in fact, maintaining the national interest. It sometimes pays to forego a real interest rather than support it at the risk of war. As Bismarck is reported to have said, "It is seldom worth while to commit suicide in order to escape death."

The best way to maintain the national interest raises the question of defense. Here again the doctrine of the inner light may suggest some considerations of immediate applicability.

The great preoccupation of nations is twofold: security against war and security against domination. No large nation intends war; the consequences are too serious and too unpredictable. The essence of "brinkmanship" is to rely on the fear of war to persuade the other side to back down when an issue arises over which one side fears that yielding will increase the ability and lust of the other to dominate.

With all respect for the good intentions of statesmen,

it can be suggested that it would be a better bet, at more favorable odds for the United States, to be less insistent on domination in its current arguments and more intent on seeking arrangements that would benefit the nations with which we argue as well as ourselves.

We have become so preoccupied with the evils of communism that we are in the position of assuming that anything that a Communist nation wants must be prohibitively expensive for us. We forget that Russians or Chinese are human beings toward whom we have obligations, simply because of that fact, to treat them with the respect and considerateness due to those in whom, by assumption, is the inner light.

This reminder leads us back to the ethical concern with which we started. We may believe—we may be able to prove—that the odds would be more favorable if, in the practical affairs of international relations, we treated Russians, Chinese, opponents with the respect and considerateness due to people in whom is the inner light. We may, if we are not neo-orthodox and if we take God seriously, believe that the creation is not an exercise in frustration but that the Creator intended it to work. Therefore we may feel that it is reasonable to expect that others will, more often than not, respond appropriately if approached appropriately, and that it is not out of order to suggest to statesmen and trustees the propriety of approaching other countries—particularly opponents—in the spirit of seeking mutually satisfactory arrangements instead of in the spirit of seeking to score debating points. But the style of much current American diplomatic practice is, as Kipling would say, another story.

Early Friends, I am told, spoke of the inner light, never of the divine spark. Yet Isaiah identifies one of the attributes of the elect servant of the Lord as not quenching the smoking flax. This suggests that in many people much of the time the light is less light than spark, needing to be cherished and nourished, and fanned into clear flame if it is to give light on our path and affectionate warmth in our human relationships.

The American Indians sometimes carried fire long distances—before they knew about matches and cigarette lighters—by wrapping live coals in properly selected moss where the fire smouldered, held between the two halves of a clam or mussel shell. You can be sure that the bearer of such a spark took care not to quench the smoking moss but to cherish the spark and, at the right time, to fan it carefully into flame.

When St. Paul speaks of having this treasure in earthen vessels, he suggests our human situation. We postulate the divine spark of the inner light in every

created human being. But we certainly—and we may feel that others, also—have this treasure in earthen vessels. It may be simply that rubbish has been allowed to accumulate until the spark is almost smothered. It may be that the spark is being conserved as the Indians conserved their fire in smouldering moss until the appropriate time has come to use it. Depending on the point of view, both may be true simultaneously.

But we postulate that it is there. We thereby accept the obligation to act as if it were there. In so doing we may find many of our most difficult problems of human relationships becoming more solvable, perhaps

through the improving of our attitudes as well as through improvement of the attitudes of others.

Whether or not it “works,” this approach gives us a morally and intellectually respectable standard. We may believe that its application would increase the probability of such humanly desirable achievements as the prevention of war and the establishment of dynamic, flexible, developing peace.

But for us—while the treasure, we know too well, is in earthen vessels—we have the charge not to quench the smoking flax.

RICHARD R. WOOD

Some Problems of Religious Liberty in Pennsylvania

THE charter of American religious liberty is the opening clause in the First Amendment to our federal Constitution, declaring, “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.”

The “establishment” part of this clause prohibits state aid to religion. Just what “state aid” means is the subject of much controversy and litigation. Pennsylvania has had its share of this controversy. The Philadelphia office of the American Civil Liberties Union has had to deal with the same problems that are common throughout the nation.

We have had complaints about Bible distribution; Bible reading in public schools; religious plays, hymns, and outright indoctrination in public schools; released time; religious displays and symbols on public property; and the threat of state legislation to exempt religious properties from certain taxes, and to subsidize bus transportation for parochial school pupils. We have also seen pressures upon government to suppress the dissemination of birth-control information.

It is these “establishment” problems that most people have in mind nowadays when they speak of “church-state problems.”

The “free exercise” part of the clause protects religious advocacy and observances from governmental interference. Happily, such governmental interference in America does not loom large today—in striking contrast to the seventeenth century—and, in fact, infringements on “free exercise” are almost totally eclipsed in the public consciousness by the aforementioned “establishment” controversies.

The free exercise of religion, nonetheless, is still a problem now and then and here and there, specifically conflicts that arise between the demands of the state and

the demands of religion. Friends, whose forbears have made a notable contribution to religious liberty in England and America, may be interested in the following annotated list of such conflicts that have arisen in Pennsylvania lately and have come to the attention of the American Civil Liberties Union.

We have received one valid complaint from the parents of a child who was compelled to salute the flag in public school, and was punished for failure to salute. The complainants were Jehovah’s Witnesses. The matter was satisfactorily resolved after repeated representations to the Superintendent of Schools in Philadelphia, but it seemed amazing that in this day and age, some 15 years after the Supreme Court had spoken unequivocally and in a large and relatively enlightened metropolitan community, the issue should have arisen at all.

A more bizarre case was a complaint from the Church of the Lord Jesus Christ against a variety of prescribed public school practices. This church, incidentally, has several thousand followers in Philadelphia, many of them substantial citizens.

The Church’s teaching forbids children to dance, to take part in competitive sports, to see a movie or play, to read fiction, to salute the flag, and in the case of girls to expose the legs above the ankle, even if covered with stockings. Since all these practices are prescribed parts of the school curriculum, including exposure of the legs through the compulsory wearing of gym suits, the children were having a hard time in the public schools. Through a conference with the School Superintendent, at which ACLU acted as a sort of arbitrator, a compromise was agreed upon which apparently satisfies everybody. The school gave in on gym suits, dancing, competitive sports, and flag salute (the matter of gym suits was the most important as far as the Church was

concerned), and the Church gave in on fiction and school assembly plays.

Now ACLU has very recently received a similar complaint from across the river in New Jersey, from a minister whose parishioners are forbidden to disrobe before others. New Jersey law requires showers after gym classes (with separate but equal facilities for the sexes).

A large and troublesome issue in Pennsylvania for years has been Amish objection to public schooling. The Amish object on religious grounds to public schooling for their children past the age of 14, fearing (rightly) that continued secular education will wean the children away from the Amish religion and the Amish way of life. The School Code, on the other hand, requires that children attend school until the age of 17, or graduation from high school. An exception is made in favor of a child of 16 who is regularly employed and who holds an employment certificate. And the law also permits a child of 15 to leave school for farm or domestic work if he is given a permit to do so by the local school officials. Even a 14-year-old child may be permitted to leave school with such a permit if he has completed primary school.

These exemptions for 14- and 15-year-old children were apparently adopted with the Amish in mind, but the rub has come over the issuance of permits by local officials. Up to 1953, permits were not issued unless there was a showing of "dire financial need," and as a result a number of Amish parents went to prison. This situation caused unhappiness on all sides. After 1954, with a new administration in Harrisburg, the state adopted a more lenient policy toward the Amish. The state now says it will be satisfied if children who have completed the 8th grade attend three hours of conventional parochial school, run by the Amish on Saturday mornings, where they supposedly continue with academic subjects. Their farm work during the week is regarded as "vocational training." This is a lenient arrangement indeed, when one considers that the Commonwealth does not require that teachers in parochial schools be certified. The Amish are, of course, a large and highly respected group in Pennsylvania. No doubt their size and respectability have had a good bit to do with winning them this accommodation from the state. There has been a major controversy in Wayne County, Ohio, over this same issue. Apparently the Ohio law is much more restrictive than Pennsylvania's, and has been more rigidly applied.

One family in Pennsylvania, pacifist, but not Amish, also has religious objection to public schooling for fear it will corrupt the young. The parents have been refused permission by the local superintendent to educate the

children at home. The father was convicted of violating the school attendance law, and appealed. The appeal has been heard.

The Philadelphia ACLU gets few complaints from pacifists who run afoul of the law, largely because such complaints are handled elsewhere. I am therefore not competent to discuss the civil liberties of religious pacifists. We were, however, involved in one rather interesting incident in this field, a demonstration of pacifists during an air-raid drill when everyone was required to be off the streets. The demonstrators announced their intention ahead of time to parade during the drill (apparently in violation of the state's Civil Defense Act), and the Police Commissioner announced his intention of arresting them if they did. Everybody, including ACLU, was braced for a showdown, but no arrests took place. It was rather a disappointment. Certainly the police were wise to have backed down, wiser than the New York authorities in a similar situation. In general there appears to be unusual allowance made for the religious dissenter in Philadelphia and Pennsylvania.

Another instance of this allowance was the action of our District Attorney in deciding not to prosecute a Christian Science couple who had been arrested for involuntary manslaughter in connection with the death of their child. The case was not pressed. Apparently, it is the general policy of prosecutors throughout the country not to prosecute these cases, though there is some precedent for conviction. Philadelphia thus takes no particular credit for enlightenment in this matter.

These cases enumerated raise the age-old problem of the right of the individual against the state in more stark and more perplexing fashion than do most other civil liberties cases. How far should society permit individuals to defy concepts of the public good which are sanctioned by the democratically expressed will of the people? This is the issue raised by the Amish refusal to submit to compulsory education. To what extent must society modify and disregard its laws and regulations to accommodate the views of small, defiant groups? This question is presented by the demands of the Church of the Lord Jesus Christ for exceptional treatment and of the pacifists who defy the civil defense regulations.

Under what circumstances may the state substitute its judgment for a parent's judgment as to what constitutes the welfare of the child? How and at what age do we distinguish between the child's wishes and those of its parents? These problems are raised by the Christian Science cases, and by the Amish school controversy.

The instances cited all spring from a head-on conflict between religious values and the prevailing values of society. Such conflicts are less massive and acute in our

century and our culture than in the past. They have been overshadowed, also, by the more general problems of governmental aid to religion. But the conflicts still exist. It is to be hoped that our nation will remain sensitive to them and to its responsibility for protecting, as best it may and to a reasonable degree, the freedom of the nonconformist in religion.

SPENCER COXE, JR.

New Hicks Portrait at Swarthmore

JOHN NICKALLS of London has recently indicated in his *Some Quaker Portraits Certain and Uncertain* (Friends Book Store, 1959) how few portraits of prominent Friends can be definitely established as authentic. Friends were reluctant to have their portraits painted, and Elias Hicks was no exception. The known portraits of him are based for the most part on his death mask, and consequently lack the appearance of life and vitality that must have accompanied his dynamic preaching. Bliss Forbush in his *Elias Hicks, Quaker Liberal* lists a silhouette by Richard Field in 1829, a portrait by Harry Ketchum and another by Henry Inman, and the Partidge bust of Hicks. All represent him as the austere and solemn minister.

Therefore it was with especial pleasure that the Friends Historical Library of Swarthmore College recently acquired an 1828 oil painting of Hicks depicting a face lit with smile lines about the eyes, and a gentle, kindly expression about the firm mouth. Flowing white hair, white stock, and broadbrimmed brown hat establish an authentic record. The building and fenced-in yard in the background suggest a meeting house or farmhouse.

An inscription on the painting in black ink signed by the artist, "Jef. Gauntt," says, "A rapid sketch taken on Sunday afternoon, April 27, 1828, from memory." A quick search of meeting record abstracts soon established the identity of the artist. Philadelphia Monthly Meeting received Jefferson Gauntt on a certificate from Upper Springfield Monthly Meeting in New Jersey, dated 7th month 9, 1828, a few months after the portrait was painted. Jefferson Gauntt removed on certificate, dated 3rd month 24, 1836, from Philadelphia to New York Monthly Meeting. *The Dictionary of Artists in America, 1564-1860*, published by the New York Historical Society in 1957, reports that from 1828 to 1832 Gauntt exhibited his works at the Pennsylvania Academy of Fine Arts, and after moving to New York held exhibits at the National and the American Academies. He was certainly a portrait painter of some ability.

The painting came into the possession of a non-

Quaker living in Summit, N. J., through his mother, who was a Gauntt, and a Swarthmore College graduate and Friend wrote to the Library about it. Dust-covered and needing some repair, the painting is a valuable addition to the collection of Elias Hicks documents deposited at Swarthmore College. As Friends, we are indebted to the thoughtful persons who bring such treasures to light and see that they are placed in our historical libraries.

Letter from London

(Continued from page 310)

born partly of courage and partly of desperation. A statement from the demonstration handed into 10 Downing Street, the residence of the Prime Minister, declared that the mere existence of nuclear arms, threatening a world catastrophe, is transforming every East-West disagreement into a crisis; that it is also having an extreme psychological effect upon peoples, especially the young; and that no real progress is possible until the atomic threat has been removed completely.

Some people ask what is the point of such demonstrations, since they are not likely to have any immediate result. I am sure they have value of several kinds; one seems to me outstanding. In times of widespread belief in peace, prosperity, and individual liberty, the powers of the armed forces and of the state have to work cautiously and unobtrusively. But two wars have given these powers their head. The authority of the state has invaded our lives in a hundred ways, and armed forces, involving huge expenditures, seize lands and buildings for their needs, and barricade themselves behind curt, forbidding notices, "Keep out," until it almost seems that the militarists are a paramount and compact group cut off from and above the civilian horde. It is therefore necessary to make it plain that governments and armed forces are but part of the community, subject to (never to be masters of) the community life and will. The Aldermaston march, and similar events in other countries, are needed reminders that civilians are not slaves but are free to challenge the monstrous assumption that violence, or the threat of it, must finally decide, even to the end, all thought and action in human relationships.

As I looked at the boy cleaning my bicycle, I wondered what sort of world we have been making for him to inherit. At least I was sure that lasting peace will never come from those determined to "fight it out" in conflicts dread and diabolical. But surely the nations can be so educated that the common people in each

country believe the common people in all others want to have done with wars. In this re-education and in this rediscovery that the vast mass of people are ready "to live and let live" is our hope, and the Aldermaston march was part of that hope. It was a sign of more, much more to come. And so, thinking of it thus I paid my "bobs," and the wide, happy grin of my lad who had marched for peace was very reassuring.

HORACE B. POINTING

Revive Local Option in Pennsylvania

AT a meeting of the Friends Temperance Committee there was brought forcibly to the attention of Committee members the struggle being made by various groups within the city of Philadelphia to secure legislation which will permit the State Liquor Control Board to refuse a license to would-be taproom owners when enough of the citizens resident in the area protest. That the people may be heard, if they wish to block the intrusion of what they feel will hurt their community, seems an obviously democratic and just principle. The Temperance Committee felt that citizens of Pennsylvania should be encouraged to write their representatives in the State Senate in support of legislation which will do this.

Senate Bill No. 367, introduced by Senator Weiner and referred to the Committee on Law and Order, grants to the Liquor Control Board the right to take into account the protests of neighbors of proposed taprooms and to deny a license on the basis of such protests.

Douglas H. Elliott is Chairman of the Law and Order Committee. Other State Senators from this area who can be addressed at the State Capitol, Harrisburg, are, for Berks County, Frank W. Ruth; Bucks, Marvin V. Keller; Chester, Thomas P. Harney; Delaware, G. Robert Watkins; Lancaster, Edward J. Kessler; Montour, etc., Zehnder H. Confair; and Montgomery, Henry J. Probert.

Two other bills, Nos. 365 and 366, were also referred to the same Senate Committee, and are also deserving of support. The one more clearly defines a restriction on the number of licenses per one-thousand adult population; the other deals with restrictions on State Liquor Stores. The Committee urges Friends to write to Douglas Elliott and to their State Senator.

About Our Authors

Richard R. Wood gave "This Treasure in Earthen Vessels" as a Lenten address at Twelfth Street Meeting House, Philadelphia, on March 12, 1959. The talk is here somewhat shortened. For many years Richard R. Wood was Editor of *The Friend*, Philadelphia. His monthly feature "Internationally Speaking" is a welcome part of the FRIENDS JOURNAL.

Horace B. Pointing, one of our two regular correspondents

from London, is Editor of the *Wayfarer*, a Quaker monthly published by the Friends Home Service Committee and the Friends Service Council, London.

Spencer Coxe, Jr., a member of Coulter Street Meeting, Philadelphia, is Executive Director of the American Civil Liberties Union, Greater Philadelphia Branch.

Friends and Their Friends

The American Friends Service Committee has shipped approximately 100,000 pounds of clothing and other material aids to the Near East Christian Council this year for distribution to Arab refugees. This program of material aids to the Middle East has been carried on for several years by the AFSC with the close cooperation of the Near East Christian Council, and the AFSC is planning to send another 100,000 pounds next year.

Dr. Howard W. Hintz, Chairman of the Department of Philosophy at Brooklyn College and a member of Manhasset Preparative Meeting, Long Island, has been granted a Fulbright lectureship in Greece for the academic year 1959-60. He will hold the chair of American Life and Civilization at the University of Athens. Howard and Helen Hintz will sail on August 25.

Thyra Solmer Folke, a member of Copenhagen Monthly Meeting, Denmark, wrote us on April 18: "According to NATO regulations, the so-called Danish Defense Law is being revised this spring. Danish Friends felt called upon to use this opportunity for drawing attention to the conditions of the C.O.'s, especially with regard to a shortening of their period of service and of giving them more sensible and useful work. It has been a source of satisfaction to meet sympathetic understanding for this with the spokesman for the liberal party. He seemed pleased to give voice to the plea, when the bill was discussed in Parliament, and he did so in a way for which there is reason to be thankful, whatever may come of it."

Friends of Indianapolis, Ind., Monthly Meeting have twice entertained the five British exchange teachers who are serving in the Indianapolis area. One of them, Sheila Lord, attends the Ackworth Preparative Meeting when in England. On one evening the exchange teachers spoke of their experiences in England and America. Their observations were filled with a delightful humor.

On a second occasion they were the dinner guests of Indianapolis Friends when Philip Noel-Baker spoke on "The Arms Race." Their presence with that of the Quaker M.P. made it an interesting British evening. These exchange teachers have been busy, beyond their teaching duties, as speakers on numerous occasions in the Indiana area.

The laying of the foundation stone of the new building of the Quaker School for Rural Girls at Salonika, Greece, took place on April 3, 1959.

Plays about and by Quakers have attracted attention in England. Kenneth Phillips of Tunbridge Wells Meeting was interviewed recently on the BBC Home Service about his three-act play *The Smoking Flax*, and short excerpts were given. The play, which appeals to churches to be more active outside the pulpit, has been performed by the Tunbridge Wells Drama Club.

Early in 1959 a play about Elizabeth Fry, *The Light Within* by Clare Hoskyns-Abrahall and Ross Mackenzie, was presented at the Hovenden Theatre Club, London. An outstanding Polish sculptor visiting England, Irene Kunicka, saw the production and was inspired to make a clay relief showing Elizabeth Fry with prisoners at Newgate. The relief was exhibited, with other works of the sculptor, in early May at the New Art Centre, London.

Dorothy Hutchinson, a member of Abington Meeting, Pa., was the principal speaker at the WIL state meeting in Columbus, Ohio, on May 9. An intensive speaking schedule took her to Minneapolis Friends Meeting on May 10, where she gave four talks for the Meeting's Peace Day; to Augsburg College, Minneapolis, on May 11; and to Scattergood School on May 12. Dorothy Hutchinson is Chairman of the Policy Committee, United States Section, of the Women's International League for Peace and Freedom, and a member of the National Board and the Executive Committee of the WIL.

The New York City Office of the American Friends Service Committee is planning to hold a weekend institute, Friday through Sunday, June 5 to 7, at Hudson Guild Farm in Andover, N. J. The title will be "Search for New Directions: A Quaker Approach to Contemporary Affairs," and the cost will be \$20 per person. The program will be similar to that of the institute held in March, with small discussion groups in the morning and panel meetings in the evening, assisted by a distinguished faculty. Stephen Cary, Christopher Emmet, Harry Lustig, Stewart Meacham, and Clarence Pickett are expected to be there.

Hudson Guild Farm is in Northern New Jersey, about 55 miles from New York City. Comprising 550 acres of country, with comfortable accommodations, pleasant meeting rooms, and recreation facilities, it is easily accessible by car, bus, or train (schedules and travel information are available).

This institute is being held in response to the many enthusiastic requests received after the last institute for another opportunity to search together, in an atmosphere of peace and friendship, for answers to the problems of a confused, tense, and violent world. The participants will be limited to 60 people. Registration forms are now available from the AFSC, 237 Third Avenue, New York 3, N. Y.

The nursery school which has been for some time at the Swarthmore Monthly Meeting, Pa., as a private school is now a Friends school. The Committee on Education has agreed to include the school, known as The Whittier House Nursery School, in the list of Friends schools under the care of constituent Meetings of Philadelphia Yearly Meeting.

The theme of the AFSC Institute on World Affairs to be held at Cape May, N. J., June 20 to 27 is "The Roots of War in the World around Us." Evening speakers are Clarence Pickett, Douglass Cater, Al Capp, Frederick S. Arkhurst, James H. Robinson, Bayard Rustin, and Norman J. Whitney, Dean of the Institute. Reports from the round table groups will be reflected at the evening sessions through a panel, Anna Brinton, Charles Lawrence, and Tarrt Bell. Workshops on Community Peace Education, Nonviolent Direct Action, and Labor-International Affairs will be under the direction, respectively, of Emily Simon, George Willoughby, and Stewart Meacham. There will be special groups for those of high school age and a program for children over three. Registrations (\$10 for an individual; single sessions, \$1.50; \$15 for a family; for a workshop, an additional \$5 per individual) should be mailed to Ada Dolan, 20 South 12th Street, Philadelphia 7, Pa. Information on special rates for rooms and meals for institute participants may be secured on request.

The United Nations Film Board has just released its first full-length feature film, "Power Among Men." In four unforgettable episodes it shows how men learn to control the forces of nature but are still baffled by the human forces which tear their societies to shreds. No happy solution or magic formula is offered, but the film offers hope, suggesting that because men can work together they *can* act in time to control their differences. The film will not encourage complacency. *The Saturday Review* calls "Power Among Men" "one of the most important motion pictures of the decade."

Unless numbers of people demand this film in their local communities, it may not be shown by many of the art film houses to which it has been released. Concerned readers should telephone the best theater of foreign and art films in their community and request that "Power Among Men" be shown. (In Philadelphia telephone the World Theater.)

MATT HERRON

Things Unlimited—The Friendly Store

With a growing need for a new building at Virginia Beach Friends School, the School Committee decided after much consideration to open a secondhand store. The only one in town, a store called "Things Unlimited," was bought. To that name was added "The Friendly Store."

It has been exciting to watch old clothes, used furniture, bottle warmers, rugs, china, and the like turn into a bank account that will go toward new classrooms.

The parents volunteer to work in the store. Several parents

give time every day to the project; others, as much as they can. There are some parents who are not interested in the store as far as working is concerned, but they are glad to donate clothes.

The realization that young parents have more time and more old things than they do money has made possible an opportunity for them to contribute to a growing school. It is filling a need in their lives, just as the school is filling a need in the community.

It is encouraging to have people believe in something enough to work for it. They are building more than new classrooms, for they are seeking to build better relationships with one another.

Not only is it "Things Unlimited"; our possibilities are unlimited when we reach out toward others.

LOUISE WILSON

Pacific Northwest Half-Yearly Meeting

Pacific Northwest Half-Yearly Meeting, minus its former Oregon constituents and shortened as to agenda by unfavorable ferry schedules, gathered nevertheless in a meeting which proved to be full of very happy fellowship and in which considerable progress was made toward mutual goals. The place of the meeting this spring was Victoria, on Vancouver Island, British Columbia, Canada; the time, April 18 and 19.

A highlight of the program was the talk on Saturday evening by Professor Burchill of the British Columbia Institute of Arts and Crafts on "The Plight of the Indian in British Columbia." Also well received were two reports by young Friends. Sharon McKay told of her contest-winning visit under Odd Fellow sponsorship to the Canadian Parliament and to the United Nations. Patricia Clark spoke about the Conference on Peace through Nonviolence she had attended, which was sponsored by the Union of Doukhobors, the Fellowship of Reconciliation, and Friends.

Members of Meetings in British Columbia and the State of Washington and visitors from Oregon enjoyed the beautiful Victoria weather and warm hospitality of the Victoria Meeting.

ELSIE BERGMAN, *Recording Secretary*

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

Please note a change in regard to the AFSC High School Institutes, as listed on page 278 of the issue for May 2. Friendly Crossways will not have an institute from June 24 to 30 this year, but will have a work camp institute at the Meeting School, West Rindge, N. H., from July 1 to 22. The August 21 to 27 date is correct.

Woodbury, N. J.

MARTIN VESENKA

Calvin Keene challenges us to define what Quakerism is or, better, should be, today. (See the issue of May 2.) For

me, the link between past and future can be found in his reference to "the Spirit that had inspired men through the ages," recording an historic recognition that there is a universal Spirit (known by men of Western culture "uniquely in Jesus the Christ").

Despite what Elinor Hoffman rightly calls incoherence in the Gospels, a living Spirit emerges from their seeming contradictions, guiding us in our search for "greater works than these," toward the goal that "sheep not of this fold may all be one." If we believe in the universality of the Spirit, we shall live in love and peace with all men; and our organizations, both religious and secular, will reflect our belief that no man should dominate another. What further definition do we need?

Pittsburgh, Pa.

JOHN C. WEAVER

I do not know a better answer to Elinor Gene Hoffman's "Some Queries on Christianity" (see the issue of May 2) than Nels F. S. Ferré's *Christ and the Christian*, unless it is a careful reading of the New Testament itself.

If Christianity is to be judged by the average conduct of some 800,000,000 members of Christian churches in the world of today, it will be evident that distinctions between Christianity and Buddhism or other institutions of religion are indeed dubious.

But the point is that Jesus taught something more than the Golden Rule, and he not only taught it but lived it. Did Buddha forgive his enemies as he perished at their hands in an agonizing death? Jesus affords the first example in history, and therefore the definitive one, of a human life lived in full accord with the will of God.

Anyone can state it as a fact that God is love, and that it is good to love one's neighbor and even one's enemy. But we must be humbled when we confront one for whom these teachings are not only words, not only obedience to a moral code of his society, but the very substance of his life.

New York, N. Y.

WILLIAM ROBERT MILLER

Do the two strands of Quakerism outlined in the articles of your May 2 issue need to bother us? Have we yet to learn that religion is something above and beyond any Scriptures? Let us remember that all Scriptures are thoughts and hints from inspired souls who have gone before us, and many of them are outdated and even mistaken.

But let us go out on a clear night and look at the myriad of stars. These are only an infinitesimal fraction of the visible universe. Then let us think of the invisible and intangible creation around and beyond us which we can only infer and surmise; then let us go in to ponder these things and see whether theology still bothers us. For myself, Friends *do* have some things in common by which they are distinguished from other religious groups, and they are (1) no need of an intermediary between themselves and God, and (2) the belief that there is that of God in every man.

Let us be bold enough to seek truth wherever it may be

found; and if we do not grow in number because of this, let us not worry about it.

Great Barrington, Mass.

ADELE WEHMEYER

As Christians, we must center our thoughts and worship about the person of Jesus Christ and the idea that as he told us God is a Spirit, not an old, bewhiskered man sitting upon a throne, dealing out rewards and punishments upon the pleas of someone who intercedes for us. All our actions in life depend upon some faith. Each step we take is an act of faith—faith that our foot will fall upon a safe place. Friends' faith is in reality an act of faith, faith in a mystical experience that cannot be defined. You cannot see the inner light; you cannot hear with the outward ear God's spiritual voice speaking to you. It might be said that you could not prove all this by Lucretia Mott's dictum, "Truth for authority, and not authority for truth," and so we make graven images. Lucretia Mott also said, "God has made man after his own image, and man has made God after his image."

Different peoples believe in Christ, Buddha, Confucius, and the rest, all accepting their divine origin because man has to have a leader, a personality, an authority. For us Christ is such a one. Did he not say that he and his Father were one? And did he not tell us that no one came to the Father except by him? Perhaps most conflicting views about him may be merged in Whittier's statement that Christ was the perfect example of God in man.

Philadelphia, Pa.

HORACE MATHER LIPPINCOTT

I want to express some reactions on reading your "Editorial Comments" on John Foster Dulles in the issue of April 25. Whether one is in agreement or not with his policies, one cannot help feeling that the frustration of attempting to deal with international communism is very real indeed. There seems to be little room for imaginative approach to the solution of the many problems induced by the rigid, fixed, and announced objectives laid down by Communist doctrine. It is doubtful if another could have improved greatly on the results accomplished by him during the exceedingly difficult period assigned to his administration of the State Department. One can only hope that a better climate will develop so that flexibility will be mutual and not a one-way street.

Bala-Cynwyd, Pa.

EDWARD L. WEBSTER

Since the first explorer set foot on this continent, we have been individualists. It was only during the ten years or so prior to the Korean War that we saw a concerted drive by government, by our churches, and by our social organizations to destroy this individualism. Wouldn't your question in the editorial in the April 18th issue have come closer to the facts if it had read, "Is our recent drive against individualism to blame for the absence of altruism and for the self-centered attitude in adversity"? Isn't that what we should have expected from youth who have had it drilled into them all their adolescent life that when they are bad it is because of

their environment, that the state should be responsible for them, and that religion is unimportant, so unimportant that it must be kept out of the schools?

What surprised me was that after the indoctrination that we gave these young people more of them didn't crack and give up. It speaks well for them that so many did come through, without proper training and without our having done our part to give them proper motivation, as our ancestors gave it to previous generations. It seems more fair to appraise these young people in the light of what they were taught rather than in the light of what was taught during the hundred years before they were born.

St. Louis, Mo.

CLIFFORD HAWORTH

The report of the Temperance Committee at Philadelphia Yearly Meeting aroused no great fire, perhaps in part because we do not see the extremely wide reach which beverage alcohol has. One cannot come to any meaningful estimate of the total physical, spiritual, mental, and social hurt that has come through alcohol to millions of people in all ages in nearly all nations. The Indian Committee well knows the way in which liquor has been used since colonial days against the Indians with as deadly an effect as that of bullets, often by unscrupulous persons intent on provoking violence in order to find an excuse to grab Indian lands. The Japan Committee mentioned how a drinking driver had caused the death of a most valued school principal in Tokyo. The Russian press is calling alcoholism the number-one problem of that country. A recent study of liquor marketing points out that the American Negro consumes 15 per cent of the alcohol (against a population of about 11 per cent), that Negroes purchase the high priced brands for social prestige, that liquor takes a larger bite out of the Negro wage dollar than it does out of the wages of whites. South Africa and France, so different in many respects, share an alcohol problem.

But as two Friends stated during Yearly Meeting, the most disturbing relation of the temperance concern at the moment is in the field of international relations. Bourbon diplomacy is of doubtful help to us. But that is not all. We are now in a condition where it seems possible to destroy half or all of the world by a stupid accident such as a few drinks might facilitate. This expectation is not unreasonable. It seemed appropriate to the Marine sergeant at Parris Island, after he had had his liquor, to drown a few of the men under his command. The crowning irony would be if someone should set off an atomic blast because to his drunken brain it would be funny.

Collegeville, Pa.

DONALD G. BAKER

BIRTHS

HALLOWELL—On January 28, to Penrose and Marian Hallowell, a daughter, EMILY WILSON HALLOWELL. All are members of Horsham Monthly Meeting, Pa. She is the granddaughter of Joseph and Elizabeth W. Hallowell of Ivyland, Pa.

LESTER—On March 17, to H. Clifford, Jr., and Jean Fuller Lester, their first child, a daughter, SUSAN LESTER. Her parents are members of Chester Monthly Meeting, Pa. The grandparents are Mr. and Mrs. Jack H. Fuller of Milford, Ohio, and Herbert

C. and Elizabeth Reamy Lester, members of Chester Monthly Meeting. The great-grandparents are Mrs. E. S. Gates of Cincinnati, Ohio, and Mrs. Louise Reamy of Chester, Pa., and St. Petersburg, Fla.

SHANE—On May 4, to J. Lawrence and Martha Porter Shane, a daughter, SUSAN BROOKS SHANE. Lawrence is a member of Swarthmore Monthly Meeting, Pa. Susan is the granddaughter of Joseph and Theresa Shane of Swarthmore Monthly Meeting and of Donald and Ruth Porter of Grand Rapids, Mich., and the great-granddaughter of Anna B. Cooper of Wrightstown Monthly Meeting, Pa.

DEATHS

MITCHELL—On May 3, at Kennett Square, Pa., JEANETTE SUTTON MITCHELL, wife of the late Ferris Abner Mitchell. She is survived by her son, W. Gardner Mitchell, a grandson, Gary Sutton Mitchell, both of Gwynedd Valley, Pa.; and by two sisters, Elizabeth Sutton Percy of Lakeville, Conn., and Alice Sutton Hagenbruch of Long Beach, Calif. She was a member of Kennett Monthly Meeting, Pa.

WALKER—On April 6, SARAH A. CONARD WALKER of York Road, Hartsville, Pa., aged 76 years, wife of the late Samuel C. Walker. She was a faithful worker for Warminster and Horsham Meetings, Pa. Surviving are two sons and six grandchildren.

Lydia Foulke Taylor

Lydia Foulke Taylor, who died on April 21, 1959, was a Friend willing to accept the responsibilities which her Meeting laid on her and do it cheerfully, at the same time creating a warm, cooperative atmosphere with other members of her committees. Whether her current activity was the Board of Managers of Swarthmore College, the Oakwood School, the McCutcheon Friends Home, the *Friends Journal*, or the affairs of her own Meeting, she fulfilled her obligations intelligently and completely. The groups who were associated with her will miss her friendly cordiality, and hope that they have learned something from her ability to stay with her job and be happy about it.

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

MAY

16—Caln Quartely Meeting at Lancaster, Pa. Worship, 4 p.m.; business, 5 p.m.; supper, 6 p.m., courtesy of Lancaster Friends; at

7 p.m., Arthur W. Clark will discuss the activities of the Prison Service Committee. Children leave at 3:45 p.m. for the Lancaster Planetarium.

17—Potomac Quarterly Meeting at Hopewell Meeting House, Clearbrook, Va. Ministry and Counsel, 9:45 a.m. ("Fundamentals of Quaker Belief"); worship, 11 a.m.; lunch, 12:30 p.m.; business, 2 p.m. Theodore H. Mattheis and others are expected.

17—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Thomas E. Drake, "James and Lucretia Mott."

17—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Kenneth E. Cuthbertson, "Peace, Peace, When There Is No Peace."

17—Annual Meeting of Southern Appalachian Friends Groups, at the home of William and Lucretia Evans, Crossville, Tenn., 10:30 a.m., Central Standard Time. Fellowship, worship, covered-dish luncheon, and business.

17—Southern Half-Yearly Meeting at Easton, Md., 11 a.m. Worship, business, address by Francis G. Brown, "Yearly Meeting Activities"; picnic lunch, 1 p.m.

17—Merion Friends Community Forum at the Merion, Pa., Friends School, 615 Montgomery Avenue, 8 p.m.: Rev. John H. Hauser, rector of St. Paul's Episcopal Church, Chester, Pa., and Chairman of the Philadelphia Area Council of the United World Federalists, "World Peace through World Law."

20—Friends Forum at Chester, Pa., Meeting, 24th and Chestnut Streets, 8 p.m.: film, "The Robe."

22 through 24—Midwest Conference on Human Relations at Camp Miami, Germantown, Ohio, sponsored by the Dayton, Ohio, Regional Office of the American Friends Service Committee.

24—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Dorothy Hutchinson, "The Education of the Heart."

24—Open House Tea at The McCutchen, Home of New York Yearly Meeting, 21 Rockview Avenue, North Plainfield, N. J., 3 to 5 p.m. Come and enjoy guests of the Home, the house and gardens, and the company of Friends from other Meetings.

24—Spring Tea at Pendle Hill, Wallingford, Pa. At 3 p.m., Nora Waln, now in residence at Pendle Hill and well-known author of *The House of Exile* and *Reaching for the Stars*, will speak on "China." Tea will be served following the lecture. The public is welcome.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

ARKANSAS

LITTLE ROCK—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-9248.

CALIFORNIA

BERKELEY—Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings the last Friday of each month, at 7:30 p.m. Clerk, Clarence Cunningham.

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 86 St.; RE 2-5459.

PALO ALTO—Meeting for worship, Sunday, 11 a.m., 957 Colorado Ave.; DA 5-1369.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

CONNECTICUT

HARTFORD—Meeting, 11 a.m., 144 South Quaker Lane, West Hartford.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting, 3 p.m., 1st and 3rd First-days, 145 First Avenue. Information, Sara Belle George, CL 2-2333.

GAINESVILLE — Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE — Meeting for worship, 10 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk: TU 8-6629.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S. E.

ILLINOIS

CHICAGO—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7 p.m., every first Friday. Telephone BUTterfield 8-3066.

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Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

FORT WAYNE—Meeting for worship, First-day, 9:30 a.m., Y.W.C.A., 325 W. Wayne. Call Beatrice Wehmeyer, E-1372.

MARYLAND

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone WA 4-4548.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square) 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

WELLESLEY—Meeting, Sunday, 10:30 a.m., at Tenacre Country Day School, Benvenue Street near Grove Street.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MICHIGAN

DETROIT—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. TE 4-9138 evenings.

MINNESOTA

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

NEW MEXICO

SANTA FE—Meeting, Sundays, 11 a.m., Galeria Mexico, 551 Canyon Road, Santa Fe. Sylvia Loomis, Clerk.

NEW YORK

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
265 Lafayette Ave., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th floor
Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

OHIO

CINCINNATI—Meeting for worship, 10:30 a.m., 3601 Victory Parkway. Telephone Edwin Moon, at TR 1-4984.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

PENNSYLVANIA

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

LANCASTER—Meeting house, Tulane Terrace, 1 1/4 miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn. & Orthodox Sts., 11 a.m. Frankford, Unity and Wain Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

READING—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Waddy Oursler, MU 3-3813.

TEXAS

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; EM 8-0295.

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; JACkson 8-6413.

UTAH

SALT LAKE CITY—Meeting for worship, Sundays, 11 a.m., 232 University Street.

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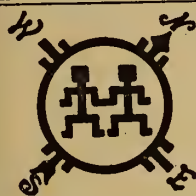


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FRIENDS JOURNAL

A Quaker Weekly

VOLUME 5

MAY 23, 1959

NUMBER 21

I T is a mistake to assume that God's communications to us are limited to technical speech, whether of the written or the spoken word. Even our friends who walk by our side have many languages other than words. They speak to us in gestures, in the glow or the gloom of their faces, in a touch of the hand, in a token secretly left where we shall find it. Often their most meaningful communication is by the way of silence. So also God speaks to us in the multitudinous voices of nature, the blessings of His providence, the turning of an event. All our environment is vocal with His goodness, and those voiceless promptings from out the silence of our soul are the fleet messengers of His will.

—ANONYMOUS

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ESTABLISHED 1955

PHILADELPHIA, MAY 23, 1959

VOL. 5 — NO. 21

Editorial Comments

J. Barnard Walton wrote the following "Editorial Comments" at the invitation of William Hubben, who is on vacation.

The Growing Edge of Quakerism

DOES anyone, perchance, remember looking at the "Facts and Figures about FRIENDS JOURNAL" in the issue of April 4 (page 217)? Were they merely some more dry numbers, or did they indicate something of the direction in which we as a body of people are moving?

Who are the readers of the FRIENDS JOURNAL? Briefly, the members of Friends General Conference; members of kindred Meetings, like the Conservative Friends and the new independent Meetings; some from the Five Years Meeting who read also *The American Friend*; members of the Wider Quaker Fellowship and other people who find value in the point of view expressed in this paper.

For a long time it has been evident that the circulation of the paper increases faster than the membership of the Meetings which may be considered its constituency. The rate of growth of the Friends General Conference is a little under one per cent per year (from 28,611 to 29,337 in the three years from December 31, 1954, to December 31, 1957, or eight-tenths of one per cent per year). For the period of three and a half years from the creation of the FRIENDS JOURNAL by the uniting of the *Friends Intelligencer* and *The Friend* in July, 1955, to the report of January 1, 1959, the subscription list increased from 4,830 to 5,154. This is two per cent per year, or twice as fast as the increase in the Meetings. Why?

Let us look into the relationship of the FRIENDS JOURNAL and its readers. A paper has no existence except as it has readers and writers. You, the writers and readers, create the body of news and the body of thought that rise out of the life we live. As these thoughts are passed back and forth among a group of people, a movement develops.

Let us look into the relationship of this movement with the organizations it creates through which to function, the meetings for worship, the First-day schools, the Monthly, Quarterly, and Yearly Meetings, Friends General Conference, schools, hospitals, settlements, Ameri-

can Friends Service Committee, and other vehicles for expressing our testimonies in the life of the world.

As one visits among Friends Meetings, both old and new, one notices the interflow of the ideas expressed in the FRIENDS JOURNAL and the ideas acted upon in life. People become interested in these ideas through study, through action in work camps or other projects of service, through fellowship with friends and neighbors, through trying to answer their children's questions and helping to find answers in First-day school. Somewhere in this seeking process the FRIENDS JOURNAL comes in. In time the seeker becomes a finder and takes responsibility for the future direction of the movement. The pioneer exploration of thought goes ahead and opens the way for the main body, which follows.

We may illustrate this growth by looking at the Southeastern Conference of Friends, which was held this spring at St. Petersburg, Florida, March 13 to 15, 1959. This gathering began as a picnic of three Friends Meetings, Orlando, St. Petersburg, and Miami, held at the Bok Tower at Lake Wales. There were then no meeting houses, no established Monthly Meetings, and nearly all of the people were winter visitors. Now, in less than a generation, there are twelve meetings in Florida, two in Georgia, and one in South Carolina. There are three meeting houses and the prospect of another. There are eight First-day schools. Nine Meetings organized as Monthly Meetings report to the Friends World Committee. Half of the active Friends are resident.

How does this growth of the external compare with the development of thought as expressed in the FRIENDS JOURNAL? We may for the present leave the deeper question of how it compares with the growth of the life of the spirit to the time of individual silent meditation in the presence of the One who is source of the life of the spirit.

"America in Crisis: What Should Be the Role of Friends?" was the topic of Eric W. Johnson at the Saturday afternoon session of the Southeastern Conference. This is evidence that the gathering has grown beyond the stage of getting acquainted at a picnic. The three round tables dealt with international relations, community relations, and the life of the Meeting. The parti-

cipants were primarily families who live in the South, send their children to Southern public schools, and feel responsibility for community action. Moves toward desegregation are live issues. The round table on this subject opened with a panel and then broke into three groups of twenty to thirty each. Among the experienced resource people there was one Negro in each group. People were seeking to know the facts, to understand how others feel, and to get some light on what each one can do in his own community. Local residents are aware of how their own community differs from the communities of others. Way is open for different steps in Atlanta, in Augusta, in Miami. Friends were seeking to learn what can be done now to help prepare the com-

munity for steps which it is hoped they can take later, when it becomes possible.

Friends in all of the Meetings are working for peace. Reports showed concern for prison reform, abolition of the death penalty, mental health, migrant workers, the American Indian, housing, clothing for Friends Service, and other subjects. The group is coming to function as does a Yearly Meeting in epistles, Queries, and plans for activities for young Friends.

Reports from other new Meetings on the growing edge of Quakerism would indicate many ways in which new ideas are arising, being tested by discussion, both face to face and in the FRIENDS JOURNAL, and then tried out in action.

J. BARNARD WALTON

The Everlasting Arms

THE Eternal God is thy refuge, and underneath are the everlasting arms" (Deuteronomy 33:27). These are words which have withstood the corrosion and dust of the centuries. Through the ages they have brought courage and reassurance to untold generations. In times of stress and uncertainty they have brought renewal of faith, and have sent men back with new strength to the upward struggle of life. They are a reminder of the foundation-truth of religion: not simply the knowledge that there is a God, but the experience that He is near, and that He cares.

Today, when so many are growing weary with the slow pace of world rehabilitation, when our dream of one world is shattered by the realization that it has now become two broken halves, when our leading intellectuals warn us that they see nothing ahead but another race to destruction, can we do better than to turn once more to this text, to gain the unshakeable confidence of a divine undergirding of our human striving?

If these words, "underneath are the everlasting arms," are true, we need, more than ever before, the conviction and stability they can give us. We need the steadying thought to live by of a divine Providence over and above the confusion in which we find ourselves. We need the abiding trust that God is near, that He is close at hand, that this is *His* world, that He has a stake in our struggles for peace, good will, and righteousness, that He stands ready to open a way and to give us the wisdom and strength to carry on the task further toward the goal that He has in view.

Our world is not an aimless world, at the mercy of blind forces. Faith assures us that God holds our world in order and that He is also intimately involved in our

own lives, in every detail of it. If this is our faith, a living faith, perhaps there is no more urgent service that we can seek to render the world today than to share that faith with others. At this point of low visibility in the world's history, if people can be given the vision of where they are intended to go, and the knowledge and experience of the power to get there, they will certainly find themselves able to stand the testing of our times, and to carry the burdens of the road, inspired by a new hope.

But how may one gain that faith if he doesn't possess it? And how is one to share it?

It is right here that our text challenges us to think deeply, beyond and beneath the surface of this life. "*Underneath* are the everlasting arms." The call is to seek what is enduring and eternal as the sustaining power and purpose of our human existence. It urges us to realize that this world of physical sight and hearing and touch is not *all* that there is: that within, and transcending the fluctuations of matter, and time, and space, there is a range of reality which is not affected by such things. There is a God who is Eternal, whose arms are everlasting, and whose concern for us does not stop with our outward necessities. His kinship with us is revealed in the fact that He created us in His image and likeness. It is also revealed in our ability to think His thoughts after Him, and to respond to His love. This kinship with God is the glory and wonder of human personality; through this kinship we can remake and refashion our nature and character—with His help. Our true life, therefore, is not of the body, but of the spirit—even while we are here. God's purpose is to make us

spiritual men and women, fully aware of the endless possibilities of our growing like Him.

That is why the Church's teachings keep emphasizing the fact that the divine Providence is concerned primarily with our eternal welfare, with what will be best for us for *all time*. Though this may at first appear otherworldly, it really isn't, because this refashioning of ourselves is to take place, in its initial stage, amid the present outward circumstances of life. Therefore, how we use our present opportunities and experiences is our direct responsibility. No matter what importance and weight we put upon the things that are now happening to us, apart from a goal beyond the short span of our life here, human existence on this earth would make very little sense.

But divine Providence is not in any way a blueprint, a ready-made pattern of events and actions to which we should conform, and which it is only our business to try to discover. God has no plan drawn in advance for our social order, or for our economic or political order. He doesn't determine for us beforehand what our individual choices should be in any given circumstance. If that were true, it would defeat His very purpose. Then we would not be morally free. Nor would we be morally responsible human beings. God has no plan; *but God has a purpose*. It is up to us to see that in our decisions, individual and collective, that purpose shall be served to the best of our ability.

And it is the same way, we are taught, with God's creation of the world. It is a progressive process. We often think of the world as if it were the ready-made and finished product of God's creation, just as an automobile or a house is the product of the engineer or architect. And yet this is not the case. Rather than the world's being God's finished production, we should think of it as being God's expression. His governing of the world is not from without but from *within*. He does not reign over men so much as He reigns *in* and *through* them; and He must take into account their lack of insight, of response, and their frailties. All that He has made and continues to make, however, does not exist apart from Himself. And that is how and why

"underneath are the everlasting arms." They never leave us.

This means that—if we will let Him—He shares our deepest life. It means that, even though He leaves us free to plan, He is continually challenging us to seek His purpose and will, which is nothing but our expressing His presence in our hearts and minds just as fully as we know how to. It also means that in His great love—and because of His inner abiding—He is sensitive to our every desire, and thought, and action, to our every defeat or victory as we make our way through the complexities of our outward circumstances. It means that when we make mistakes, or even when we deliberately turn away from His ways, He helps us make amends, and bears with us the consequences of our sins, ever seeking to draw us back to Him. It means that He is ever near, ever ready to forgive and to help and to strengthen us when we sincerely seek Him. Can we not trust a world like that? A world in which every man, woman, and child is a living evidence that God is *here*—even if not acknowledged, and even if denied?

This is not wishful thinking; nor is it an extravagant daydream. It is the true and tested experience of countless numbers whose lives have been committed to Him through the ages. As a matter of fact, the very tensions and conflicts of this life and of this world indirectly testify to this. For it is *goodness*, and *love*, and *truth* which make *evil*, *selfishness*, *hatred*, and *falsehood* stand out and oppose God in the souls of men. But what has been the secret of those who have learned to rely on the blessed assurance of His "everlasting arms"?

No person can go through life, for long, struggling with its surface tensions, with all its unresolved strains, and keep his sanity. There is need to "let down" until one reaches, *deep within*, a steady power and "a peace which the world cannot give." Whatever strength we have, whatever confidence and serenity, whatever trust and hope when hard beset, is grounded there. "Underneath are the everlasting arms." They are what we can let down to. They are the luminous disclosure of the Way: a growing sense of the worthiness of life. They are the power to smile through pain, the secret spring

OUR current "return to religion" and our increasing church membership are being carefully scrutinized. No one who proclaims that a revival of real religion is sweeping the country gets much of a hearing these days. Not since the Reformation has there been so much soul searching as to what the Church is and what the Church should be doing. There is nothing to fear in this attitude, but everything to hope for. If we were all quite self-satisfied with ourselves, then we would have ample cause for alarm. As it is, we can stand to gain only if we take seriously the apostolic injunction that "judgment must begin at the house of God."—HUGH T. KERR, *What Divides Protestants Today*, Reflection Books, Association Press, 1958

of our hope, the never-defeated possibilities of our yet unperfected humanity.

Why should we be doubtful of the future then? Or afraid to venture, to dare, to strive, when we know that our good God is near, that He is ultimately concerned

with everything we do, and with everything that happens to us—and when we know from experience that “The Eternal God is our refuge, and underneath are the everlasting arms”?

RICHARD H. TAFEL

Quakerism, Created and Re-Created

IN the fall of 1958 we held a representative conference under the auspices of the Friends World Committee, American Section, on the relationship of new Meetings to the outreach of Friends in America. This meeting served to point to the fact that we now live and work in a generation of Friends that is disturbed by the emergence of new problems within our larger body of Friends in the world, and particularly in America.

We know rather well the story of 300 years ago, when the movement that came to be the Society of Friends in the world began. It was a time of new, fresh beginnings, a kind of Quaker *genesis*. Certainly it was marked by a creative spirit as the spiritual movement flowed into and through the history of the following three centuries.

We know also how a free-flowing movement came to be more or less crystallized into organization and, in many cases, took on the marks of an institution. It is doubtful whether identifiable movements of any kind can wholly escape that tendency. Indeed, there is much to be said for the conservation of spiritual values by way of an identifying organization.

Whatever features we may see as distinguishing the movement from the sect, we can surely discern the second great fact of the re-creation into which we have now come 300 years later. We are beginning to see that we do not resolve our differences, which are often of more significance than the word “diversities” would indicate, simply by labeling bodies of Friends other than one’s own as non-Quaker.

Of one thing we can be sure, that though discussion of our differences can be of value, they do not necessarily lead to unity. It seems equally evident that unity comes by fellowship, by thinking, worshiping, and working together until the subsoil of our spirits is found, and our common roots find the unity that depth can bring.

This means, therefore, that whatever realness we achieve in our search for unity within the will of God will be by a totalness of fellowship. Such a totalness is most readily achieved in a Meeting of Friends where thought, worship, and work are brought together in a continuum of experience. In other words, a united Meeting can achieve this far more realistically than diverse

bodies of Friends which only look, though ever so hopefully, toward each other.

The rise of united Meetings is therefore a great factor in our period of re-creation. These Meetings are not the only answer, for our conferences, service, and mission activities are other factors in an evolving unity, but the new united Meetings are of great significance in this second main stage of our history as a Society of Friends.

There are two possibilities that follow the emergence of new Meetings. One danger is that they shall be too well satisfied with the feeling of independence and thereby fail to be the re-creative force they might be in our larger body of Friends. The opposite danger is that of so merging the new movement of the new Meetings with the existing, organized bodies of Friends that they cease to move—to grow and to be creative—becoming lost in settled functions of our larger bodies. These are the two questions posed on either side of our future, and between these questions we shall continue to live, think, and pray our way to a more vital future in an era of re-formation.

We should not approach our future with only a lateral view. Our problems are not simply organizational. If the Quaker movement became what it was in its first decades as an upthrust of inward life, then it can be re-created only from the same source. The testimonies were not written like a constitution and by-laws of an ordinary budding organization. They grew, and they grew out of an inward spiritual life as a logical flowering of experience. That is the only way in which Friends of 1959 can hold them. Otherwise our testimonies become for us only other men’s words, to be interpreted, qualified, accepted or denied, but hardly a living reality.

The United Meetings can be a creative contribution to the Society of Friends at this point in our history, a contribution that independence alone could never achieve. The longer established bodies of Friends must find a way to receive that contribution so that it will not be lost within our established bodies. We cannot resolve the problem by simply merging the new and the old. The old must welcome the stir of new life, and the new must have the wider context of the Society of Friends.

ERROL T. ELLIOTT

Letter from India

THE blessed community of fellow worshipers has been realized in the world in many times and places among groups of one religious persuasion or another. But must we not now find blessed community and fellowship in the worship of God, transcending geography, church, politics, race, and nation? Must we not, as Quakers, actively set about preparing ourselves for this next step? The question of loyalties arises, and the question of an antiquated nationalism arises; and the moment seems to have come when, in the face of the new tyrannies and the new imperialisms, a clear-cut stand should be made.

Surely when language is so debased that it is possible for anyone to say "the People's Democratic Republic of Hungary," there is need for clear speaking; and while this need is particularly great in India, it seems that everywhere the very roots of liberal civilization are being eroded. It will bode no good to remain silent in the name of a false tolerance or a fearful courtesy; nor will it incidentally impress the adversary with our intelligence or forcefulness. It can be assumed that Friends will attempt always to speak the truth as they see it, whether to fellow countrymen or to others.

But what is probably not so clear to us is how we can avoid the quick and narrow condemnation of persons rather than of untruths—how we can avoid nationalism, and how we can grow into a larger and better community of knowledge, love, and action under God's guidance. How wonderfully apt are Jesus' expressions: God the Father; our fellow men, our brothers. Mr. Khrushchev, for example, is my brother; and if I am truly a Christian, I will love him as a brother, really as a brother. And then, before I presume to admonish him, I will try to set right my own faults. But I will nevertheless admonish him, and I will nevertheless speak the undiluted truth to him, as my mind and knowledge best can frame it. In the tension between love and knowledge will be born a way of action. It is by faith in that "light that lighteth every man that cometh into the world" that we can cope with an adversary who does not speak the truth, and in so doing also perhaps increase the blessed community.

It was spoken to Jehoshaphat before the invaders, "Be not afraid nor dismayed . . . for the battle is not yours but God's." Yet how many fields of battle have been lost by those who may have had these words on their lips. It is not a field of battle we are called upon to win, but rather to play our part in the final victory, which is, in truth, the Lord's. Optimism in time or place

may or may not be a part of our blessed community, but at any rate it is not a necessary part, and this awareness can give the courage to take a stand or to speak the truth in love.

It seems to me that such thoughts as these must lie close to the question of what Friends can best do in India today. Expediency and a still unspoken fear are in the wind, and it may be that Friends can help to give courage and guidance to young people as a time of stress in India emerges. But it should be done with the full courage of our convictions and without apology. We should perform the deeds of brothers—and take the consequences, for it is puzzling that those who are called to do evangelical work in foreign lands should sometimes complain bitterly to, of all things, national governments, when they meet with opposition.

It is perhaps a distinctively Christian revelation, this reality that we call the brotherhood of man, but it is a revelation that non-Christians like Mahatma Gandhi have enriched with their life's devotion. The question of particular creeds or religions, therefore, does not arise. Quakers who can live in such a way that their beliefs are self-evident will not wish to restrain their expressions of loyalty to Christ Jesus; neither will they have to convert and proselytize. But they will wish to help their brothers gain a fuller understanding of God's gifts, and they will eagerly receive a similar boon in return.

This, above all, will, I think, be the best direction for Friends to take in India. It is a direction that probably depends less on organizational work and more on dedicated persons who can find their own way. It is a direction that might point to the establishment of an Indian Pendle Hill.

If such a thing were to be accomplished, a program of physical work should be linked closely to it. City people here sometimes know or care very little about the countryside, and if the Calcutta work camps are an indication, the young people from the universities would welcome a chance at productive work outside. Vital questions of agricultural economics and pressing problems of urban decentralization and population control are very much in the forefront of Indian affairs, and practical work projects, even if small, could take an inventive and creative part in finding workable answers.

A sound intellectual approach to current affairs should be the background of the Quaker message. There are many Indians who can supply it, and there is, of course, already a modest work camp movement. In the integration of all these strands the usefulness of such an endeavor will lie.

BENJAMIN POLK

Answered Prayer

By EUELL GIBBONS

To do God's work, I prayed He'd make me strong,
I asked for wealth to end the pauper's shame,
I pled for wisdom to combat all wrong
And eloquence to glorify His name,
I prayed to be His bright and shining light,
Illuminating paths the saints have trod,
I longed to lead all sinners from the night,
Inspiring multitudes to turn to God.
Attending then, I heard a still small voice:
"My son, the mighty men I need are few;
It's not in greatness only I rejoice.
I'll change you not! My need is you as you;
I made such men as you to serve me when
I need the humble work of little men."

Neighborhood Renewal and Integrated Housing: The Powelton Story

(Continued from page 326)

ments, overcrowding, and the resultant human problems.

At this crucial point a comprehensive renewal program was initiated in Powelton for the improvement of real estate and the development of civic action. The impetus for this new program came from Friendship Co-operative Houses, a housing co-operative organized ten years earlier by individual staff members of the American Friends Service Committee. The co-op owned ten properties in Powelton Village. The shabbiness of the neighborhood was beginning to have an adverse effect on the co-op's housing market. So the group brought together a committee of neighborhood and city-wide people interested in housing to evaluate the situation and make recommendations.

Two new groups were organized as a result of this effort—the Powelton Neighbors, a civic organization, and Powelton Village Development Associates, a real estate company.

Powelton Neighbors promptly tackled the job of organizing residents to work on the many problems responsible for the condition of the neighborhood. Committees were begun on housing code enforcement, zoning, schools, recreation, traffic lighting. At the same time the Neighbors sponsored community activities such as singing and folk dancing, a baby-sitting co-operative, discussion groups, a little theater, and a neighborhood fair. This effort was so successful that during its second year Powelton Neighbors won a \$1,000 prize in a state-wide contest on community development sponsored by the Pennsylvania Chamber of Commerce.

Powelton Village Development Associates was set up to work on the improvement of properties in the area. Essentially this company offers the same service as any real estate business with one additional factor—a social concern for the people in the community in which it operates. The company is financed by private investment from people throughout the Philadelphia area who are concerned with the problems of neighborhood renewal and minority housing.

A significant amount of the securities of this company is held by Friends. This participation is in keeping with Friends' past ties in the neighborhood and Quaker social testimonies. Some Friends see it also as an appealing investment opportunity with no military implications.

PVDA, during its three years of operation, has purchased and improved 14 properties, which it operates on an open-occupancy basis. Besides the 70 apartments in its own houses, the company manages 100 units for neighborhood landlords who are co-operating with the renewal effort.

Another important aspect of the renewal program handled by PVDA is the sale of single-family homes to families interested in moving into the community. The company has arranged 22 such sales, 18 to white buyers and three to Negro buyers. These sales have had marked influence in stabilizing the white population in the neighborhood.

The picture in Powelton at this point is most encouraging. Over half of the properties in the area are full owner-occupied, and this number is increasing. Since the beginning of the renewal effort, 40 properties have been bought and improved, representing an investment of over \$700,000. As a result of Powelton Neighbors activity the Board of Education has purchased land in the center of Powelton for the erection of a new ten-room elementary school. This solves one of the biggest problems facing the community. Other signs of improvement include the organization of a co-operative nursery school, the painting of 50 properties in the past two years, and the announcement that Drexel Institute plans to purchase a small section in the community for a residential campus.

Most important of all, the people in the community are sharing daily in many ways to make this an especially rewarding kind of living experience. There is every indication that the Powelton approach will have significance for other communities in the city threatened with blight and will make a solid contribution to the work being done in neighborhood restoration and human relations.

OLCUTT SANDERS

Books

WAGING PEACE. THE SWISS EXPERIENCE. By WILLIAM BROSS LLOYD, JR. Foreword by Quincy Wright. Preface by W. E. Rappard. Public Affairs Press, Washington, D. C., 1958. 101 pages. \$2.50

This book is based on the results of prolonged research in the original documents in Swiss archives; it is concerned less with the relation of Switzerland with its neighbors than with the relations of the cantons with each other in their efforts to preserve peace among themselves from the end of the 13th to the 18th century. The Swiss federation of 22 cantons, from the political angle very loosely held together, has always been inhabited by peoples of sharply differing race, language, religion, and tradition; yet neutrality was always an important phenomenon of the country's internal as well as external relations. The Swiss are a bellicose people when it comes to fighting the battles of others; each individual is intensely jealous of the sovereignty of his own canton. What is it, then, that explains why, in spite of these quarrelsome instincts, the Swiss have been able to retain and to consolidate their national unity and, in the midst of European anarchy and strife, to become a haven of peace and refuge? This book lists and explains the definite, established practices and institutions which the Swiss have evolved and have used so successfully for centuries. It is a book which all who are working for peace ought to study carefully.

FRANCES RICHARDSON

A GLIMPSE OF LIFE IN THE WORLD TO COME. By G. CANBY ROBINSON, M.D. Vantage Press, Inc., 120 West 31st Street, New York, N. Y., 1959. 85 pages. \$2.75

The title is in some ways misleading as this short book is a well-written, sober account of the experiences of a medical doctor who is a graduate of Johns Hopkins School of Medicine and recipient of many honors and degrees in the scientific world. Dr. Robinson belongs to the Society of Friends and was an active member of Stony Run Meeting in Baltimore before he moved to Long Island. He is Lecturer Emeritus in Medicine and Preventive Medicine at Johns Hopkins University.

An introduction to the scientific status of the author is important inasmuch as the material in the book is outside the usual experience or endorsement of scientific students.

Dr. Robinson has related the communications that a peculiarly devoted and united family had with four members who had experienced bodily death, communications that seemed to be a continuation of contact on the spiritual level. The simple description of these contacts by means of the Ouija board and of the direct transcriptions in written words by a participant is readable and convincing to those open to the possibility of the existence of uncharted areas of spiritual knowledge. All messages are on a mature plane of spiritual growth and contain helpful suggestions and wise advice.

The final chapter on "The Significance of Our Experience" is especially valuable. It claims no scientific proof of

the existence of life after death—no such proof is possible at present—but it offers a very sure belief that the participants in this series of contacts, lasting over several years, were communicating and receiving material which could not be accounted for in any other way than originating in a life beyond the physical senses but deeply sensitive to the life of the spirit.

In a closing paragraph Dr. Robinson writes: "Regardless of the attitude anyone may take toward the origin of the ideas and concepts in the messages we received, unprejudiced consideration must lead to the conclusion that the communications do present a philosophy for good living. They give directions for joyous travel through life and may serve as a guide to the happy entrance into the future life of which we believe we have had a glimpse."

The complete absence in the book of any sensational treatment of the recorded material should recommend it to sober and inquiring readers. A credible and creditable addition to parapsychological literature, it may well take its place among the better personal accounts which are being studied and recorded by those engaged in research in this wide field.

RACHEL R. CADBURY

THE PEOPLE OF THE DEAD SEA SCROLLS. By JOHN MARCO ALLEGRO. Doubleday and Company, Garden City, N. Y., 1958. 192 pages; 189 photographs; two maps. \$5.00

Most of those who have become interested in the Dead Sea scrolls have wished they could see some of these wonders for themselves. Now in this most attractive compilation the armchair traveler can make his wish a reality. Thirty-six pages of text give him a picture of the conditions that led to the establishment of the Essenes, of the community they developed on the desert plateau overlooking the Dead Sea, their habits and ways; of the library they assembled, its hiding, its discovery, and something of the character of the scrolls, together with a hint of the archaeological and philological problems involved in their recovery.

The pictures are splendid, large, clear, and accompanied by a storytelling text. Through them the arid, rocky country unrolls before the reader's eyes. He sees the caves, the scroll jars, some of the scrolls, the Bedouin who made the first discovery, and others involved in the transmission of the scrolls; and he gets a glimpse of the infinite care and skill that have gone into the reconstruction of the Essene monastery and the recovery of the matter on the scrolls. Those especially interested in the history of first-century Christianity will find the book full of intriguing conjectures.

M. A. P.

About Our Authors

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Errol T. Elliott is Minister of the First Friends Church, Indianapolis, Indiana, Editorial Contributor of *The American Friend*, and a Vice Chairman of the Friends World Committee for Consultation.

Benjamin Polk, our regular correspondent for India, is a Friend living in Calcutta. An architect, he has been engaged in projects for the governments of India, Burma, and Pakistan. Some of his work has been accorded national recognition.

Olcutt Sanders, Director of Information Service, American Friends Service Committee, is a member of the Board of Powelton Village Development Associates. His Meeting membership is at Lansdowne, Pa.

Friends and Their Friends

J. Hall Cushman, of Upper Darby, Pa., will become Principal of the Lower School at Germantown Friends School in Philadelphia, Pa., starting next September. Cushman replaces Clara G. Dewsnap, who has been Principal since 1945 and who goes now to Vassar College as Associate Professor of Education in the Department of Child Study.

J. Hall Cushman, who taught 5th grade at Germantown Friends School from 1952-1955, is presently a teacher at the Primos School in the Upper Darby District. He graduated from Harvard College in 1949 as an English major. In 1950 he earned his M. A. at Harvard and then taught two years at the N. Y. Institute for the Education of the Blind, before coming to Germantown Friends School in 1952.

Douglas and Dorothy Steere will leave in June for another of their American Friends Service Committee travels, which will take them to Europe, the Middle East, and Asia. They will be in Vienna for the Youth Festival (see the note on the Young Friends Committee of North America on page 251 of the *FRIENDS JOURNAL* for April 18, 1959); will lecture on Quakerism at Bossey, Switzerland; attend Germany Yearly Meeting; visit Lebanon, Israel, and Egypt; and return by way of India and Japan.

One out of every four bales of material aids shipped overseas by the American Friends Service Committee is new clothing or bedding made and contributed by sewing groups.

Pendle Hill's latest pamphlet is *From One to Another* by Norma Jacob. Writing from firsthand experience, the author describes the problems of the mentally ill, both in the hospital and afterwards. A plea is made for more understanding and help on the part of everyone concerned. The early pioneering work of Friends in the mental health field is also reviewed. Norma Jacob lived for several years at Pendle Hill and is currently administrative assistant for Pennsylvania Mental Health, Inc. The pamphlet costs 35 cents and is available from Friends Bookstores or Pendle Hill, Wallingford, Pa.

In addition to the regular programmed meeting for worship, an unprogramed meeting on the basis of silence has been started by Indianapolis, Indiana, Monthly Meeting. The new meeting was set up by the Meeting on Ministry and Counsel with the approval of the Monthly Meeting. Minister of the First Friends Church is Errol T. Elliott.

The two meetings are held at different hours on Sunday morning with the hope that the values of each may be shared as members may attend both meetings. Friends and visitors are encouraged to attend each. The unprogramed meeting is held at 9 a.m., and the programmed meeting is held at 10:45 a.m., with the church school held during the time between. Both meetings are held in the large meeting room.

The new meeting was started with the feeling that a new creative period in the history of Friends is bringing our diverse traditions together and that the values in these diversities can be found and shared only as we have a direct experience in them.

The programmed meeting also includes a period of silence, though short, and attenders are invited to share in message as well as in silent communion. Though Bible reading and music as well as hymn singing are planned, these are subject to change as the meeting proceeds.

Leon T. Stern, a member of Central Philadelphia Monthly Meeting, has received a citation from the Pennsylvania School of Social Work of the University of Pennsylvania, on the occasion of the School's 50th anniversary. The citation was in recognition of Leon Stern's service as a social worker, especially in the field of juvenile delinquency.

"The Business of Our Lives" will be the theme of a Seminar for Quaker Businessmen and Economists, to be held at the Dodge Hotel in Washington, D. C., Friday to Monday, June 12 to 15. Sponsored by the Washington Friends Seminar Program, the seminar will deal with such problems as the following: What is the effect of government fiscal policies upon business? How does military spending affect our national economy? What should be the role of government in the power struggle between business and organized labor? Is inflation a curse or a blessing?

Leadership for the seminar includes economists Wright Bakke of Yale University, Kenneth Boulding of the University of Michigan, Jack Powelson of Johns Hopkins University, and Emile Benoit of Columbia University. Other leaders are Sam Jacobs, Legislative Representative of the United Automobile Workers; Gerhard Colm of the National Planning Association; Emerson Schmidt of the U.S. Chamber of Commerce; John Seybold, labor arbitrator; E. Raymond Wilson of the Friends Committee on National Legislation; and David Scull and Edward Behre of the Friends Meeting of Washington.

For information, write Dorothy Steffens, 104 C Street, N.E., Washington 2, D. C. Non-Friends who share a sense of concern in this area are welcome. The registration fee is \$10.

Buck Buchwach, a reporter new to Quaker worship, visited the Honolulu Meeting on March 8 and turned in for the next day's edition of *The Honolulu Advertiser* a most understanding report of what he had seen and felt. It was part of a regular assignment, for each week a staff writer of the *Advertiser* visits one of the more than 300 houses of worship in Honolulu, but the reporter's enthusiasm goes beyond mere surface politeness.

He describes this group of Friends as "the smallest major religious denomination in Hawaii," comprising about 30 families, with another 20 coming and going. Meetings for worship were first held in a private home in 1937, then in the YWCA, and for the past two years at 2426 Oahu Avenue, purchased for use as a meeting house and Quaker Center.

Buck Buchwach speaks of finding "as hardy a band of conviction-filled, God-fearing folk as there were in the early days of our Republic. . . . The Meeting (church service) is a reverent waiting before God, a period of silent aspiration and search." As the silence continues, he says, "You feel . . . as if you've been carried out to where the water is deepest and thrown overboard, without any idea of what to do." The messages given are briefly summarized, and at the end the reporter notes that the meeting between God and man has left these Quakers "so obviously spiritually refreshed."

There are two pictures, one of the meeting house, and one of four Friends, Ben Norris, Clerk; Dr. Gilbert Bowles, now 89, and for many years Friends missionary in Japan; Rebecca Timbres Clark, Secretary; and Dr. Masato Hasegawa, Chairman of Community Activities.

John P. Roche, a Friend, who was a member of the Department of Political Science in Haverford College, is now Professor of Politics and Chairman of the department in Brandeis University. He has been appointed Dean of the faculty.

Marjorie Edwards of Swarthmore, Pa., has been named the new Curator of the Swarthmore College Peace Collection, to succeed Mary G. Cary, who will retire in July. To accept the new position, Marjorie Edwards has resigned as Secretary of the Swarthmore Monthly Meeting, Pa., a position which she has held since 1953.

Her husband, Earle Edwards, is presently Associate Finance Secretary with the American Friends Service Committee in Philadelphia. Earle and Marjorie Edwards have four children.

Two new packets in the *Friendly Things to Do* series are now available from Educational Materials for Children, American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pa.

The February-May packet highlights activities for special seasonal holidays (Valentine's Day, Brotherhood Month, St. Patrick's Day, Easter, Arbor Day, etc.). Sharing projects include "Dimes for the Dacca (Pakistan) Day Nursery," sewing box for a mother overseas, Katie the Crayon Kangaroo for

a Puerto Rican child newly arrived in New York City, as well as other ways of sharing with friends at home and abroad.

The June-September packet introduces children to their Lebanese friends and provides a chance to share in their games, songs, and customs, as well as to help provide bread and milk for hungry children. Celebrations of Independence Day in several countries, Brother-Sister Festival in India, First Fruits in Israel, as well as sharing games from many lands and new service projects, for use locally, in Fairbault, Minn., New York City, and Mexico provide many resources for the summer months. The price of each packet is 25 cents.

Books Are Bridges (revised, 1957; 64 pages) contains guidance for children's reading during the summer months. Human relations is the theme of this bibliography of 500 books which highlight ways of understanding and good will. The price is 25 cents.

A biography, *The Herbert Hoover Story* by Eugene Lyons, Senior Editor of the *Reader's Digest* and formerly an eminent foreign correspondent, has been announced for June publication. The prepublication price for the book (355 pages) is \$4.90; the bookstore price will be \$5.90. The first part of this biography was published in 1948 under the title *Our Unknown Ex-President*. This special edition is to commemorate the 85th birthday of "The Chief" on August 10. Orders should be sent to the publishers, Human Events, 408 First Street, S.E., Washington 3, D. C.

Third Annual United Nations Conference

On April 2, in spite of rain and fog, 75 persons gathered for the Third Annual United Nations Conference, sponsored by the Peace and Social Order Committee of Friends General Conference. For us it was a time of learning and fellowship, as together for two days we gathered information about the U.N. Esther Holmes Jones, just back from her trip around the world, was warmly welcomed home. We thoroughly enjoyed her beautiful pictures of UNESCO and UNICEF projects in Thailand, Indonesia, and Nepal.

During the two days, Friends met with representatives from the Missions of the United States, Ghana, Poland, and Ceylon, and from the U.N. Secretariat. Ralph Bunche set the theme for the seminar in his opening message of hope and faith in the U.N. as an organization for peace and understanding. He stressed the need for "open agreements secretly arrived at," and the handicap to negotiations often caused by distorted news reports. Eduardo Mondlane from the U.N. Trusteeship Department gave a brilliant picture of the background of the changing scene in Africa. Thomas Bartlett of the U.S. Mission told how U.S. policy in the U.N. is conducted.

We heard also from members of nongovernmental organizations. Elton Atwater from the Quaker U.N. Program explained the work of the Human Rights Commission, a session of which we attended, concerned with the "Rights of Children." Adelaide Baker of the Women's International

League spoke on the "World Refugee Year"; and Dorothy Lewis of Women United for the U.N. told of community projects for support of the U.N.

The seminar ended at Quaker House. The weather was warm and sunny on the second day of the conference as we all enjoyed tea served by Beth and Elmore Jackson. They described the Quaker U.N. Program of the FWCC and the AFSC, and the part Quaker House plays as a friendly meeting place for their U.N. guests.

JEAN NORTH

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

I should like to say an *amen* to the article by Elinor Hoffman in the May 2 issue of the FRIENDS JOURNAL. Truly orthodoxy has made of Jesus an "unattainable ideal" to the extent that one who thinks he can and must become like him is considered presumptuous.

Many are the symbols that indicate the stages of each man's spiritual development. He is spiritually dormant until within himself is awakened an awareness of his own potential divinity and he starts on his path toward Christhood. "Though Christ a thousand times/ In Bethlehem be born/ And not within thyself,/ Thy soul shall be forlorn." "There is no religion higher than truth."

I find the JOURNAL interesting, stimulating, and thought-provoking.

Jordan, N. Y.

CORNELIA H. VAN HORN

In reference to David E. Gushee's letter (issue of May 9), one out of 14 people who eat salt does not become a problem to himself, his family, and society. Salt eaters afford no parallel to the five million alcoholics in our country.

The advice that those should advertise who see the frightful consequences of beverage alcohol is good, but they have no profit for that purpose to match the nearly one billion dollars of profit coming annually from the beverage alcohol industry. That financial power gives the liquor people enormous advantage in misleading the young and the uninformed.

It is the business of government to restrain and punish predation. Alcohol is a predator, and society must find some way of lessening its ravages.

New York, N. Y.

HOWARD E. KERSHNER

David E. Gushee, in support of liquor advertising, places the use of common table salt on a par with the use of liquor. True, the overuse of salt may injure certain organs of the body. But has it ever been known that an evildoer has sought to excuse his crimes because they were committed when he was under the influence of salt? It is written, "Ye are the salt of the earth." But has anyone at any time or place or under any circumstance read that any group has been com-

mended for being the alcohol liquor of the earth? For the sake of the young, who have had few opportunities to form sound judgment on the effects of alcoholic liquor on body, mind, emotions, and disposition, let us do all in our power to oppose the advertising of alcoholic liquor.

New York, N. Y.

MARY S. POWELSON

Mr. Gushee's letter (page 303, issue of May 9) raises interesting points. I believe he is right in pointing out that advertising against liquor might be the best antidote. If we were as vocal on the radio as the liquor interests are, it might do heaps of good. But we do not say that liquor is bad because *misused*, but we claim it is bad anyway. Therefore why not ban its advertising?

West Chester, Pa.

BERTHA SELLERS

BIRTH

WILKIN—On March 15, to John and Pauline Hagerty Wilkin, a daughter, PAULA MARIE WILKIN. She is the granddaughter of Clarence K. and Florence H. Hagerty. All are members of Horsham Monthly Meeting, Pa.

DEATHS

WOOD—On May 9, EDWARD S. WOOD, JR., of Orono, Maine, aged 55 years, son of the late Edward S. and Mary R. Wood of Riverton, N. J. He is survived by his widow, Frances Williams Wood, formerly of Haverford, Pa.; two daughters, Mrs. John H. Flavell of Rochester, N. Y., and Mrs. Richard C. Gardiner of New Britain, Conn.; and two grandchildren. He was a member of Cambridge, Mass., Monthly Meeting, of which he was Treasurer for several years.

Brooke Wright

Memorial Minute: The sudden death of Brooke Wright on Third Month 30th, 1959, leaves the Daytona Beach Meeting, Florida, with a deep sense of loss. Brooke will be greatly missed for his unfailing kindness as well as his activity and deep interest in the Meeting, of which he was a charter member. His love, understanding, and ministry have given strength to the spirit of the Meeting. In his short lifetime he had attained a height of spiritual development for which most of us can only strive.

FREDERICK W. BLENCOWE, Clerk

Testimonial: Brooke Wright's death on Third Month 30th, 1959, in young manhood, leaves an empty place in the lives of his friends and his Meeting. His ceaseless effort in the few years he was a member of the Daytona Beach Meeting, Florida, did much to establish the Meeting as an ongoing organization. Brooke's unfailing kindness, sympathy, and courtesy, his willingness to do whatever needed to be done, whether it was a high or lowly task, were attributes that marked him as a Christian gentleman.

FREDERICK W. BLENCOWE, Clerk

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

MAY

22 through 24—Midwest Conference on Human Relations at Camp Miami, Germantown, Ohio, sponsored by the Dayton, Ohio, Regional Office of the American Friends Service Committee.

24—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Dorothy Hutchinson, "The Education of the Heart."

24—Open House Tea at The McCutchen, Home of New York Yearly Meeting, 21 Rockview Avenue, North Plainfield, N. J., 3 to 5 p.m. Come and enjoy guests of the Home, the house and gardens, and the company of Friends from other Meetings.

24—Spring Tea at Pendle Hill, Wallingford, Pa. At 3 p.m., Nora Waln, now in residence at Pendle Hill and well-known author of *The House of Exile* and *Reaching for the Stars*, will speak on "China." Tea will be served following the lecture. The public is welcome.

31—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: tape recording of an address by Commander Sir Stephen King-Hall of Britain, "Defense in the Nuclear Age."

31—Memorial service for Esther S. Magee at Radnor Meeting, Ithan, Pa., 2 p.m.

JUNE

4—Commencement at Lincoln School, Providence, R. I. Commencement address by Elizabeth Gray Vining, author of *Windows for the Crown Prince* and *Rufus Jones, Friend of Life*.

5 to 7—Norway Yearly Meeting at Stavanger, Norway.

6—Joint Meeting of Nottingham and Baltimore Quarterly Meetings at Deer Creek, Darlington, Md. Worship, 10 a.m.; Ministry and Counsel, 10:45 a.m.; 12 noon, lunch served by Deer Creek Friends; conference, 1:30 p.m.: Albert and Helen Bailey will show slides and tell of their visits with American Indians.

Coming: Friends Conference on Religion and Psychology at Haverford College, Haverford, Pa., June 12 to 14. Topic, "The Authority of the Spirit in Quakerism"; discussions will relate to divine guidance. A list of readings in preparation for the conference is available from the Chairman, Charles Perry, 749 Polo Road, Bryn Mawr, Pa.; for registration information write Susan Yarnall, 5337 Knox Street, Philadelphia 44, Pa.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, Julia S. Jenks, 2146 East Fourth Street; Tucson MA 3-5305.

ARKANSAS

LITTLE ROCK—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-9248.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 86 St.; RE 2-5459.

PALO ALTO—Meeting for worship, Sunday, 11 a.m., 957 Colorado Ave.; DA 5-1369.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting, 8 p.m., 1st and 3rd First-days, 145 First Avenue. Information, Sara Belle George, CL 2-2333.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 10 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk: TU 8-6629.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 180 19th Avenue S. E.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

PORT WAYNE—Meeting for worship, First-day, 9:30 a.m., Y.W.C.A., 825 W. Wayne. Call Beatrice Wehmeyer, E-1372.

IOWA

DES MOINES—South entrance, 2920 30th Street; worship, 10 a.m., classes, 11 a.m.

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

MARYLAND

ADELPHIA—Near Washington, D. C., & U. of Md. Clerk, R. L. Broadbent, JU 9-9447.

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone WA 4-4548.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square) 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MINNESOTA

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306

West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-6958.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 6-0429.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

NEW MEXICO

ALBUQUERQUE—Meeting for worship, 11 a.m., 515 Ash, S.E., Albuquerque. Marian Hoge, Clerk. Phone ALpine 5-9011.

NEW YORK

ALBANY—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
265 Lafayette Ave., Brooklyn
137-16 Northern Blvd., Flushing

3:30 p.m. Riverside Church, 15th floor
Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

SCARSDALE—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, Frances Compter, 17 Hazleton Drive, White Plains, N. Y.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

OHIO

CINCINNATI—Meeting for worship, 10:30 a.m., 3601 Victory Parkway. Telephone Edwin Moon, at TR 1-4984.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

PENNSYLVANIA

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 11 a.m. Frankford, Unity and Wain Streets, 11 a.m. Green St., 45 W. School House Ln., 11 a.m. Powelton, 38th and Pearl Streets, 11 a.m.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

PROVIDENCE—Providence Road, Media, 15 miles west of Phila. First-day school, 9:45 a.m., meeting for worship, 11 a.m.

READING—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

PUERTO RICO

SAN JUAN—Meeting, second and last Sunday, 11 a.m., Evangelical Seminary in Rio Piedras. Visitors may call 6-0560.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Waddy Oursler, MU 3-3813.

TEXAS

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; EM 8-0295.

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; JACKSON 8-6413.

UTAH

SALT LAKE CITY—Meeting for worship, Sundays, 11 a.m., 232 University Street.

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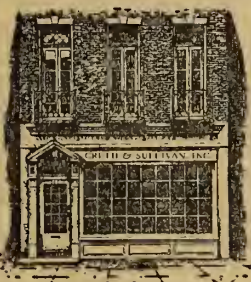
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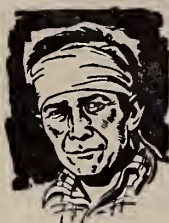
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FRIENDS JOURNAL

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VOLUME 5

MAY 30, 1959

NUMBER 22

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Integrity in Unity

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Book Survey

LET this truth be well understood . . . that the highest perfection does not consist in interior joys, nor in sublime raptures, nor in visions, nor in having the gift of prophecy, but in bringing our will into such conformity with the will of God that whatever we know He desires, that also shall we desire with our whole affection.

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Book Survey

Spiritual Reformers in the 16th and 17th Centuries. By Rufus M. Jones. Beacon Press, Boston, Mass., 1959. 362 pages. \$1.95

It was a happy thought to incorporate this Quaker classic in the Beacon Paperback edition. The book has been out of print for many years and was unavailable even in the secondhand book trade. Originally the study of these reformers grew out of Rufus Jones' interest in Jacob Boehme, whose life and thought occupy a large part of the book. Hans Denck, Franck, Schwenkfeld, Castellio, and several other Continental as well as English leaders of mysticism are dealt with in a scholarly and interesting manner. First published in 1914, some parts of the present book may no longer completely satisfy the specialist in this field. But the general reader will still cherish the book as an enriching and fascinating study.

Interpreting Protestantism to Catholics. By Walter P. Clyde. The Westminster Press, Philadelphia, 1959. 160 pages. \$3.00

The increasing interest which the public is showing in religion and denominationalism implies the need for a study of this kind. Dr. Clyde proceeds from similarities between Catholicism and Protestantism to the discussion of the chief differences in doctrine, the sacraments, and church organization. He shows a remarkable gift for a balanced, conciliatory, and popular presentation.

The Messengers of Peace, An Allegory. By William Stanley Parker. Christopher Publishing House, Boston, Mass. 40 pages. \$1.75

A brief allegorical play, for the most part in blank verse. Stage directions are included.

Rufus Jones, Luminous Friend. By J. Floyd Moore. Guilford College, N. C., 1958. 32 pages. [No price listed]

This brochure contains the text of the 1958 Ward Lecture. The author succeeds in combining a pleasing description of the personality of Rufus Jones with an account of his chief contributions to Quakerism. The booklet will serve those Friends well who find the reading of a large biography too formidable an undertaking.

Undying Life, Prayers and Readings. Selected by Alice Robson. Friends Home Service Committee, London, 1958. 32 pages. 2 shillings

Alice Robson has selected verses from the Bible, prayers, prose and poems from Quakers and other religious writers for this booklet. The title page says it is "for use at Quaker funerals, cremations and memorial meetings and for private reading," but a note says, "It is in no sense intended as a printed funeral service." It cautions against making a memorial meeting an occasion only for praise, saying, "Let us think rather of the Source from which goodness of that life was drawn."

This booklet, a successor to *Words of Help*, compiled by Joseph Stephenson Rowntree in 1927, is evidence of the continued need for selections for private reading or public use.

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FRIENDS JOURNAL

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Editorial Comments

Bliss Forbush wrote the following "Editorial Comments" at the invitation of William Hubben, who is on vacation.

An Opportunity for Friends

NEAR many country meeting houses one may see a small brick or clapboard building which was once a Friends school. As public education spread, some of these schools ceased to serve their original purpose; only the strongest survived and over the years adapted themselves to changing needs. A few grew into Quaker colleges. These came much later than the elementary and secondary schools managed by Friends, only one Friends college having been founded before the Civil War. Strong Quaker schools exist today, and new Friends schools are being established; our colleges enjoy a high rating for their achievement. In one area, however, we have not kept pace with growing educational needs. This is in the founding of junior colleges.

The junior college movement is only 63 years old. In 1896, William Rainey Harper, then President of the University of Chicago, organized the freshmen and sophomores into a lower division known as "the junior college." Today junior, community, city, and general colleges offering two years of collegiate work in separate institutions number over 600 and enroll 700,000 students. Two-fifths of these collegiate institutions are privately controlled, four-fifths are coeducational, and they span the country. New England, probably because it is already saturated with colleges, has 33 two-year colleges; the Middle Atlantic States have 85. By contrast there are 176 two-year colleges in the South, and 191 in the Midwest.

One of the newest junior colleges is of special interest to Friends because it is still in the planning stage, and its President, Samuel D. Marble, who for several years was President of Wilmington College in Ohio, is a Friend. After ten years of planning, the new tricounty college of Upper Michigan—as yet unnamed—is rapidly coming into being. Three cities, Saginaw, Bay City, and Midland, as well as the people of three counties, have secured legislation to establish a separate tax unit to make possible the sale of bonds and the creation of the new institution. Six hundred and forty acres of ground have been purchased in the center of the triangle of

cities, a Board of Trustees has been elected, and bonds have been sold to the public. At the present time, Dr. Marble is busy with construction plans and securing the necessary faculty. Construction is now under way, and it is anticipated that next year 1,500 students will enroll. Like many colleges of this type, a threefold curriculum will be offered: one for the student who wishes to combine vocational interests with a general education, one for the student who expects to go on to a four-year college, and one for adults who wish to continue their education part time. The tricounty college will not have dormitories as its student body will be within commuting distance.

The number of high school students who go on to college has jumped from 15 per cent to 42 per cent in recent years; and the "tidal wave of enrollment," caused by the soaring birth rate, will add several million candidates for college admission within the next few years. Last year Oberlin College could enroll only one out of every two qualified candidates; Yale University applicants jumped from 1,500 to 4,000; Dartmouth College had 725 places for the 6,000 boys who applied.

Here is an opportunity for Friends. Traditionally Friends have a concern for education and have acquired some skill in the field of educating young people. All the Quaker schools, at whatever level, create a certain atmosphere which marks them as "friendly," the hallmark of a Quaker-dominated organization. It is possible to teach religion without being sectarian, to inculcate social sensitivity, and to awaken an interest in international peace and good will. These things Quaker educators have always tried to do.

Our Quaker colleges cannot make room for all those who desire to continue on a higher level the type of training given in our Quaker elementary and secondary schools. New junior colleges, established and under the direction of Quaker committees or boards, would make it possible for many young people to secure what now is denied them.

There are sufficient Friends in and around Philadelphia or Richmond, Indiana, to direct and guide non-residential two-year colleges. I am sure a junior college, with dormitory facilities, in the Baltimore-Washington area would soon have a maximum enrollment. It remains

to be seen whether the early emphasis Friends placed on education, shown in the founding of two schools by George Fox in 1668, will continue and expand into new areas of service.

BLISS FORBUSH

Betting Your Life

FIVE centuries before Christ a great and wealthy caravan set out from Babylon for Jerusalem. For seventy years a large number of the Hebrews had been in captivity to the Babylonians. Now the Persians had overthrown the Babylonians, and the new Persian king, Cyrus, had decreed that all Jews who desired might return to their old home. The temple might be rebuilt, and he gave them back all the golden treasures looted from King Solomon's temple. In addition Cyrus and his nobles added rich gifts. Rarely had a caravan carried so much wealth. The trip would take months, and anywhere on the road bandits and robbers might well attack the party, with its many women and children.

Caravans usually traveled under heavy, armed protection. But not this one. Ezra tells the story. He says: "I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken to the king, saying, The hand of our God is upon them for good that seek him" (Ezra 8:22). Instead of calling for a guard, Ezra called a prayer meeting. For three days the travelers fasted and prayed for protection. Then they set out, without guards, trusting God, and made the trip to Jerusalem in safety.

Five centuries later, another Hebrew leader set his face toward Jerusalem in spite of the danger that he knew awaited him there. His friends begged him not to go; and when they could not move him, they went along with him, as Thomas said, "to die with him." He was less fortunate, apparently, than Ezra. Jesus died. But in his death he achieved great things. Like Ezra, Christ trusted in God, and took a chance. The story tells us that the soldiers around the cross gambled for his garments.

There, while they play at dice,
He made his sacrifice.
He was a gambler, too,
My Lord. He took his life, and threw
It for a world redeemed.

Studdert-Kennedy, the famous English chaplain, said that "Religion is betting your life there is a God." Religion should never be thought of as representing security or comfort. It is betting your life there is a God, betting your life for God.

We should live in the spirit of the band manning a lifeboat, who saw a wreck offshore, with the crew waving for help. The waves were tremendous and dangerous.

"We may get there," said one of the men, "but we won't get back."

"Come on, then," cried the captain. "We don't have to get back." The men followed him with a shout, and headed for the wreck.

They did get back, as it chanced. But that is not the point. The point is that they took a chance. They bet their lives on the task that lay before them.

All the spiritual advances of the world have been brought about by men and women who took a chance for God. Telemachus stopped the gladiatorial games by the sacrifice of his own life. John Woolman ended slavery among Friends by giving months and years of his life to the labor of convincing slaveholders of their error. These are only samples of the hundreds and thousands who have chanced their daily living or life itself for God—a God of love, a God of honor, a God of truth, a God of justice, loyalty, good will, and of all good.

The spiritual achievements of the past were brought about by men and women who bet their lives there was a God. The spiritual achievements of the future will result from the same sort of inspired gambling. What will you do with your lives?

ANNA L. CURTIS

Faith

By LILIAN S. JARRETT

So much to bear,
So much to share:
We will not break,
But with Thy care,
Our burdens take
And plod along
With heartfelt song,
New heights to reach,
And others teach
That grief is but the steppingstone
To paths of light not reached alone.

Be Gentle with Them

By ALICE M. SWAIM

Be gentle with the aging, those whose feet
Move slowly now within a smaller sphere;
Help them to find the last of life still sweet,
They who have lost so many once held dear.

Be gentle with their frets and fancies, too,
Humor their whims, respect what they have learned;
The world has changed so much since they were new:
Give them the pleasure that their toil has earned.

Prayer

THE subject of prayer is so vast, and so much has been written about it, that it is almost presumptuous to say more. Let me therefore assure the reader that these meditations are not intended to add anything new, but only to lead him to reconsider this subject by returning to some of the better devotional books. Let me also warn the reader that since our language is very inadequate for expressing these higher states of consciousness, a great deal must be inferred or surmised by the seeker.

What is prayer? My dictionary defines "prayer" as a "solemn request to God, a devout supplication." For some this definition may be adequate, but to me it seems quite limited. We have all heard that classic definition, "Prayer is the soul's sincere desire, uttered or unexpressed." Elizabeth Barrett said somewhere that "every wish is like a prayer," and Henry Vaughan called it "the world in tune." Carlyle says that it is "the native and deepest impulse of man," and Coleridge explains it in those famous lines,

He prayeth best who loveth best
All things, both great and small,
For the dear God who loveth us
He made and loveth all.

So much for definitions, for I am inclined to think with Arnold Bennett that to define a word is to cripple it.

The chief characteristic of prayer is its universality. It is natural and instinctive in every race and every religion. We resort to it in times of danger almost automatically. Lincoln tells us that he often went on his knees because there was no other place for him to go; his wisdom seemed inadequate for the occasion. Is there anyone who has not felt this way at times? Another characteristic is its continuing within us at all times, even if we are unaware of it, since we are always wishing for something or concentrating on the solution of a problem, choosing a course of action or solving an inner doubt. The scientist evolving a new theory or the mathematician working out a new formula is in a sense praying to that of God in himself, whence the answer comes.

The quality of prayer depends on our development. William Law has something to say about this in that well-known book *A Serious Call to a Devout and Holy Life*. He speaks of Mondanus, who is such an efficient business man that he studies every book on how to run his business, yet thinks that his knowledge of prayer, which he acquired at his mother's knee, is sufficient to see him through his spiritual life. It is true that many have no higher concept of prayer than what they learned in their childhood.

The thing for which we pray affects the quality of our prayer. The saints and mystics agree that the highest things to pray for are devotion and love, unmixed with worldly things like the welfare of the body, or prosperity, or pleasure, or fame. The only material thing asked for in the Lord's Prayer is "our daily bread," and no one knows whether Jesus did not mean our spiritual food. But it is usual for most to pray for things instead of wanting God's friendship. We were warned to seek first the Kingdom of Heaven.

St. Augustine, after a life of doubt and turmoil, finally prayed, "Give me of Thyself, without whom, though Thou shouldst give me all that Thou hast made, yet my desires would not be satisfied." Somewhere in the oriental scriptures I found this injunction: "Pray for that having which all other desires are stilled."

Praying for a show of piety is surely to be condemned, and prayer is sincerest when done in solitude and in secrecy. "And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men." Congregational prayers have always seemed artificial and insincere to me; yet in times of great danger or profound emotional state, mass praying comes spontaneously. Such praying has been known to happen on a sinking ship or during an earthquake.

The chief difficulty for some when they pray is that for them God is not real; His presence is not apprehended. Those who know have formulated a paradox: "We do not pray because God is not real; yet God is not real because we do not pray." Another reason God is not real for some is that they have outgrown their immature idea of Him, but have not replaced it with a better one. So they lose faith altogether. They are like the boy in that poem by Sam Foss, quoted by Dr. Harry Emerson Fosdick in his book on prayer. The little boy was raised piously and prayed as children pray, until "The cosmos widened in his view/And God was lost among His stars."

Lack of perseverance is another difficulty. Do we pray regularly and often? Are we so impatient for results that we give up too soon? Do we pray intensely? Do we want God as much as we want other things, and more? Is our desire always present, almost like an obsession? There is an Indian parable about a guru or master who was asked by a pupil how soon he would know God. The guru asked the pupil to go bathe with him in the Ganges. Once there, the guru pushed the pupil's head under water and held him submerged for a minute or so. When the guru finally released the bewildered young aspirant, he asked: "What was it you wanted most of all while

I held you submerged?" The pupil answered, "Air, of course." Whereupon the master said, "It is well, and when you want God as much as that, you will find Him."

The mystics and the saints speak of various steps to prayer, but they are not easy to understand and sometimes may be disturbing. Psychologists are making studies of this topic and may soon have something to contribute. Some of us are naturally gifted and pray easily; some of us have to struggle. Let us not be discouraged. If we come back from our period of prayer with more courage, more serenity, more strength to bear our burdens, our praying has not been in vain.

Ways of praying are many, but the books I have seen

of the following steps: (1) purgation, the purification of our character and our conduct; (2) vocal prayer; (3) mental prayer or meditation, fixing the mind on God; (4) affective prayer, holding a steady feeling of love for Him; (5) the prayer of simplicity, when we cease to think, but place ourselves entirely in His hands; (6) contemplation, or standing with absorbed attention in His presence, perhaps even being absorbed in Him entirely. Our devotional literature is rich with books to help us in our quest for a better understanding of prayer, and I hope these sketchy ideas will help to arouse interest in this subject.

ADELE WEHMEYER

The Quaker Colleges and Peace Education

ON June 22, 1957, the FRIENDS JOURNAL published "Higher Education and Peace," an article in which I suggested that higher education was not doing its share towards the creation of peace, and proposed, as a partial remedy of the situation, the establishment of a summer institute in nonviolence. Perhaps it is time to raise once again the question of whether colleges and universities are using their prestige and resources with due regard to the world-wide threat of war.

A small but interesting and in some ways typical part of the evidence involves the article already cited. It was sent to administrative officials in fourteen Quaker and non-Quaker colleges and universities where some interest in the proposal might have been presumed. Nine administrators replied to the covering letter, and expressed at least some degree of interest and approval. None of the institutions has, to my knowledge, initiated any courses or other activities as a result of, or in harmony with, the proposal.

One of the administrators, head of a small, non-Quaker coeducational college of excellent reputation, expressed interest in the idea, added that his institution was already committed to a number of new and demanding projects, and continued, "It does seem to me that one of the distinguished institutions closely related to the Society of Friends ought not only to be concerned about this kind of thing but in a position to do something about it as well. If you hear anything from Swarthmore, Haverford, or Wilmington, I would certainly be interested in knowing about it."

The proposal had been sent to more Quaker colleges than the three which this president mentioned, but I heard nothing worth sending to him.

The presidents of two Friends colleges expressed appreciation for having received a copy of the article

and noted that they were turning it over to appropriate members of their faculties. A third Quaker president wrote that he had given the proposal "a good deal of thought," and that "there are a number of us who feel this concern and will be continuing to think about it and see if there is anything we can properly and feasibly do."

A fourth Quaker president wrote, "It seems to me that the liberal arts carry most profoundly the good messages of peace and the ill ones of war, and I do not exactly see how this can be improved upon except in curriculum methods and mechanics and in the great areas of adult education. . . . This is not to discourage your proposal. For any institution not well oriented in seeking the serenity of life implicit in a liberal arts education, your suggestions are excellent."

For many reasons it is not proper to censure Quaker colleges for failing to adopt our own pet schemes, or for failing to do all the good they would themselves like to accomplish. One such reason is that most Friends are not giving as much money as they can and ought to give to their colleges; a second is that Friends outside the colleges have sometimes opposed liberal, courageous policies within the institutions. But surely we ought, and they ought, to feel disappointed that so little of any sort is being done by them to promote research and provide formal education in the problems of creating peace.

Our colleges have classes in Quaker history and well-endowed chairs of engineering, but has any of them a course in peacemaking? They have courses which include the pacifist witness as one of several topics, but none which makes it as important a subject as "City Government" or "Chaucer."

Nor is it by any means true, as one president im-

plied, that a liberal arts curriculum as now constituted is the best method of carrying "the good messages of peace and the ill ones of war." Would it not be an improvement to offer a course in the history of the Christian peace testimony? Or one in the sociology of mass nonviolent resistance? Or in the biographies of great workers for peace? It is not difficult to imagine a dozen courses relevant to the Quaker concern for peace which could be taught at the demanding and rewarding intellectual level for which our best colleges are noted.

Is it a further cause for disappointment, or a cause for encouragement, that some of the things our colleges are not doing are being done elsewhere? For example, the Methodist-affiliated College of the Pacific recently offered a seminar in nonviolence, though the course had to be withdrawn because of a low registration. At Manchester College (Brethren), Dr. Gladdys E. Muir has for some time headed a "Curriculum in Peace Studies," which enrolls satisfactory numbers of students—many of them of high quality—in a series of courses which includes not only standard ones like "International Relations," but also "Basic Philosophy of Peace" and "Principles and Procedures for Peacemaking." The Boston University School of Theology (Methodist) has offered a seminar in "Christian Pacifism," one in "India's Fundamental Concept of Peace," and one entitled "The Churches in International Relations," which centers its attention on the new World Council of Churches document "Christians in the Prevention of War in an Atomic Age." I see no reason why courses similar to these which Boston offers at the graduate level could not be given to undergraduates—if we thought that doing so was sufficiently important.

One problem raised by another of the nine administrators mentioned earlier is worth a final comment. He is president of a non-Quaker college for women. He wrote, "What bothers me first and foremost is that I am somewhat afraid that . . . [such an institute] would attract principally those for whom such . . . [institutes] are not even necessary. In recent years we have had experience with housing . . . meetings . . . on World Affairs, and the sad part of it is that the same people always attend these meetings as attend others. . . . The big problem seems to me to be to find a way of getting at the large proportion of the population which does little or no thinking on such subjects. At least thinking that amounts to much. . . . I confess I don't have the answer to this but I do think that our thinking ought to be directed toward this end rather than toward influencing each other. . . . There is simply something wrong in the techniques we employ."

We can hardly disagree with this educator's concern that more and more people become involved in the serious dialogue about peace. Might we not add that most of us lovers of peace would be more effective spokesmen for our cause if we were better educated in it? And cannot all colleges involve more students in the dialogue by offering not just peace-related courses but peace-focused courses, taught by respected professors and carrying that overrated but very useful seal of approval, credit towards a degree? What we must do for peace is not the traditional *or* the new, but the traditional *and* the new.

HENRY F. POMMER

Integrity in Unity

TO many Friends, especially convinced Friends, the existence of "Two Strands in Quakerism," referring to the major diversity among the members of the Society, is a serious obstacle. (See the excerpt from the 1959 William Penn Lecture delivered by Henry J. Cadbury, published in the FRIENDS JOURNAL for April 4, 1959.) There may be several reasons for this reaction. It is likely, in the first place, that statistics would verify the impression that the majority of those who by choice affiliate themselves with the Quakers leave previous religious connections to do so. This change in itself implies that they were not content with the church atmosphere, the theology or practice in which they were sharing, but were searching for something more. Further, most of those who became Quakers by conviction probably found this "something more" in what was *unlike* what they had before, that is, in the unprogramed, silent worship typical of the non-Evangelical strand of Friends.

Obviously, it is extremely difficult for such persons to feel congenial to or to be at home again in what had lacked for them the living quality they were seeking. The obligation to accept once more rituals which these Friends had previously felt did not meet their needs can be undertaken only out of an uncommonly strong determination to be "all things to all men," to recognize the pure spirit wherever it is found, to judge individuals by their works rather than their words—and, above all, to work for unity among Friends.

The question of greater unity among all Friends, taken by itself, is a rather challenging one. A good many convinced members of the Society—or shall we call them "new members"?—are dismayed when they first learn that a lack of unity exists, for it shakes to the roots their new-found contentment with the direct approachability of God and the closeness of fellowship among those who share in pregnant silence.

When these new Friends turn to the history of the Quakers, they easily see how the different points of view arose, and they accept the record intellectually. In their wish to follow sincerely the new way they have found, many make a real effort to reach out to all and to understand all, and sometimes even retrace their footsteps along the old paths in order to join once more those who prefer the usual patterns of church organization. They may be further confused when they find that some among the birthright Friends hold no such tenderness on the question of unity.

Though the division came, as Henry Cadbury has pointed out, from a number of causes and is not purely one of theological differences, the fact remains that the existence of two very different groups of Quakers, each pursuing its own way, presents a baffling problem to many convinced members. They are drawn from their inmost depths toward the new approach they prize, and at the same time they are stirred and challenged by the burden of feeling that Friends *ought* to be one, and that someone will have to commit himself to the cause of unity if it is to be brought about. Meantime, the very situation negates some of the vividness of the testimonies for them.

It is certainly true that in many of us, perhaps in all of us, the two approaches to religious experience exist. This fact can be illustrated in a broad way by pointing out that for not a few Friends the Episcopalian form of worship is a welcome complement of the silent worship of their own group. But to leave the matter there is not a satisfactory conclusion, whether this simultaneous characteristic is inherent, or whether, as may sometimes be the case, one approach develops from the other with the maturing of religious experience.

Is it not rather true that one sometimes finds new depths, new richness in once-relinquished patterns and practices (as when a person belonging to and loving the Quaker meeting, as we generally think of it, again in a new context turns to familiar hymns, familiar readings, and the like) *because* he has experienced this new depth and richness through his presently chosen way? Does not his beloved approach to religious experience tend to enrich all experience because it opens his eyes to see real values and his insight to perceive new meanings? This seems to be saying that for everyone there is a basic, fundamental right way—one that for him is the way of integrity and truth—and that though he may try to reach out and share in other ways, they can have significance for him, and correlatively for others through him, only insofar as he does not forsake that which is his own reality.

What has been said here is not intended to suggest that unity among us is impossible, even in the mind of the writer, but rather to imply that unity can be real when neither joins the other on the basis of conformity rather than integrity. It would be tragic for the individual and for the Society of Friends to quench or to temper the flame of newly stirred fires of the soul in order to hold it within a certain dimension. Each has his own light to tend and must be the one to judge how it burns best for the sake of all.

GRACE S. YAUKEY

When Accepting an Appointment

WHEN we accept appointment as members of our local Meeting on Worship and Ministry, I believe we undertake a definite obligation to be of rather special service to our Monthly Meeting. Within that service there may be at times the service of counseling, or, to use an expression which sounds less formidable and more within our capacities, the giving of pastoral care.

If we are concerned and loving people, we should have earned the right to serve in this way when it is clearly indicated that here in this particular instance is a call, a ministration, which is one's own, now, and which cannot be delegated or passed by because of fear, or because the cost in time or emotion may be high.

To us and to Overseers belongs the pastoral care of our Meetings. This involves much soul-searching, much time, and constant attentive prayer, if we are to become the wise and understanding, loving and unshockable listeners which individuals in every group need to find available in times of sorrow, fear, loneliness, illness or despair, or just plain confusion as to the rightness of the next step.

In connection with the soul-searching, some of the following questions might be asked. Am I prepared to give this service *if* I am asked? We need to be hesitant and discriminating about offering it unless circumstances clearly warrant it. Can I answer these questions affirmatively, with some assurance?

Am I a good listener?

Can I listen without judging or feeling critical?

Am I emotionally stable enough not to become involved and yet fully sensitive to the need?

Can I recognize a problem too difficult for me to handle?

Do I know resources where help can be found?

Do I *care* enough?

That is the heart of the matter, caring. Am I the

kind of person on whom the gift of love may be bestowed?

We can become Meeting members who can serve in this way. We need to be available—to have time, indefinite time—to listen, and, above all, to care.

RACHEL R. CADBURY

About Our Authors

Bliss Forbush is Principal of Baltimore Friends School and author of the well-known biography *Elias Hicks: Quaker Liberal*.

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Henry F. Pommer is Associate Professor teaching literature and ethics at Allegheny College, Meadville, Pa., and a member of Swarthmore Monthly Meeting, Pa.

Grace S. Yaukey is a member of the Friends Meeting of Washington, D. C., and was formerly with the Evangelical-Reformed Church in China.

At the afternoon session of the first day of Philadelphia Yearly Meeting, 1959, consideration was given to the responsibilities of members of the Meeting on Worship and Ministry. Among the responses was the thought of Rachel R. Cadbury, "When Accepting an Appointment." Rachel R. Cadbury is a member of Moorestown Meeting, N. J. She has written a number of articles and the lesson outline *The Choice before Us*.

Friends and Their Friends

Stephen G. Cary has been named Associate Executive Secretary of the American Friends Service Committee. For the past 12 years he has been Secretary of the American Section of the AFSC. The appointment fills the vacancy left when Colin W. Bell moved from the post to become Executive Secretary, succeeding Lewis M. Hoskins, who resigned to return to the field of college teaching.

Stephen Cary, a native of Philadelphia, graduated from Haverford College and got a master's degree in international administration from Columbia University. Following graduation he worked for the General Electric Company and the Johns Manville Corporation and in public housing. After four years in Civilian Public Service as a C.O., he became European Commissioner in charge of AFSC relief operations, with headquarters in Paris.

He was a member of working parties which prepared the AFSC reports *The United States and the Soviet Union* and *Steps to Peace—a Quaker View of Foreign Policy*, and was Chairman of the working party which prepared the pamphlet *Speak Truth to Power—A Quaker Search for an Alternative to Violence*. He visited Russia in June, 1955, as one of a

Quaker goodwill team of six and helped prepare the report of the mission, *Meeting the Russians*.

Stephen Cary is a member of Coulter Street Meeting, Philadelphia, and Chairman of the School Committee for Germantown Friends School. He is a member of the Board of Directors of Haverford College and the Board of Directors of Wilmington College.

The current issue of the *International Social Science Bulletin*, published by UNESCO, is devoted to a follow-up of Elmore Jackson's book *Meeting of Minds*, published in 1952. The issue, edited by Professor Kurt Lipstein of Cambridge University, contains papers on "Mediation and Conciliation in International Law" by Elmore Jackson; "Conciliation and Mediation in Collective Industrial Disputes" by Paul Durand of the Paris University Law School; and "The Function of Conciliation in Civil Procedure" by Cesare Biglia and Luigi Paola Spinosa of the University of Milan. In the conclusion to the volume, Professor Lipstein states that a study of labor law techniques "is indispensable for rational and systematic development for international procedure for the settlement of international disputes."

An international work camp in Poland, jointly sponsored by British and American Friends, will be held at Minsk-Mazowiecki, a town about 25 miles east of Warsaw, from July 15 to August 23. The work project will include the laying out of grounds, making of playing fields, fencing, and drainage for a school recently completed on the outskirts of the town.

William T. Thom, 3rd, a Friend living at Wilkes-Barre, Pa., sent a letter in April, at the time of filing his income tax, to Representative Daniel J. Flood, Washington, protesting the high percentage of Congressional appropriation for military items (73 per cent) and the small percentage for nonmilitary foreign aid (2 per cent) and for the U.N. (00.1 per cent). In part he wrote: "Even on military grounds, arms can never guarantee the continuance of our way of life, because they require that the world can be divided into at least two parts, one of which can be preserved while the other is destroyed. In an age of germ warfare and guided missiles, such a requirement is nonsense. The welfare of the United States is solidly welded to the welfare of the rest of the world. The best guarantee of the safety of the United States is the friendship of her neighbors, large and small. That can be won by championing their best interests while promoting our own, and by strengthening machinery for the orderly development of underdeveloped countries, as well as for peaceful settlement of international disputes."

A national conference of the Quaker Theological Discussion Group is scheduled for June 27 to July 1, 1959, at Barnesville Boarding School, Barnesville, Ohio. The confer-

ence theme will be "The Essentials and Relevance of Our Quaker Faith." Lecturers will be Douglas V. Steere, Lewis Benson, Charles F. Thomas, and Cecil E. Hinshaw. The cost of the conference for each adult, including room, meals, and registration will be \$20. (In the case of husband and wife, the second person's cost is \$15; reasonable cost for children.) Send reservations by June 1, or requests for additional information, to Wilmer A. Cooper, Earlham College, Richmond, Indiana.

With the presentation of Shakespeare's *As You Like It* by the Senior Class on May 15, Germantown Friends School, Philadelphia, observed the close of the 25th anniversary year of the Malvern Festival. Named for the festivals that used to be held every summer in Malvern, England, in the presence of Bernard Shaw, the series was founded in 1934 by Irvin C. Poley, now Vice Principal Emeritus. The purpose of the series of dramas presented each year is to enlist wide participation from students and to put the emphasis on acting and the ideas in a play rather than on physical stage setting. Five of the plays this year were directed by Isobel Price of Moylan, Pa., teacher of English and a well-known amateur actress.

At long intervals the office of the FRIENDS JOURNAL is asked to warn Friends of some unscrupulous person who is trying to operate in Friends circles. The following warning has come to us, sufficiently documented to warrant inclusion: "A concern has come to the Phoenix Meeting, Arizona, about a man who claims to have graduated from a Friends school and to have been a member of a Meeting in the East, who recently attended a Meeting [in another state than Arizona] and later contacted members individually for sums of money. The Friends of the Pacific Meeting would do well to consider directing this type of request for money to their Monthly Meeting rather than to be approached personally by some 'clever operator.' For further information to concerned Meetings, contact the *Friends Bulletin* of Pacific Yearly Meeting or the Phoenix Meeting."

The Friends Conference on Religion and Psychology will be held at Haverford College, Haverford, Pa., June 12 to 14. The theme will be "The Authority of the Spirit in Quakerism." Leaders are Howard Brinton, Director Emeritus of Pendle Hill, and Joseph and Teresina Havens. Joseph Havens is Assistant Professor of Psychology and College Counselor at Carleton College, Northfield, Minn., and Teresina Havens is a student of comparative religions with a special interest in similarities between Buddhism and Quakerism. She has written several Pendle Hill pamphlets. Discussions at the conference will relate to divine guidance. How did early Friends know they were divinely led? How can we know? Can modern psychology help us with this problem? Registration information may be obtained from Susan Yarnall, 5337 Knox Street, Philadelphia 44, Pa.

Powelton Village, Philadelphia, the subject of an article on integrated housing in the FRIENDS JOURNAL for May 23 (page 326), has been awarded first prize for community development by the Pennsylvania State Chamber of Commerce. The \$1,500-award was for outstanding achievement in civic organization and community action. Powellton Village has also been officially approved by the federal government for special FHA mortgages for rehabilitation of properties, the first community in the country to be so recognized.

Since January 1, over 3,000 hours of volunteer assistance have been contributed to the American Friends Service Committee in the Philadelphia office alone. Among those volunteering in the month of April were 14 Quakers, two high school students, seven former staff members, three retired teachers, and two retired businessmen. Their services were used in 12 separate areas of the Committee's work, and the time given by each individual varied from two to 40 hours per week.

Return from High Point

Frances G. Conrow, Ruth O. Maris, and I were fraternal delegates to the conference of the United Society of Friends Women, held at High Point, North Carolina, from May 2 to 6. Representatives of this far-flung group from eleven Meetings of the Five Years Meeting gather triennially to make reports on a fivefold program which is planned at each conference. Wise and charming women with strong Quaker convictions provide able leadership. Three hundred and eighty-two local groups carry out the suggested program with a high degree of devotion and enjoyment. Materials are written for children and young people covering the subjects to be studied and worked for. Peace and Christian social relations, together with missionary work in Africa, Cuba, Jamaica, and among the Indians and Tennessee mountaineers represent continuing outreach. The local Meetings and the larger bodies receive imaginative and devoted service as officers and teachers come from these ranks.

We were warmly welcomed and urged to participate in the four-day conference. We learned to feel at home in rousing hymn singing and programmed meetings for worship. Bible study, lectures, picnics, a most moving pageant under the stars at old Center Meeting, which was celebrating its 200th anniversary, and a pilgrimage by 12 buses to lovely Guilford College campus filled our days with soul-satisfying ideas and warm fellowship. Ruth Stoffregen's hearty and capable leadership as Chairman and Dorothy Gilbert Thorne's sensitive and careful planning as Program Chairman kept the overflowing numbers—701 were in attendance—and the infinite variety of Friends women in almost perfect order and efficiency.

I came away wondering if Philadelphia isn't missing something in not having these women's societies in local Meetings to work, to worship, to read, to raise money, and to love each other.

ELIZABETH A. W. FURNAS

Boston Act for Peace

Well over 300 peace walkers converged on historic Boston Common on Saturday, March 28, for an hour-long silent meeting, following six-hour walks from Waltham, Melrose, and Quincy, Mass. The walks climaxed a week of public demonstrations throughout the Greater Boston area and other parts of the United States supporting a speedy and successful conclusion of the Geneva conference to ban nuclear bomb tests. Beginning from points on the perimeter of the area that would be destroyed if a hydrogen bomb were dropped on Boston, the groups passed through areas that would be completely destroyed in such an attack. The walkers from Waltham were led by Robert Gussner, New England Secretary, Fellowship of Reconciliation; those from Quincy were led by William Hodsdon, a student at Boston University School of Theology, and Orion Sherwood, schoolteacher in West Rindge, N. H., and a member of the crew of the *Golden Rule*; and those from Melrose were led by Russell Johnson, Treasurer of Act for Peace and New England Peace Secretary of the American Friends Service Committee.

Russell Johnson stated: "New Englanders are traditionally a conservative group of people, but these walks showed that more and more people in this area are becoming more interested in alternatives to our present foreign policy. This was the largest demonstration of its kind in many years in Boston."

Many Friends from the Cambridge Meeting, Mass., and individuals of various persuasions from the Greater Boston area, Western Massachusetts, and as far away as Kennebunk, Maine, and Providence, R. I., took part.

ARTHUR SPRINGER

New York Spring Conference

The Conference on "Education for Participation in the Religious Society of Friends" sponsored by the Advancement Committee and the Meeting for Ministry and Counsel of New York Yearly Meeting was held on the invitation of Quaker Street Half-Yearly Meeting at the YWCA, Schenectady, N. Y., on April 24 and 25. More than 80 persons were present. The fellowship began with the evening meal, and the meeting for worship gathered all into a moving experience of the Spirit, which irradiated the searching consideration given the topics of the workshops.

"Why join the Friends instead of some other denomination or religion?" Sam Legg asked in the opening address. God is available if our man-made barriers are overcome, and there may even be new ways yet unfound for us to know Him. How easy is it to be a member of your Meeting?

Workshop 1 on "Education of the Individual before and after Joining Friends" spoke of the difficulty strangers often have of finding out what Friends actually believe and stand for. Workshop 2 on "Education for Participation in the Meeting for Worship" opened with a consideration of "What is the state of God-consciousness in your community, and how do you participate in enriching it?" Workshop 3 on "Edu-

cation for Participation in Committee Work" asked how people get assigned to committees. The quality of committee work was a concern of the group. The need for a committee on counseling is becoming more recognized. Workshop 4 on "Education for Pastoral and Other Full-time Christian Service" spoke first of the conviction that the Spirit leads and teaches; the vocation of Friends is spiritual. There are wide opportunities to obtain preparation for and to give Christian service. These were itemized.

From the closing summary by Sam Legg came this suggestion: Let us go back with whatever we can extract from this conference, with our feeling for the need of each other, our dependence on God, and our ability to walk more closely in the light as each of us prayerfully and lovingly participates in the fellowship of the common communion which joins individuals in our Meeting.

RUTH CONROW, *Clerk of Yearly Meeting on Ministry and Counsel*

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

A visitor at the Downers Grove Meeting, Illinois, the other day said she had been drawn to the Friends by reading Nora Waln's *Reaching for the Stars*. The visitor quoted these two excerpts, which may be familiar to many of your readers but were new to me. I am citing them from memory.

"A non-Friend asked: 'Why don't you Quakers preach what you practice?'"

"A visitor sat through the first half of meeting, and was nonplussed when nobody spoke, sang, played the organ, or carried out a ritual. Finally he asked: 'When does the service begin?' A member answered: 'The service begins when the meeting ends.'"

It seemed to me these were among the most pungent and worthwhile comments I had ever heard in meeting.

Chicago, Illinois

FREDERICK BABCOCK

The articles in FRIENDS JOURNAL of May 2 by Calvin Keene and by Elinor Gene Hoffman were on a very high level of subject matter.

Those of us who were raised in the orthodox tradition instinctively assume verbal assent to the divinity of Christ to reveal an adequate appreciation of Christ. But is it so? We use words so blithely! And the same words have such different connotations to different individuals. For myself I always hesitate to use the word "Christian" because it has so many different definitions. Even some Friends use it very narrowly, and in some parts of the world Friends are excluded simply because they do not use the customary Protestant ceremonies.

Isn't the important thing for all of us, in wonder and adoration, to yearn for an adequate understanding of our Heavenly Father and of Christ, who declared he and the

Father were one, and of the mysterious inner Spirit which helps us so much?

Why can't we recognize, with thanksgiving, every evidence of righteousness in every person of every age and every religion? After all, we are all His children, equally loved by Him, and none of us very obedient.

Indeed we have a purpose for the Society of Friends. It is, as Calvin Keene reminds us, completely embedded in a loyalty to Christ. But let us look carefully for what is actually the deepest yearning of each soul rather than to words. Then our Society will be a fellowship of those who seek The Holy One and try to reveal Him by acts and by words, both often so inadequate.

Swarthmore, Pa.

J. PASSMORE ELKINTON

Thank you very much for publishing Elinor Gene Hoffman's article "Some Queries on Christianity" in the May 2, 1959, number of FRIENDS JOURNAL. I agree fully with her understanding of the place of Jesus in the human enterprise, especially with her thesis that his teaching in life and his death on the cross mean much more if he was fully human, as we all are, than if he was in some special sense the son of God.

I have long believed that a cardinal point of Jesus' teaching was not his own divinity, but the divinity of all humanity. What else could he have meant by "Greater things than I do shall ye do"? And "Our Father, who art in heaven"? This view, rather than pulling him down to our level, lifts us potentially up to his. God is revealing Himself all the time, throughout all history, in greater or lesser measure according as we are able to apprehend Him. Jesus' ability to apprehend Him and help others to do so was very great indeed. But who can say that it was greater than any other's, before or since?

My article "Whom Say Ye That He Is?" which was published in the issue of the *Friends Intelligencer* for February 9, 1952, page 77, expressed some views similar to those of Elinor Gene Hoffman.

Mansfield, Pa.

LEONARD K. BEYER

I must confess to great disappointment in your May 16th editorial on W. W. Bartley's rather gauche and naive article in *Harper's*. Frankly, I was shocked to discover that Harvard could produce one so philosophically illiterate as Mr. Bartley. I was even more disturbed that the Society of Friends could welcome him into its fellowship. He rightly calls himself an atheist. *The Christian Century* of May 20 politely calls him an agnostic. I feel the FRIENDS JOURNAL ought to have said something far more positive and Christian about this ill-tempered, small-boy piece. A Quaker atheist is beyond my comprehension. How comprehensive can Quakerism become?

Richmond Hill, N. Y.

CHARLES W. PHILLIPS

In addition to the remarks of Richard R. Wood on the development of the International Court, in his column in

the FRIENDS JOURNAL of May 2, 1959, I would like to remind of the old, but still basic, opinion of Judge Baldwin of the U.S. Supreme Court in the case of *Rhode Island vs. Massachusetts*, 1838, XII Peters, pp. 657 ff., especially page 713 on. Judge Baldwin has explained at great length and with complete clarity that a judge or court will always be able to decide definitely on a dispute between nations, provided the judge or court is given the unrestricted authority to do so. Then no objection with reference to sovereignty can be made, and no special law applicable to the question in dispute is necessary; for throughout all history the decisions of judges and courts have created the law needed.

New York City

WILLIAM ESSLINGER

May I ask the clergy and ministers of all denominations, through your paper, to preach some sermons on death? None of them do. We are living so close to death now that we would like to know, apart from doctrine, what happens to us when the body dies, because it is well established that we who live in the body are not of the body. Science, the resurrection, and nature all reveal that we carry on in another body in another world, one of Jesus' "many mansions," until we finish our education and arrive at the last great mansion, heaven, our one-time home.

Boston, Mass.

GIRALDA FORBES

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

MAY

31—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: tape recording of an address by Commander Sir Stephen King-Hall of Britain, "Defense in the Nuclear Age."

31—Memorial service for Esther S. Magee at Radnor Meeting, Ithan, Pa., 2 p.m.

JUNE

4—Commencement at Lincoln School, Providence, R. I. Commencement address by Elizabeth Gray Vining, author of *Windows for the Crown Prince* and *Rufus Jones, Friend of Life*.

5 to 7—Norway Yearly Meeting at Stavanger, Norway.

6—Joint Meeting of Nottingham and Baltimore Quarterly Meetings at Deer Creek, Darlington, Md. Worship, 10 a.m.; Ministry and Counsel, 10:45 a.m.; 12 noon, lunch served by Deer Creek Friends; conference, 1:30 p.m.: Albert and Helen Bailey will show slides and tell of their visits with American Indians.

7—At the Friends Meeting House, Adams, Mass., 3 to 4 p.m., a dedication service for an historical plaque. Speaker, A. J. Muste, former Executive Secretary of the Fellowship of Reconciliation.

7—Annual Reunion of students of Chappaqua Mountain Institute at the Quaker Road Meeting House, Chappaqua, N. Y. Meeting for worship, 11 a.m., Daylight Saving Time; box lunch; business meeting, 1:30 p.m.

7—Middletown Day at Middletown Meeting, Lima, Pa. All Friends are cordially invited to worship with Middletown Friends at 11 a.m., and after the meeting to share in the lunch which the Meeting will provide.

7—Millville-Muncy Quarterly Meeting at Millville, Pa., 10 a.m.

10—Commencement at Friends Central School, Overbrook, Phila-

delphia, 10 a.m. Address by Dr. Harry David Gideonse, President of Brooklyn College.

11—Haddonfield Quarterly Meeting at Mt. Laurel, N. J., 3 p.m.

11—Salem Quarterly Meeting at Salem, N. J., 4:30 p.m.

12 to 14—Friends Conference on Religion and Psychology at Haverford College, Haverford, Pa. Topic, "The Authority of the Spirit in Quakerism." Discussions on divine guidance. For registration information write Susan Yarnall, 5337 Knox Street, Philadelphia 44, Pa.

13—Joint session of Haverford and Philadelphia Quarterly Meetings at Haverford Meeting, Buck Lane, Haverford, Pa. Meeting on Worship and Ministry, 2 p.m. (John Nicholson will introduce the topic, "The Call to Speak"); meeting for worship, 4 p.m., followed by business; supper at Haverford College, 5:45 p.m. (50 cents each); at 7:15 p.m., discussion introduced by Henry Scattergood, Robert Cope, and Hugh Borton, "Christian Values in Education in High School and College."

14—Annual Meeting at Homeville Meeting House, near Russellville, Pa., 2:30 p.m. The meeting house is on Route 896. Arthur E. James of West Chester, Pa., will attend.

Coming: Conference at Westtown School, Westtown, Pa., June 25 to 30, for young Friends who are entering the 10th grade next fall or who graduate from the 12th grade in June, 1959. The conference is open to all young Friends from Haverford, Westtown, Concord, and Chester Quarterly Meetings. A limited number from the remainder of Philadelphia Yearly Meeting may attend. For further information write to Elwood Cronk, 1515 Cherry Street, Philadelphia 2, Pa. The conference, to be directed by Bart Harrison, will cost \$30.00.

BIRTH

MILLER—On May 11, to Elinor Kellogg and Richmond P. Miller, Jr., of South Acton, Mass., a daughter, ALICE TURLEY MILLER. The father is a member of Central Philadelphia Monthly Meeting.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

ARKANSAS

LITTLE ROCK—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-9248.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36 St.; RE 2-5459.

PALO ALTO—Meeting for worship, Sunday, 11 a.m., 957 Colorado Ave.; DA 5-1369.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

CONNECTICUT

HARTFORD—Meeting, 11 a.m., 144 South Quaker Lane, West Hartford.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting, 3 p.m., 1st and 3rd First-days, 145 First Avenue. Information, Sara Belle George, CL 2-2333.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 10 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk; TU 8-6629.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S. E.

ILLINOIS

CHICAGO—57th Street Meeting of Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7:30 p.m., every first Friday. Telephone BUTterfield 8-3066.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

MARYLAND

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone WA 4-4548.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

WELLESLEY—Meeting, Sunday, 10:30 a.m., at Tenacre Country Day School, Benvenue Street near Grove Street.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MARRIAGE

SHAIFER-GLOECKNER—On May 16, at the Plymouth Meeting House, Pa., KATHRYN LOUISE GLOECKNER, daughter of Frederick H. and Louise C. Gloeckner, and CARL HENRY SHAIFER, III. The bride and her parents are members of Plymouth Meeting.

DEATHS

SIMPSON—On May 18, CHARLES SIMPSON, in his 87th year, husband of Annie Brooke Hughes Simpson of 78 Prospect Avenue, Norristown, Pa. He was a member of Norristown Meeting, Pa., and had served for many years as Clerk, as an Overseer, and on various committees of the Meeting.

Charles Simpson was born in New Hope, Pa., on June 17, 1872, son of the late Joseph B. and Sarah Eyre Simpson. Surviving besides his wife are two sons and two daughters, Charles E. Simpson of Wayne, Pa., Robert M. Simpson of Hollywood, Fla., Mrs. Margaret E. Fox of Los Angeles, Calif., and Mrs. Elizabeth Ettinger of Youngstown, Ohio; five grandchildren and one great-grandchild. A memorial service was held in Norristown Meeting House on Sunday, May 24, at 3 p.m.

TAYLOR—On April 21, LYDIA FOULKE TAYLOR, in her 75th year, widow of J. Hibbard Taylor. She had been, with her husband, an active member of 15th Street Meeting in New York City for many years, but had endeared herself to Friends in Scarsdale Meeting, N. Y., during her six years of membership with them. She was considered a close and loving friend to young and old alike, and her interests were wide and varied. They included service as a Trustee of Swarthmore College, on the Board of Managers of the FRIENDS JOURNAL, the Board of Oakwood School, the McCutchen Home, and as Chairman of the Board of Scarsdale Friends Nursery School.

MICHIGAN

DETROIT—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. TEXas 4-9138 evenings.

MINNESOTA

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

NEW MEXICO

SANTA FE—Meeting, Sundays, 11 a.m., Galeria Mexico, 551 Cayon Road, Santa Fe. Sylvia Loomis, Clerk.

NEW YORK

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
265 Lafayette Ave., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th floor
Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

OHIO

CINCINNATI—Meeting for worship, 10:30 a.m., 3601 Victory Parkway. Telephone Edwin Moon, at TR 1-4984.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

PENNSYLVANIA

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.

Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane.

Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m.

Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn. & Orthodox Sts., 11 a.m.

Frankford, Unity and Wain Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m.

Powelton, 36th and Pearl Streets, 11 a.m.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

READING—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Waddy Oursler, MU 3-3813.

TEXAS

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6413.

UTAH

SALT LAKE CITY—Meeting for worship, Sundays, 11 a.m., 232 University Street.

FOR RENT

PRIVATE HOME IN REDDING, CONN., for handy individual who prefers art, culture, and quiet to other worldly values. September to April, or longer, or shorter time. Write Box G112, Friends Journal.

HOME WANTED

YOUNG PROFESSIONAL MOTHER and five-year-old son wish to live with family with children. Vicinity of Philadelphia, Pa. Will share housekeeping chores, child care, cooking, sewing, and baby-sit 5 nights a week. Cultured, educated, best references. Call Germantown 8-6498, early morning.

Assistant to President

COMPETENT SALES AND PROMOTION EXECUTIVE, age 41, will maintain and expand a business in accordance with founders' principles. Birthright member and Friends School graduate. Will relocate. Wish salary with stock option or incentive plan. Write Box N106, Friends Journal.

WANTED

SECRETARY to Philadelphia, Pa., patent lawyer. Must be conscientious, good at shorthand and typing. Preferably be interested in inventions, know some foreign language. Send reply to Box M105, Friends Journal.

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FRIENDS JOURNAL

A Quaker Weekly

VOLUME 5

JUNE 6, 1959

NUMBER 23

IN THIS ISSUE

*W*HATEVER may be known of God is manifested within. . . . In all ages hath the Almighty more or less pleaded His own cause in the consciences of all people by this divine principle of light, however variously denominated. And whatever faith or hope man has, not grounded upon the discoveries, convictions, and directions of this, it is a by-rote faith, hope, and religion.

—WILLIAM PENN

The Gospel of Thomas

. by *Henry J. Cadbury*

Seeking and Finding

. by *Catharine J. Cadbury*

Quakers and Psychiatry: The Earlier Years

. by *Robert A. Clark*

Internationally Speaking

. by *Richard R. Wood*

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PHILADELPHIA, JUNE 6, 1959

VOL. 5 — No. 23

Editorial Comments

Henry J. Cadbury wrote the following "Editorial Comments" at the invitation of William Hubben, who is on vacation.

The Gospel of Thomas

THE Coptic text lately discovered of *The Gospel of Thomas*, an uncanonical work, will not be officially published, with translation into English, French, and German, perhaps for some months. Meanwhile, after writing about it from brief newspaper comments, as I did in the issue of April 4, I have seen a provisional English draft of the whole manuscript, except eight short indecipherable passages, and so can add with some assurance a few further facts about it.

(1) This is the most extensive piece of any lost gospel so far recovered. Most of its hundred and more short paragraphs contain reported words of Jesus with the simple rubric, "Jesus said." Nearly a quarter of them have either a preceding question or slight dialogue. The questioners are "the disciples" or individuals among them like Matthew or Simon Peter or Thomas himself, who indeed replaces Peter as having the deeper secret about Jesus. I gather that his real name was Judas, as in the Acts of Thomas, since Thomas, like Didymus, merely means "twin." Among female characters are Mary (which one?), and Salome (Mark 15:40; 16:1), and the anonymous woman of Luke 11:27. No new personal names appear. Nor does the narrative go beyond the mere exchange of speakers.

(2) Many of the sayings resemble in form and content those in Matthew, Mark, and Luke. They include parables and beatitudes, old and new, and the refrain (seven times), "He that has ears to hear, let him hear." They do not resemble with any similar degree of likeness words of Jesus reported in John. In the independent sayings the term used is "kingdom of heaven" (as in Matthew) or "the kingdom of the Father," not "kingdom of God." In fact, the word *God* is absent entirely.

(3) The full text discloses, as I suspected, only more so, a close connection with the two Greek fragments found at Oxyrhynchus in 1897 and 1903. All thirteen of their sayings occur in "Thomas," as does the introductory paragraph, and what is more decisive, *in the same order*. Thus we are now able to confirm what was

proposed by the first publishers sixty years ago but doubted by other scholars, that the Greek fragments were from a lost Gospel of Thomas. Since the Greek sayings often lack half the text or more, we can now restore the gaps more securely than by the very wild process of conjecture previously used. The equivalence tells us more about the older Greek than about the new Coptic, except that it confirms the view that the latter is a translation from a Greek document. It is a satisfaction to have the source of the now famous Oxyrhynchus sayings at last fully identified.

(4) The Coptic text shows that other lost gospels had something in common with it. It is a link between them. Thus another Oxyrhynchus fragment (No. 655) of very few and incomplete lines evidently agreed with phrases in successive Thomas sayings, with the words, "do not worry from morning to evening and from evening to morning about what you shall put on" and "when you put off your (garment of) shame," etc. The latter passage is similar to other passages quoted by early Christian writers from lost gospels, anonymous, or from those called "according to the Hebrews" or "according to the Egyptians." Also in accord with such quotations, "Thomas" reads, "when you make the two one and the inside like the outside . . . and the male with the female, neither male nor female" (in answer to a question of Salome), and, "He who is near me is near the fire, and he who is far from me is far from the kingdom." Another phrase, "that which no eye has seen and no ear heard . . . which has not entered into the heart of man," coincides with the much debated quotation in 1 Corinthians 2:9. It occurs also in 2 Clement, as do some other items in "Thomas." We can hardly expect to solve the relation of this collection to the lost gospels, when our three extant gospels of Matthew, Mark, and Luke pose such difficult problems of literary relationship.

(5) The sayings are not given in any logical order. Sometimes their sequence is due, as in our gospels, to association of ideas or mere verbal connection. On the other hand, similar ideas are repeated at an interval. Familiar gospel illustrations are combined with each other or with others, sometimes of a proverbial nature. Thus the Jewish leaders are condemned because, having the key of knowledge, they neither enter in themselves

nor allow others to do so, much as in Luke 11:52, and later because, like a dog lying in the manger of the cattle, they neither eat nor let the cattle eat, as in the fable of Aesop. We read: "Jesus said: It is impossible that a man should ride two horses or bend two bows or that a servant should serve two masters." The classical phrase about knowing yourself is associated with "the kingdom is within you." In several sayings men's failure to recognize the obvious is noted. Among the questions that Jesus is asked and that he answers more or less obscurely are: What is due to Caesar? How shall we pray, fast, and give alms? Is circumcision profitable? When will come the rest for the dead and the new world and the kingdom? Who are you? And who will be great over us after you depart from us? The answer to the last is "James the Just . . . for whose sake the heaven and the earth came into existence."

(6) Are the new sayings authentic? And are they heretical? These are quite separate questions. "Thomas" undoubtedly shows a Christian interest in matters not of concern to our oldest evangelists, but no more than John does. In both cases imagination has had its effect.

Even the oldest and most genuine material has been at least reworded at times. I doubt whether genuine reminiscences have added much. The sayings are an accumulation of new with old.

Such a work grew up before orthodoxy and heresy were defined. Any special interests or tendencies or aversions of the compiler may well have been within the range of the other writers of gospels. That the present Coptic manuscript was part of a library of sectarian Gnostic tendency is not evidence of its own unorthodoxy. It need not be suspected of guilt by association, any more than we need suppose that all the books found at Qumran, including the Psalms, Isaiah, Samuel, and Enoch, were sectarian in their origin. Our canonical gospels are not suspected of heresy, although we know that one heretic found Luke congenial, another John. If Gnostic heretics at Chenoboskion in Upper Egypt used "Thomas" or those at Rhosus in Syria used "Peter," that in itself does not prove that these were originally and consciously partisan gospels.

HENRY J. CADBURY

Seeking and Finding

I WISH to comment on two articles which appeared in the FRIENDS JOURNAL of May 2, "Who Are We Friends?" by Calvin Keene, and "Some Queries on Christianity" by Elinor Gene Hoffman.

The first article, reviewing the attitudes of Friends today, finds many Friends uncertain about what they believe; in contrast, early Friends were filled with a confident faith, and all-important to them was their discovery that they could know the spirit of Christ experientially. This was the "Spirit that had inspired men through the ages and had come among men uniquely in Jesus the Christ." The other article, "Some Queries on Christianity," presents beautifully a continuing search for truth, beauty, and goodness which is God; inherent are an earnest questioning and seeking, but a confident faith has not yet been found.

I am glad that Elinor Hoffman used as a title "Some Queries on Christianity" because some of these questions were also asked by early Friends, who, as Calvin Keene points out, took a stand against the deadness of the Protestantism and the Catholicism of their day. Their belief in the "true light which lighteth every man coming into the world" made them extend that light which was in Christ to all people in all times of every race, religion, and country, and they would never have denied the possibility of divine inspiration to Laotse or Socrates,

or to those coming after them, such as Gandhi. William Penn, for example, told the Indians that Friends also worshiped a Great Spirit. Neither did they hold the Bible to be the final word of God, though highly valued, because for them God's revelation to man was not finished but constantly continuing. This belief in continuing revelation would also lead them to agree that Jesus would not wish his religion to be expressed in canonized statements, for they themselves accepted no creed.

They did not find the New Testament, however, unworthy of inspiration because the writers, like all human reporters, differed in their accounts. Perhaps the records are therefore incoherent, but one can ask: Can religious truth held by individuals, unless it is canonized, fail to have some points of difference? The early Friends realized that there were difficulties in the Bible. They insisted that only God's spirit could open the Bible to our human understanding, revealing His spirit to our spirits.

Even if we do earnestly search the Scriptures as the early Friends did, we may still have different opinions. But, whatever our belief in Christ—that he was only human, or that he was human and divine—surely we can find no higher task set before us than the one Elinor Hoffman suggests, that we strive to follow him, to be like him. Which of us can fully reach that goal? Would

it not help us to consider how it may have been possible for him to be what he was, and for other religious leaders to be what they are or have been?

Can we not find in the life of Christ a constant feeling of God's presence? Whole nights were spent in prayer. Or take such prayer as that in the Garden of Gethsemane, when he agonized, asking that the cup might pass from him but that God's will, not his, should be done. He had to seek God's help, but in all his life, in his teaching, healing, meeting men, he was interpreting God; God's presence was with him.

Is not this the same spirit which the early Friends felt must direct their lives? Cannot it direct our lives today? Is it not the same as Friends have called "the presence in the midst," the spirit of God seeking every individual in a Friends Meeting, that communion with the divine which is the greatest experience a finite being can have? Is it not the same spirit which, when felt by the group, can lift the group to an even higher level than that reached by the individuals separately?

Still we can ask: What is the nature of the presence we feel as individuals or as a worshiping group? What is the character of the God whose presence Jesus felt?

I believe the best modern answer to these questions can be found in an early book by Rufus Jones, *The Double Search*, which ought to be on every Quaker bookshelf. Because we do not all have access to this book, I would like to quote from it. In discussing the nature of Christ, Rufus Jones says, "The difficulty in this question is that theological discussions of the subject have started with God and man isolated, separated, unrelated." "We know that God and man are *conjunct* and that neither can be separated absolutely from the other." "Our own experience carries in itself the implication of a genuinely spiritual Person at the heart of the universe of whom we all partake." "If God is a personal being—if he is love and tenderness and sympathy, only a person can show him."

Rufus Jones goes on to show that because God and man are kindred in nature, we do not have to worry about the puzzle of how two natures "polewide apart" could be united in one Person, because we know that divinity and humanity are not polewide apart. "There is something human in God and something divine in men, and they belong together."

I hope that many Friends will read or reread the full explanation Rufus Jones gives in answer to such problems as the one which perplexes Elinor Gene Hoffman, whether divinity can be revealed in full humanity.

Then there is the question of fear, the greatest torment human beings can have. But do they have to suffer fear? Jesus told his disciples that God cared for

His whole universe: no sparrow fell without His knowledge. "Fear not, therefore; you are of more value than many sparrows."

One of the most effective illustrations of the Christian's lack of fear was shown in the movie "Ben Hur." The whole group of Christians being burned at the stake burst into such triumphant song that Nero trembled with fear.

Should we fear death? Our Heavenly Father cares for us and can be with us equally in time and in eternity. Nothing can separate us from the love of God except our own failure to seek Him. Absolute faith in God made thousands of early Friends, in prison for conscience' sake, send out inspiring letters to others from their prison cells.

But there is one fear we do need to have, a fear that our beloved Society will fail to do God's will in the world. We need not fear, I believe, that we as Friends differ among ourselves in our approaches to religious faith, for our Heavenly Father loves variety. He is the Creator of our beautiful world, with its myriad kinds of plants and animals. He is the Father of all mankind, of every race, color, and religion, loving everyone and seeking everyone by His holy spirit.

We must also believe that He sorrows because of man's hardness of heart. Should He not expect to find the most ready response to His search among those of us who are so fortunate as to know that His spirit can commune with our spirits? He knows whether or not we are honestly, wholeheartedly seeking to find Him.

And if we find, what joy and peace we can gain, what ability, filled with His love in our hearts, to express His love in our lives in His world, and to have as our highest ideal our transformation into the likeness of our Elder Brother, Jesus Christ.

CATHARINE J. CADBURY

Internationally Speaking

INTERNATIONAL relations are a process of making two problems grow where one grew before. The act of solving one difficulty is likely to create others. In a closely interdependent world any readjustment, even for a most laudable purpose, is pretty sure to cause maladjustments in situations formerly satisfactory. For this reason lasting peace depends on continually seeking mutually satisfactory solutions of an unending procession of problems. Peace is a process, not a condition.

The effort to find mutually satisfactory arrangements for Berlin and for the restriction of tests of nuclear weapons seems to be serious. But other difficulties are reappearing. A recent bombardment of the island of

Matsu from the Chinese Mainland was a reminder that United States policy toward China is inadequate and that its inadequacies may obstruct efforts to improve relations between Russia and the West.

Matsu lies just off the harbor of Foochow. Quemoy is in the mouth of Amoy harbor. Each of these Nationalist-held islands is at least 100 miles from the nearest point on Formosa. Their value to the Nationalists is chiefly as springboards for a possible invasion of the Mainland. It should not be surprising that the Mainland Chinese regard the possession and arming of these islands by the Nationalists as insulting and dangerous.

United States aid to the Nationalists in arming these islands and getting supplies to them aggravates, for the Mainlanders, the insult and the danger. It is as if England had helped the Confederate States occupy and fortify Staten Island.

The State Department professes to believe that people who expect the Nationalists to return to Mainland China by armed force are becoming few and far between. Yet our policy leaves it possible for reckless action by the Nationalists to involve us in serious trouble without, in our judgment, prospect of useful results. Perhaps worse, our present policy leaves it possible for the Chinese Communists at any time, on the relatively respectable ground that they are putting an end to a dangerous nuisance, to take steps to eject the Nationalists from Quemoy and Matsu. The United States would then be confronted with a difficult choice between an embarrassingly belated abandonment of the Nationalists and an engagement of such a large proportion of our military resources in China, as a consequence of an effort to hold the islands, that our bargaining position with Russia would be seriously weakened and Russia's freedom of action in the rest of the world would be greatly increased.

Fortunately, China and Russia are rivals, and China is not likely to make such a sacrifice on Russia's behalf. The opportunity remains to review our China policy and to seek one less obstructive to our own purposes.

May 22, 1959

RICHARD R. WOOD

Greatness

By ROY Z. KEMP

Great is the man whose will is strong,
And great is he who rights a wrong.

And well for him who lends a hand
Of help to him who cannot stand.

And honor him who fills a need,
Who helps destroy filth and greed.

And worthy is the man whose name
Is never linked with sham or shame.

But greater still, indeed, is He
Who bore the cross up Calvary!

Silence

By JOHN PIXTON

Silence has many voices
To summon the fragments of my soul:
The voice of beauty
Borne on the wind through trees and fields,
Lodging its reproach in a dull ache under my heart.

The voice of thanks,
Confronting me with the image of my unworthiness,
Dissolving my arrogance with inward tears.

The voice of love
Flowing from family and friends
And through me crying out to all men.

And the ache of beauty,
And the tears of thanks,
And the cry of love,
Remold the fragments.

Be still and hear the voices of silence.

The Passing of the Bonnet

By ELIZA KATHARINE ULLMAN

(Inspired by the rare sight of an old Quaker bonnet on the facing bench at Race Street Meeting House in March of 1949)

In eighteen hundred forty-nine, a hundred years ago—
My great-grandma told me: that's how I came to know—
The meeting house was full of bonnets bobbing to and fro,

When one day at Yearly Meeting there came into the room

A hat with flowers upon it just bursting into bloom.
It looked so very different, so frivolous and gay,
That all heads turned to stare at it. Then quickly turned away.

A bonnet came to Meeting in nineteen forty-nine,
Surrounded now by millinery so fanciful and fine,
It was an echo of the past. It seemed so quaint and rare,
That most eyes sought it lovingly, though there were some to stare.

The Clerk had read a minute, a voice was raised in prayer.

Here and now—then and there—
Does it matter what we wear?

Quakers and Psychiatry: *The Earlier Years--Part I*

A CONCERNED PERSON is one who wants either to right a wrong or to do a thing already well-done still better. Quakers have often pursued their concerns alone or with others who shared them. Since the founding of the Religious Society of Friends in the middle of the seventeenth century, its members have pioneered in many directions. We need only to mention the names of John Woolman, Benjamin Lundy, and John Greenleaf Whittier to recall their work against slavery. Elizabeth Fry was one of the earliest workers for prison reform. Lucretia Mott, beside her antislavery activity, did a great deal for the rights of women. Rufus Jones and many others contributed toward relieving the suffering caused by wars. These are only a few of those who come to mind.

This article has to do with the Quaker concern for the care of the mentally ill. It is a concern less well-known among Quakers themselves, perhaps, than those just mentioned, though very familiar to those who have studied the history of psychiatry. It should be more widely known, and deserves to be studied as an example of the usefulness of individual and corporate effort in alleviating one of the commonest and least understood forms of human suffering.

This concern began very soon after the Society of Friends was founded. As early as 1669 George Fox advised Friends to provide "a house for them that be distempered." In 1671 London Quakers were seeking for a suitable place in or about their city for Friends who might be "distracted or troubled in mind, that so they may not be put amongst the world's people or run about the streets." Dr. John Goodson, a surgeon of London, provided a large house for their reception and care.

Though John Goodson emigrated to America soon after, we do not hear that he continued his interest in the insane. Among the supporters of Dr. Thomas Bond and Benjamin Franklin in founding the Pennsylvania Hospital in Philadelphia in 1751, however, were many Quaker merchants. Provision of medical care for the insane was one of the primary reasons for its founding. Though the mentally ill were admitted from its opening, they were not at first treated with any more or less humanity than in most hospitals of the time.

We must return to England for the beginning of humane care. In 1790 a Quaker named Hannah Mills was confined in York Asylum. She died within a few weeks. Her relations and friends were not permitted to visit her on the ground that she was not in a suitable state to be seen by strangers. A number of members of

York Meeting soon after were moved to consider the propriety of founding an establishment for the care of their mentally ill. Among the founders was William Tuke, a tea merchant, descendant of an earlier William Tuke, a follower of George Fox. The first William died in 1669 after twice suffering imprisonment for his beliefs. In March, 1792, William Tuke laid a proposal before the Quarterly Meeting of Yorkshire for a "retired habitation . . . for the members of our Society and others in profession with us, who may be in a state of lunacy, or so deranged in mind as to require such a provision." A subscription was at once begun. On May 11, 1796, the Retreat at York opened its doors. They have not been closed since.

From the beginning drugs and medicines, then so often used in excess, were found to be of little benefit. More effective were warm baths, liberal diet, suitable amusements and reading—excepting, of course, "works of the imagination," or, as we now call them, novels. Neither chains nor corporal punishment was permitted, and mechanical restraint was seldom used. Those more violent were separated from the more tranquil. Fresh air and gardening were prescribed. Many patients attended Friends meeting in the city. The Superintendent read the Bible to most of the patients on Sunday afternoons; the reading was followed by a period of silence, even among those "much disposed to action." Such was the "moral treatment of the insane," as begun in this quiet place.

In the eighteenth century many American Quakers traveled to England. One was John Woolman of Mount Holly, New Jersey, who came to York in 1772 and died there of small pox. He was buried in an unmarked grave in York. Henry Tuke, William's son, was so influenced by John Woolman that he was led "to feel a deeper interest in the wrongs of the slave and in other subjects with which the tender, self-sacrificing mind of the messenger had been occupied." We are not told of his influence on William himself. In 1784 a New York Quaker, Lindley Murray, settled in York because his doctor had told him that a cool climate was good for the chronic illness from which he suffered. He lived there until his death in 1826, having published a grammar, speller, and a book of French selections which secured his renown among the teachers of the English-speaking world. When he died, he left 25 English pounds "to the Lunatic Asylum."

When Thomas Scattergood, a Quaker minister of

Philadelphia, visited York in 1799, he had dinner with Lindley Murray and was taken to visit the Retreat. Returning to York seven months later, he first found lodging with Lindley Murray, and on successive days dined with Henry and William Tuke. He then "felt a concern to go to the Retreat, a place where about 30 of our Society are taken in, being disordered in mind. We got most of them together, and after we had sat a little in quiet, and I had vented a few tears, I was engaged in supplication." This experience must have touched him deeply.

He was unquestionably touched by an incident that occurred in 1808 while he was going from Downingtown to Lancaster in Pennsylvania. He and several companions stopped at a Friend's house for the night. "It was truly a house of mourning," his *Memoirs* relate. "The wife of their host had long been in a desponding condition of mind. Thomas Scattergood was introduced into deep sympathy with the poor distressed woman, and next morning . . . he gave vent to his religious exercise on her account." The memoir continues: "At the time of the ensuing Yearly Meeting a woman Friend greeted Thomas Scattergood with affectionate animation, and . . . she exclaimed, 'Why, doesn't thee know me? I am the Friend that through thy instrumentality was raised right up out of the earth.' . . . She continued in a sound mind, and was afterwards appointed to the station of an Elder, and was esteemed as a valuable Friend."

Three years later, in 1811, proposals were made to the Philadelphia Yearly Meeting "to make provision for such of our members as may be deprived of the use of their reason." In 1812 a plan was agreed upon, subscription papers drawn up, and the distribution committed to seven Friends. The first name on the list of seven was that of Thomas Scattergood. A general meeting of the subscribers was held on April 14, 1813. Land was bought later in the same year, in Frankford, now part of the city of Philadelphia. On May 15, 1817, the first building was opened for patients. It is still in use.

Unhappily, Thomas Scattergood had died in 1814, but his son Joseph was a member of the original Board of Managers. There has been a member of each generation of Scattergoods on the Board of Friends Hospital ever since. Under their management and that of other devoted and public-spirited Quakers, Friends Hospital has received and humanely treated the mentally ill of all faiths for nearly a century and a half.

A book that was used to encourage Friends in Philadelphia to contribute to the new institution was Samuel Tuke's *Description of the Retreat at York*, published in 1813. Samuel was William's grandson. His book circulated throughout Great Britain, the continents of Europe and America, and did much to acquaint physicians and others with the principles which should guide men in the treatment and care of the insane.

One of those who read Samuel Tuke's little book was Thomas Eddy, a member of the Board of Governors of New York Hospital in New York City. He was a Quaker merchant, a tireless worker for human welfare. He had endeavored, with others, to prevent the increase of taverns in the city. He had been an inspector for seven years of the State Prison he had helped to found. During this time he had introduced industries into the prison. He conducted them so efficiently that their profits in the last year of his service equaled the cost of the prison's operation. He was also active in establishing the Bible Society, the Free School Society, the Manumission Society (for buying the freedom of slaves), the Savings Bank, the Society for the Reformation of Juvenile Delinquents, and the Humane Society. As governor of the hospital since 1793 he was largely instrumental in obtaining funds for establishing a separate department in the hospital in 1808 for the care of the insane. He was a member of the first Asylum Committee.

When a man who showed such unremitting concern for so many new advances in social welfare read a book like Samuel Tuke's, it did not take him long to act. On April 4, 1815, he presented at a special meeting of the

I was conscious of a deep sense of peace; past and future had merged into an eternal present. And in that single flash of time I saw that the most we can do is to obey, follow the road God chooses for us; and that if we have the faith and courage to do this, though He leads us through blinding tempests that seem endless, yet inexplicably, mysteriously, in His own strange fashion, we will be brought to the very haven we had searched for in vain.

*It amounted to this. God is the wind and we are the sails obedient to its urgings. It is necessary to give ourselves to the wind, to accept and not to be afraid. For life in its hugeness, its texture, and its complexity is something that, at this stage at least, we cannot hope to fathom. The mystery of man's destiny is more subtle and beautiful . . . than we can hope to understand.—PETER GREAVE, *The Second Miracle*, Henry Holt and Company, New York, 1955 (quoted by permission)*

New York Hospital Board a carefully prepared plan based upon his "perusing the works of Benjamin Rush, but more particularly the account of the Retreat near York," and proposing that ground be purchased for a separate and rural institution for the "moral management" of the insane. The governors appointed Thomas Eddy, John Murray (Lindley's nephew), and others to purchase land. On August 1, 1815, 38 acres at Bloomingdale, near the present location of Columbia University, were bought.

Thomas Eddy had written to Lindley Murray that same year about his plans. Murray had replied that he was "putting thy pamphlet and letter into the hands of my benevolent and zealous friend, Samuel Tuke." A letter dated July 17, 1815, was received from Tuke, enclosing a floor plan of a new asylum at Wakefield, England. With this help, plans progressed rapidly. The cornerstone of Bloomingdale Hospital was laid on May 7, 1818. The new institution was opened in 1821, with Thomas Eddy as Chairman of the Asylum Committee. This hospital was the immediate predecessor of the Westchester Division of the New York Hospital, in White Plains, N. Y., one of the leading private, nonprofit mental hospitals in the United States.

ROBERT A. CLARK

Honorary Degrees

(Continued from page 358)

tionalists, and Episcopalians should all be represented, beside the Baptists, on its Board of Trustees.

The first Quaker college to be empowered to grant degrees was Haverford in 1856. John Greenleaf Whittier received from it an honorary M.A. in 1860, as he did from Harvard the same year, followed by an LL.D. in 1886. Another Quaker recipient of a Harvard honorary M.A. was John Bellows, the English printer and lexicographer, in 1901.

No more than the roster for this year is it my intention to record all the honorary degrees to Friends in the past, men like Rufus M. Jones and Herbert Hoover having collected them by the dozen; the latter, at last count, had eight-one. The custom seems to be accepted as entirely Quaker. It can even be done in the plain language, as by one Friend to another. I had the pleasure a few years ago of hearing John Nason say at Swarthmore College Commencement to Jane P. Rushmore, "I confer upon *thee* . . . the degree of Doctor of Letters."

Probably it is Quaker modesty more than Quaker scruple that remains. I was present when two Friends, a recently made Dame of the British Empire and a Doc-

tor of Divinity, were comparing notes. It was hard to say which was more pleased *and* embarrassed. Like early Friends, we are still opposed to "flattering titles," but as an English Friend said of a recipient, "He is too old to feel flattered but not too old to be encouraged."

NOW AND THEN

Books

FREEDOM OF SPEECH BY RADIO AND TELEVISION.

By ELMER E. SMEAD. Public Affairs Press, Washington, D. C., 1959. 176 pages. \$4.50

Friends wondering why the modern media cater chiefly to the whistling bullet and clinking coin will find answers in this lively volume, which recounts 32 tense years of struggle between governmental regulators and media profit-makers.

Dartmouth Professor Smead tells how, in the early days of radio, the government stepped in to declare: "Broadcasting stations are not given these great privileges . . . for the primary benefit of advertisers." He reports how the Federal Communications Commission tried to block giveaway programs on grounds of gambling. He explores how network programing has robbed local stations of opportunity to develop homegrown talent. He confronts candidly such media issues as the right of stations to editorialize, equal time for political foes, the inability of the FCC to get stations to yield prime time for adequate informational programing.

The book offers a timely case study on the way advertisers have gained through these media—and the public has lost.

PAUL BLANSHARD, JR.

JOHN GREENLEAF WHITTIER, FIGHTING QUAKER.

By RUTH LANGLAND HOLBERG. Crowell, New York, 1958. 152 pages. \$2.75

The author of this biography addressed to children would have us believe that on the morning of Whittier's tenth birthday in 1817 his mother said: "Greenleaf, does thee know that this is thy birthday? Thee was born in the parlor. It was a cold day, I remember. But we rejoiced in the birth of our first son. We named thee John for thy father, and I insisted on Greenleaf for thy father's mother, Sarah Greenleaf. I loved her so much that I have always called thee Greenleaf instead of John."

To which Greenleaf supposedly replied: "I had forgotten, Mother, that today is December 17. I was thinking of some rhymes I wrote on my slate yesterday."

Well, maybe so, but did *you* ever forget *your* birthday when you were a child?

It would be pleasant to be able to report that this is a book designed to stimulate juvenile interest in the nineteenth-century Quaker poet and in the abolition movement, of which he was one of the leading spokesmen. But for this reviewer such a report is impossible. Mrs. Holberg's account of Whittier's life lacks dramatic interest, and, despite the interpolation of unlikely imaginary conversations like that quoted above, its unleavened presentation of long-worded abstract

ideas on abolition and kindred topics is not on the whole well suited for the 10- to 14-year-olds to whom it is supposed to appeal.

This is unfortunate, for Whittier lived in stirring times, and it would be all to the good if the idealism of today's youngsters could be kindled by a vigorous and engrossing record of the lively struggle for Negro freedom to which the quiet poet dedicated so large a portion of his talents.

FRANCES WILLIAMS BROWIN

About Our Authors

Henry J. Cadbury is Emeritus Professor of Divinity of Harvard University and is an authority of international standing on early Christianity and the history of Quakerism. He was a member of the committee of translators who prepared the Revised Standard Version of the Bible (New Testament). He is also Chairman of the American Friends Service Committee.

"Now and Then," the signature to the "Letter from the Past" series, is a thin disguise for Henry J. Cadbury.

Catharine J. Cadbury, a member of Central Philadelphia Monthly Meeting, spent 32 years in China, where her husband, Dr. William W. Cadbury, was a medical missionary. During her many years in China she taught at Lingnan University, Canton, China. She and her husband now live in Moorestown, N. J.

Richard R. Wood contributes his "Internationally Speaking" each month to the FRIENDS JOURNAL. He was for many years Editor of *The Friend*, Philadelphia."

On March 19, 1959, "The Passing of the Bonnet" by Eliza Katharine Ullman tied for the first award of merit in the lyric poetry division of the creative writing contest sponsored by the Delaware County Federation of Women's Clubs and held at Lansdowne, Pa.

Robert A. Clark, M.D., is Director of Resident Training at Friends Hospital, Philadelphia, and Medical Director of the Northeast Community Mental Health Center, Philadelphia. He is a member of Frankford Meeting, Philadelphia.

Source material for "Quakers and Psychiatry—Part I" may be found in the following references: Braithwaite, William C., *The Second Period of Quakerism*, Macmillan, London, 1921, page 571, footnote; Fox, George, *Epistles*, page 287; Frank, Elizabeth, *Memoirs of the Life and Writings of Lindley Murray*, York, England, 1826; *Friends Asylum for the Insane*, 1813-1913, John C. Winston Co., Philadelphia [no date]; Hunt, Harold Capper, *A Retired Habitation: a History of the Retreat*, York, H. K. Lewis and Co., London, 1932; Russell, William L., *The New York Hospital, a History of the Psychiatric Service, 1771-1936*, Columbia University Press, New York, 1945; *Journal of Thomas Scattergood*, Philadelphia, 1874, pages 463 and 465; "Memoirs of Thomas Scattergood," *Friends Library*, Volume 8, Philadelphia, 1844, pages 169 and 186; Tolles, Frederick B., *Meeting House and Counting House*, University of North Carolina Press, Chapel Hill, N. C., 1948, page 224; Tylor, Charles, *Samuel Tuke, His Life, Work and Thoughts*, Headley Brothers, London, 1900.

Friends and Their Friends

The American Friends Service Committee is seeking an initial \$10,000 for aid to Tibetan refugees in India. The relief effort is launched in response to reports from James Bristol, Director of the Quaker Center in Delhi. James Bristol has cabled that funds are needed immediately to purchase food, clothing, shoes, blankets, and soap. Other forms of Quaker support will be acceptable later.

From information gathered in India, James Bristol reported that 14,000 Tibetan refugees have now moved into the northeast frontier area of India, and a total influx of 18,000 is expected. A nonofficial Indian committee has been established, with encouragement from the government, to coordinate voluntary relief efforts. The Quaker funds will be forwarded to this group, which has indicated its readiness to receive financial aid from American voluntary agencies, although foreign personnel are not needed in the area.

The Service Committee sent recent shipments of material aid to Algerian refugees in North Africa, and is planning a community services' program for Chinese refugees in Hong Kong, to be begun in September. Other refugee work is being done in Austria, Germany, France, and among displaced Arabs within Israel.

A book by William Taussig Scott of the faculty of Smith College has been published, *The Physics of Electricity and Magnetism*. He is a member of Middle Connecticut Valley Monthly Meeting.

"Lucy Burt is enjoying her year as a Fellow at Woodbrooke" [England], reports the April number of *The Friendly Way* of India and Pakistan. "Her many friends in India will be glad to know that she will probably be returning in 1960, as she has been invited to help the warden of Vishranti Nilayam, Bangalore, the 'Mother House' of the Church of South India Sisterhood."

Charles A. Wells, Editor of *Between the Lines*, conducted in April a one-week conference on "Christ and World Need" at the Salem Church of the Brethren, near Phillipsburg, Ohio. At six evening sessions he spoke on current issues in individual, national, and international living. The event was sponsored by the West Branch Quarterly Meeting of Friends, the Church of the Brethren congregations of the area, and the Ministerial Association of West Milton, Pittsburgh, and Pitt City area of Ohio.

Charles and Elizabeth Wells are leaving for Europe the middle of June. He will spend about six weeks in Russia, Poland, and Czechoslovakia, visiting Leningrad, Moscow, Kharkov, Kiev, Riga, Warsaw, and Prague. Elizabeth Wells will center her activities in Paris, Strasbourg, and Geneva, contacting student, religious, and labor groups and interviewing individuals in diplomatic circles for the Wells newsletter, *Between the Lines*.

The Young Friends Department of the Five Years Meeting is sponsoring a work camp in Cuba this summer from July 1 to August 14 for upper high school and college-age Young Friends. A knowledge of Spanish would be helpful, though not necessary. Willingness to work, ability to meet and appreciate new people, and desire to serve Friends in need are essential. One part of the plan is to visit among Cuban Meetings and to attend the Cuban Young Friends Conference. For information write to 1959 Cuba Work Camp, Youth Department, 101 Quaker Hill Drive, Richmond, Indiana.

Howard E. Kershner's "Weekly Commentary on the News" is now being broadcasted by 37 radio stations in many parts of the country.

The Kershners leave about the middle of June for a series of conferences and lectures that will take them as far as California and Oregon. Returning about the first of August, they will leave later that month for a similar series in England, Norway, Germany, and France.

Horace and Rebecca Alexander expected to return to their home in Moylan, Pa., on May 31 and will be there during June and July.

Several citations were presented by the Pennsylvania School of Social Work of the University of Pennsylvania at the celebration of the 50th anniversary of the School. The citation presented posthumously to Earl G. Harrison was received by his wife, Carol R. L. Harrison, and his son, Earl G. Harrison, Jr., all of Providence Meeting, Pa. Amey E. Watson received a citation and also accepted one for her deceased husband, Frank D. Watson, both of Haverford Meeting, Pa. All these recipients had helped to promote the Pennsylvania School of Social Work or had taught there. The citation given to Leon T. Stern on the same occasion was mentioned in the issue of May 23.

Dr. John F. Gummere, Headmaster of the William Penn Charter School, Philadelphia, has announced the addition to the staff of Roger S. Fredrickson as Director of Religious Education. Roger Fredrickson flew east from his present responsibilities in the Graduate School of Education at the University of California at Los Angeles, to visit with the student body and staff and meet with Overseers.

The new Director of Religious Education is a graduate of Whittier College, Class of 1957, and a member of Whittier, Calif., Meeting. He spent the year 1957-58 in Scotland at the University of Edinburgh studying theology and philosophy. The months prior to this study he spent in Europe and North Africa with the American Friends Service Committee. In Tunisia he was employed by the Ministry of Agriculture to help develop a model community in the desert south of Tunis. He has also worked in New York City, under the auspices of the Judson Church and the East Harlem Protestant Parish, studying the retreat of the urban population from church life.

Announcement was made recently by Richard H. McFeely, Principal of George School, of approved plans for a George School Summer Day Camp. The day camp, under the direction of Robert W. Geissinger, Assistant Director of Athletics, will be open to boys and girls, aged 5 through 14, from 9:30 a. m. to 3:45 p.m., Monday through Friday from June 29 to August 7.

The group aged 5 through 7 will comprise the junior section and will undertake a separate program of games, music, arts, nature, basic swimming, and supervised playground activities.

The group aged 8 through 14 may participate in industrial arts and crafts, nature study, boating, swimming, and sports. The Red Cross Certificate of Merit will be awarded to those in this group who are able to qualify.

Parents interested in the George School Summer Day Camp are asked to contact Robert Geissinger, George School, Pa.

Baltimore Friends School Honored

Baltimore Friends School was honored in the distinction which recently came to Martha C. Parsons, who has been Principal of the Lower School and Nursery for the past 22 years. The Johns Hopkins University chapter of Phi Delta Kappa, the national honorary education fraternity, selected Martha Parsons as the person who had made the most significant contribution to education in the State of Maryland during the year. The certificate given to Martha Parsons at the presentation dinner paid tribute to "her outstanding leadership in developing in children those qualities of mind and spirit that are basic to international understanding and ultimately to the peace of the world."

The Chairman said further, "Miss Parsons is not being honored because she is Principal of Baltimore Friends Lower School, but rather because of her sincere conviction that in a program of education, human relations should be written into the curriculum just as surely as the three R's, and because over a period of many years she has united pupils, faculty, and parents in a continuing program of human relations activities that has brought them face to face with the fears and hopes and needs of stricken peoples around the world. Tirelessly, year after year, they have supplied these less fortunate ones not only with food and clothing, but also with hope and confidence and friendship."

Guild Annual Meeting

The Annual Meeting of the Friends Neighborhood Guild was held Wednesday evening, June 3, in the Community Art Gallery at 735 Fairmount Avenue, Philadelphia. Everyone in the neighborhood and all Guild friends had been invited.

The Library was dedicated to the memory of J. S. C. Harvey, Jr., and Frederick A. McCord, who, as Presidents of the Guild Board of Directors, developed the Guild's present facilities and program. The Chace Fund equipped the room for the library, and many people and organizations, including the Child Welfare Committee of Philadelphia Quarterly Meet-

ing, have contributed time, books, and supplies to keep it in operation. It is run as part of the Extension Division of the Free Library of Philadelphia. A plaque commemorating contributors to the 75th Anniversary Capital Fund was unveiled.

The model kitchen and playroom partitions recently installed were formally presented to the Guild by D. C. MacFarland, Assistant Trust Officer of the Girard Trust Corn Exchange Bank, on behalf of the Helen D. Groome Beatty Fund.

Baksha Menkow, priest at the Lamaist Buddhist Temple, presented a tribute to Jack Lesser, President of the Deborah Tuberculosis Society, on behalf of the Kalmyk Societies for the help given by the Deborah Society to Kalmyks wishing to enter the United States.

Guests of honor were the Presidents of the Boards of United Neighbors Association and Germantown Settlement, Mrs. Alexander C. Yarnall and F. Milton Sokolove, with the new Executive Director of each settlement, T. Smedley Bartram, Jr., and S. Allen Bacon, both former Guild staff members. Also a guest of honor was the retiring Executive Director of the United Neighbors Association, Chester R. Leighty.

Participants in the Guild program entertained with songs and dances. An exhibit of paintings, pottery, and sculpture by children and adults in classes at the Guild was displayed.

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

Helen Griffith's "Meditation on Values" (in the issue of March 28) suggests a new standard by which Friends may gauge their level of giving. In the past I have thought of the Old Testament 10 per cent tithe as a useful minimum standard of giving. But Helen Griffith gives me the idea that we might do well to adopt our national income tax as a better standard. For Friends as a whole I suspect this would be similar to tithing. But for particular families with many children it would be less at a time in life when expenses are heavy. When there are fewer dependents, the level of giving could rise well above 10 per cent. If the American income tax is called "progressive" because it is based on the principle of ability to pay, perhaps Friends should turn from tithing to making their contributions on a progressive basis of ability to give, matching their income tax. My own feeling is that half of these total contributions should go to one's Monthly Meeting and the other half should be allocated directly to one's special concerns, both Friendly and others.

Tokyo, Japan

ROBERT O. BLOOD, JR.

I would like to comment on the beautiful poem "A Far Fairer Thing" by Julia May in the issue of May 2. It is full of grace and wisdom. This is the sort of thing Wallace Stevens often used to say, but in terms too abstract for many of us. It very much needs saying, and I am glad to see you gave it room.

Boalsburg, Pa.

HELEN FRITZ

As one reads and thinks about the great fifth chapter of St. Matthew, one realizes that there at that time in the teaching and life of Jesus a new testament was emerging not only for the peace of Jerusalem but also for the peace of the world. That series of relentless negatives handed down "by them of old time" Jesus reversed, coming to the supreme climax in the words, "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy, but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you. . . ."

Pasadena, Calif.

MIRA C. SAUNDERS

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

JUNE

7—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Robert Folwell, "Urban Renewal: Powelton Village."

7—At the Friends Meeting House, Adams, Mass., 3 to 4 p.m., a dedication service for an historical plaque. Speaker, A. J. Muste, former Executive Secretary of the Fellowship of Reconciliation.

7—Annual Reunion of students of Chappaqua Mountain Institute at the Quaker Road Meeting House, Chappaqua, N. Y. Meeting for worship, 11 a.m., Daylight Saving Time; box lunch; business meeting, 1:30 p.m.

7—Middletown Day at Middletown Meeting, Lima, Pa. All Friends are cordially invited to worship with Middletown Friends at 11 a.m., and after the meeting to share in the lunch which the Meeting will provide.

7—Millville-Muncy Quarterly Meeting at Millville, Pa., 10 a.m.

10—Commencement at Friends Central School, Overbrook, Philadelphia, 10 a.m. Address by Dr. Harry David Gideonse, President of Brooklyn College.

11—Haddonfield Quarterly Meeting at Mt. Laurel, N. J., 3 p.m. Worship, followed by business; basket supper, 5:30 p.m. (beverage and ice cream provided); at 7 p.m., "Lessons in Looking." Ruth Allen of Westfield Meeting will show pictures of the New Jersey pine barrens; introduction by Rachel Cadbury. Program for children, 3:30 p.m.

11—Salem Quarterly Meeting at Salem, N. J., 4:30 p.m. In the evening, Clarence Pickett, Executive Secretary Emeritus of the American Friends Service Committee, "Russia." Young Friends will be hosts to the Junior Quarterly Meeting for the first time.

12 to 14—Friends Conference on Religion and Psychology at Haverford College, Haverford, Pa. Topic, "The Authority of the Spirit in Quakerism." Discussions on divine guidance. For registration information write Susan Yarnall, 5337 Knox Street, Philadelphia 44, Pa.

13—Joint session of Haverford and Philadelphia Quarterly Meetings at Haverford Meeting, Buck Lane, Haverford, Pa. Meeting on Worship and Ministry, 2 p.m. (John Nicholson will introduce the topic, "The Call to Speak"); meeting for worship, 4 p.m., followed by business; supper at Haverford College, 5:45 p.m. (50 cents each); at 7:15 p.m., discussion introduced by Henry Scattergood, Robert Cope, and Hugh Borton, "Christian Values in Education in High School and College."

14—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: tape recordings of Kathleen Lonsdale on various aspects of nuclear radiation and atomic power.

14—Old Shrewsbury Day at Shrewsbury Meeting House, Broad Street and Sycamore Avenue, Shrewsbury, N. J. Worship, 11 a.m., followed by a picnic lunch (dessert and beverage provided); address,

2:30 p.m., John Curtis, a publisher of the Quaker quarterly *The Call*, "The Message of Early Friends for Today."

14—Showing of the color film "Alternatives," narrated by Actor Don Murray, at Willistown Meeting, Pa., 1:30 p.m., following a box lunch. Bruce Busching of the Friends Peace Committee will lead the discussion afterward. The event is sponsored by the Peace Committees of Goshen and Willistown Meetings, Pa.

14—Annual Meeting at Homeville Meeting House, near Russellville, Pa., 2:30 p.m. The meeting house is on Route 896. Arthur E. James of West Chester, Pa., will attend.

Coming: Seminar on "Training for Nonviolence," led by Dr. John Oliver Nelson of Yale University and Glenn E. Smiley, FOR, at Kirkridge Retreat Center, Bangor, Pa., June 22 to 24, starting Monday at 4 p.m. and ending Wednesday at 9 a.m. Write Joseph E. Platt, Kirkridge, Bangor, Pa., if interested.

BIRTH

AULD—On May 11, to Lawrence Waldron S. and Rhoda Lands-

man Auld of Austin, Texas, a son, WARREN EDGAR AULD. The father is a member of the Friends Meeting of Austin. The grandparents, Lawrence W. and Dorothy P. Auld, are members of Iowa Yearly Meeting, Conservative.

DEATHS

CLEVENGER—On May 18, after a long illness, at his home, Maple Lawn Farm, near Winchester, Va., DRURY D. CLEVENGER, aged 78 years, son of the late Charles E. and Susan S. Clevenger. He was a member of Hopewell Monthly Meeting, near Clearbrook, Va. Surviving are his wife, Edith M. Ritenour Clevenger; one son, Stanley C.; two daughters, Genevieve McComas and Evangeline Bierer; and eight grandchildren. The funeral service was held at the Omps Funeral Home, Winchester, Va., and was conducted by Friends. Burial was in the Hopewell Cemetery.

WHALEY—On May 23, at her home in Brigantine, N. J., FRANCES WRIGHT WHALEY, daughter of the late William and Cornelia Needles Wright. She was a member of Providence Meeting, Pa.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, Julia S. Jenks, 2146 East Fourth Street; Tucson MA 5-5305.

ARKANSAS

LITTLE ROCK—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-9248.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36 St.; RE 2-5459.

PALO ALTO—Meeting for worship, Sunday, 11 a.m., 957 Colorado Ave.; DA 5-1369.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

COLORADO

BOULDER—Meeting for worship, 10 a.m., 2150 Pearl Street. Clerk, HI 3-4504.

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

CONNECTICUT

HARTFORD—Meeting, 11 a.m., 144 South Quaker Lane, West Hartford.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting, 3 p.m., 1st and 3rd First-days, 145 First Avenue. Information, Sara Belle George, CL 2-2333.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 10 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk; TU 8-6629.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

ILLINOIS

DOWNERS GROVE (suburban Chicago)—Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue; telephone WOODland 8-2040.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

IOWA

DES MOINES—South entrance, 2920 30th Street; worship, 10 a.m., classes, 11 a.m.

KENTUCKY

LOUISVILLE—Meeting and First-day school, 10:30 a.m. Sundays, Neighborhood House, 428 S. First St.; phone TW 5-7110.

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

MARYLAND

ADELPHI—Near Washington, D. C., & U. of Md. Clerk, R. L. Broadbent, JU 9-9447.

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone WA 4-4548.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MICHIGAN

ANN ARBOR—Meeting at 1416 Hill, 10:30 a.m. to 11:30 a.m.; Adult Forum from 11:45 a.m. to 12:30 p.m. each Sunday.

KALAMAZOO—Meeting for worship, 10 a.m., discussion, 11 a.m., Friends' Meeting House, 508 Denner. Call FI 9-1754.

MINNESOTA

MINNEAPOLIS—Church Street, unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 5-0272.

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-6958.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 6-0429.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

NEW MEXICO

ALBUQUERQUE—Meeting for worship, 11 a.m., 515 Ash, S.E., Albuquerque. Marian Hoge, Clerk. Phone ALpine 5-9011.

NEW YORK

ALBANY—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
265 Lafayette Ave., Brooklyn
137-16 Northern Blvd. Flushing

3:30 p.m. Riverside Church, 15th floor
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Manhattan: at 221 East 15th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m.

Brooklyn: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues.

Flushing: at 137-16 Northern Boulevard.

SCARSDALE—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, Frances Compter, 17 Hazleton Drive, White Plains, N. Y.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

OHIO

CINCINNATI—Meeting for worship, 10:30 a.m., 3601 Victory Parkway. Telephone Edwin Moon, at TR 1-4984.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

TOLEDO—Unprogrammed meeting for worship, First-days, 10 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

PENNSYLVANIA

DUNNINGS CREEK—At Fishertown, 10 miles north of Bedford: First-day school, 10 a.m., meeting for worship, 11 a.m.

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.
Central Philadelphia, 20 South 12th Street. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn. & Orthodox Sts., 11 a.m. Frankford, Unity and Waln Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

PROVIDENCE—Providence Road, Media, 15 miles west of Phila. First-day school, 9:45 a.m., meeting for worship, 11 a.m.

READING—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

PUERTO RICO

SAN JUAN—Meeting, second and last Sunday, 11 a.m., Evangelical Seminary in Rio Piedras. Visitors may call 6-0560.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Waddy Oursler, MU 3-3813.

NASHVILLE—Meeting for worship, 10:30 a.m., Sundays, 2020 Broadway. Call CY 8-3747.

TEXAS

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6413.

UTAH

SALT LAKE CITY—Meeting for worship, Sundays, 11 a.m., 232 University Street.

VIRGINIA

CLEARBROOK—Meeting for worship at Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.

LINCOLN—Goose Creek United Meeting House, Meeting for worship, 11:15 a.m., First-day school, 10 a.m.

WINCHESTER—Centre Meeting House, corner of Washington and Piccadilly Streets. Meeting for worship, First-days at 10:15 a.m.; First-day school, 10:45 a.m.

WASHINGTON

SEATTLE—University Friends Meeting, 3959 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MEIrose 9983.

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FRIENDS JOURNAL

A Quaker Weekly

VOLUME 5

JUNE 13, 1959

NUMBER 24

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. *by Comfort Cary Richardson*

Letter from Paris

. *by Wolf Mendl*

Quakers and Psychiatry: The Earlier Years

. *by Robert A. Clark*

Quaker Testimonies and Unity in the Meeting

*O*UR true life lies at a great depth within us. Our restlessness and weaknesses are in reality merely stirrings of the surface. That is why we must daily retire in silence far into the quiet depths of our spirits, and experience the real life within us. If we do this, our words and actions will come to be real, also.

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Letter from Paris

THE dominant impression I have taken away from France Yearly Meeting is that of a family gathering. We met over Whitsun, two days at the French Friends Center in Rue Guy de la Brosse and one day at the International Center in Avenue Mozart. We were two closely interrelated families, the world family of Friends and the French family of Friends. About one third of those attending came from abroad and among them represented eleven countries, Belgium, England, Germany, Holland, Japan, Madagascar, Norway, Scotland, Sweden, Switzerland, and the United States. Each one present reported on the life and thought of Friends in his country, thus providing a more vivid background than any colored slides could have done for Sigrid Lund's talk about the Friends World Committee for Consultation.

The French family members had gathered from places as far apart as Lille and Algeria, the Riviera and the Pyrenees. Each one gave a report on his activities and witness during the past year, for usually he works alone or, rarely, with a tiny group of Friends and sympathizers. This report session, held on Monday morning, was for me a deeply moving experience. These Friends had gone out like the early apostles, earning their bread the way ordinary folk do and putting all their spare energies into working for God, with no organization, no committees, no mimeograph machines to help them, often not even the support of a local meeting for worship.

Small numbers have their compensations. When I think of the cumbersome procedures of our larger Yearly Meetings, I am struck with the fact that we got through the necessary business in one day between 10 and 12:30 in the morning and two and four in the afternoon, not without vigorous discussion, for no meeting could be held in France without it. The Yearly Meeting is singularly free of committees, if only because the combined active membership constitutes the size of a large committee. A year ago finances were in a low state. An urgent appeal was made to every member and "friend of the Friends," who considerably outnumber those in full membership, and now the finances are in excellent shape—nobody knows for how long.

The really important part of the proceedings was the consideration of our faith, a theme set off by Margaret Gibbins' talk on "Quakerism: A Faith for Our Century" and followed by three study groups, "Faith and Experience," "Faith and Belief," and "Faith and Witness."

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FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

ESTABLISHED 1955

PHILADELPHIA, JUNE 13, 1959

VOL. 5 — No. 24

Editorial Comments

Richard R. Wood wrote the following "Editorial Comments" at the invitation of William Hubben, who is on vacation.

Maintaining Peace by Peaceful Means

A MEMBER newly transferred to a Monthly Meeting in Philadelphia Yearly Meeting, explaining why he would not accept the peace testimony, stated that he is engaged in work connected with the development of long-range missile weapons. In this work he comes in contact with many military men. As a result of these contacts he "knows" that in the near future Russia will announce her possession of two hundred ICBM's, each poised ready to be launched at a city in the United States. Under these circumstances he has no use for the peace testimony.

This knowledge, if it is knowledge, is little different from the knowledge made available to Russians during the past two or three months by high-ranking American military officers, that this country believes itself to possess now the equipment to devastate Russia twice over.

This newly transferred member of our Religious Society may believe himself to be facing facts realistically. Actually he is demonstrating the prevailing inability to recognize the total bankruptcy of the military theory of defense and the drastic danger of allowing major policy decisions to be guided by men who think in military terms.

Immediately after the First World War, Major General Tasker H. Bliss contributed the chapter on "Disarmament" to a book entitled *What Really Happened at Paris*, edited by Professor Charles Seymour and Colonel Edward M. House. In that chapter General Bliss showed how arms, because of their ability to injure an opponent nation, inspire the opponent to increase his armed force. Since armaments are costly, the two rivals seek allies. As the competition goes on, the point is reached at which one side demonstrates that it has more resources than the other, can continue the ruinous race a little longer, can attain what is now called "a position of strength." In that case, General Bliss pointed out, the rival with the greater resources has not attained security but a situation of maximum danger; because the potentially weaker rival is likely to try the desperate

gamble of attack rather than accept a position of inferiority after all the sacrifices of effort and resources made in the hope of achieving predominant military power.

For forty years this argument has been available to the American people. For the past fifteen years it has been studiously ignored. For fifteen years our defenders and leaders have relied on force and the threat of force to provide security. As hope after hope of attaining security has been found vain, our country has been persuaded to try a little more of the same dose and has been assured that in enough military power security could be found and peace made lasting.

Now a member of our Religious Society, with his alleged inside knowledge of the state of peace and security to which we have been brought, proves again what General Bliss proved forty years ago—that the arms race leads to destruction.

What is startling about the position of this member is its vividness. It shows unmistakably what is meant by the statements our military men have been making and the policy they have been following since the end of the Second World War.

At the World Order Study Conference last fall at Cleveland under the auspices of the National Council of Churches, it became apparent that men of experience in government service, who believe unhesitatingly in the moral justifiability of the *threat* of nuclear retaliation as a deterrent of war, have come to see that there is no moral justification for the *act* of nuclear retaliation; for, if the threat fails to deter, the act of retaliation will be either a mere act of revenge, without effect on the result, or else an aggravation of the disaster. These men have suddenly found themselves faced with the problem of breaking the mental habits of a lifetime and beginning to seek peaceful means of maintaining peace.

Vice President Nixon has suggested an important step in the new direction. He has proposed that agreements that may be reached with Russia include the provision that disputes about their meaning and application be referred to the World Court and that each side agree in advance to be bound by the Court's decision. This is a vitally important step away from the

now intolerably dangerous notion that a nation may impose its own will on others by its own force, toward the idea of community decisions reached by orderly processes based on law, justice, and mutual respect.

The Quaker peace testimony is supremely relevant, notwithstanding our newly arrived member. For the Quaker peace testimony flows from the obligation which is a corollary of the doctrine of the inward light—the obligation to respect and be considerate of others, not because we approve of them but because God made them. Under that obligation it becomes possible to

transform even relations with Russia from mutually frustrating threats of mutual destruction to a search for mutually satisfactory solutions of common problems.

The remark of Jesus that it is more blessed to give than to receive did not and does not apply to annihilation by nuclear weapons. If man is in fact about to destroy mankind, retaliation will not prevent the destruction. Christian people, in that case, will prefer to face their Maker with their hands clean of that indiscriminate sin.

RICHARD R. WOOD

Consider the Lilies

AS we sit in meeting for worship on a First-day morning and look out through an open door or window, we can see the fresh life and beauty that another spring has brought to our land. Our thoughts eventually turn to the homely but persuasive parables that Jesus used in his teaching to stir men's minds. "Consider the lilies of the field," he once said, "how they grow; they toil not, neither do they spin." Yet, look at them! Are they not clothed in greater splendor than kings? There is something particularly grand and stately, something expressive of a sublime, natural beauty about the little wild flowers, the "lilies of the field," that grow by the roadside, in the hedgerows, in the barren crevices of rocks, on the mountain sides, by the brooks and streams everywhere.

As we think about this, we reflect on the chaotic tangle of our daily thoughts and doings. How complicated our lives are, and how simple that of the field lilies! Jesus had used this reference to the lilies to advise men against the excessiveness of their worries about *things* in life. "Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?"

This seems like such a simple and beautiful way to order life. Why can it not be done? Was Jesus a starry-eyed dreamer, saying things that sound nice and comforting but in actuality are naive and wholly impracticable? If so, then we should discount his words as being irrelevant to our lives; if not so, then it behooves us to think seriously about what he said.

"Is not the life more than meat?" In this one question Jesus raises the chief issue in the dilemma of our mental and spiritual chaos. This chaotic state springs largely from a conflict of loyalties, whether to follow our appetites for *things* and for externalities, or whether

to look to the core of our being and minimize the externalities; in short, whether to give God or Mammon our greater love. Failure to resolve or compromise this dilemma stunts and contorts the inner, spiritual being of the individual and of society, leaving men weary, frustrated, and confused. We wear ourselves out trying to build a material world of *things* where we can "take things easy," only to find that we have secured a world of "meat" and of "raiment" at the cost of our inner life. "For what will it profit a man, if he gains the whole world and forfeits his life?" Each generation aims at making life easier for the next generation, and in a way this has been done, but often at the cost of our inner wholeness. Psychiatry has become a flourishing business largely because people's inner selves are coming apart at the seams.

We look upon our existence as only a means to an end, not as a meaningful end in itself. We are almost forced by the society in which we live to struggle daily for the possession of material substance, with often only a brief and an evanescent delight in its acquisition, and a feeling of crushing defeat when we lose it or fail. The tyrannous daily routine of our lives gives us little time or will for visiting with our inner selves. The immolation of our individualities at the shrine of conformity leaves us very little undivided self with which to visit. Yet in spite of these pressures, there still remains in us, in greater or lesser degree, an insatiable desire to find moral and spiritual meaning for our existence, to worship some gracious and indulgent god, and to find some sense of spiritual serenity, even in the midst of our persistent reach for the temporal.

Let us not suppose, however, that Jesus was preaching a doctrine of indolence and slothfulness. Let us not think that he was suggesting that people should not use their hands and their minds toiling at those things which are good and necessary to sustain and maintain

a comfortable, respectable, and useful life. He himself had worked in a carpenter shop, we are told, and we can be sure that he applied his hands in many useful ways and did not live in some proverbially secluded ivory tower, philosophizing on men's problems. He was a man among men, but he was also a man with reverence for the Creator and the created, one who understood the meaning of the Old Testament expression "the fear of the Lord."

Although Jesus believed that men should earn their bread, he also believed that men did not "live by bread alone." That which man gains beyond bread, beyond meat, beyond raiment, beyond the externalities of life is what enables him to grasp that which is eternal in life. What Jesus was saying to his people, and to us, is that we must find something outside ourselves, something more than the material world, something detached from our own self-centered interests and wants as a source of strength and of inner peace, and this inner peace and well-being are best attained when our invention does not outrun our humility and our understanding.

The lilies of the field do not live by the minute hand, but by the impulse of the seasons; they do not vie with one another for wealth and position; they do not covet or hate; they do not kill and steal; they do not maneuver for power and prestige; they are not concerned with the jealousies, hates, violence, greed, and willfulness of men. They are concerned only with the clouds and the sunshine, the wind and the rain, the earth and the sky; they are concerned only with being the lilies that their Creator means them to be. Of course, they do toil; but their labor is to drink in nourishment from soil, air, and sunshine so that they may mature and fulfill the destined end for which they were created. Beyond this they have no interest or purpose.

Jesus would have us observe how simply and quietly this purpose is achieved, and how magnificent and glorious the results are, how beautiful life is when it matures in harmony and accord with the Creator's own designs. He would have us see, too, how futile and how frustrating it all is for men to try to outrun and to surpass this purpose with their own designs and inventions.

Man's full purpose and destiny, Jesus believed, was more than the maturing of his physical being and his physical activities; there is something besides the physical that must mature and fulfill its destiny. "Is not life more than meat?" But this extra something has been so submerged that it has become almost imperceptible and inoperative. Yet it is this something that sets man apart from other creatures.

If we feed and adorn the body only and neglect that

extra something, how are we then fulfilling our purpose? How do lilies grow? They grow in such a way as to fulfill their Creator's purpose. How do men grow? They grow to fulfill their own designs. Here is the point at which Jesus' admonition to "observe the lilies" becomes meaningful.

The issue is not *either* inner peace *or* material possessions, but *both* inner peace *and* what is needful to man of the material world. This must, however, be achieved in God's design, not in man's planning. If we reach for both the eternal and the external with God's creative design, we attain not one *or* the other, but *both* one *and* the other. "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you."

Once again, as in almost every aspect of Jesus' teaching, the point stressed is the need for man's submissiveness to the designs and will of God. The lilies of the field can do no other, and see how resplendent they are! Man, on the other hand, in his arrogant willfulness, makes his own designs, creates his own kingdom, and thereby brings down on himself chaotic turmoil. There is a law that guides the sun in its course and keeps the stars in their path; there is also a law of eternal truth that rules man's spiritual essence; defiance or disregard of this law will destroy him; conformity to it will save him and make him a *man*.

HENRY T. WILT

Quaker Testimonies and Unity in the Meeting

MANY Friends are seeking some way in which to harmonize a strong, vigorous witness to traditional Quaker testimonies with the maintenance of love and unity in the Meeting.

At the present time the testimonies on peace, temperance, and human brotherhood are those which arouse the strongest concern. Friends are not a peculiar people in believing that war, intemperance, and injustice are wrong. This belief is shared by all Christians and by many non-Christians. If Friends are to be unique, it must be in two ways: (1) the extent to which their beliefs affect their daily lives, and (2) the manner in which they deal with those who disagree with them about the application of belief to daily living.

Consider first the peace testimony. Do we not unite in the belief that the Friend should try "to live in the spirit which takes away the occasion of all wars"? The implications of this query are immeasurable, and it should be constantly repeated. It deals with all human intercourse from family life through neighborhood, com-

munity, national, and international living. Do we not unite in the belief that we must try not only to live ourselves by such a standard, but also to influence our nation to remove the misunderstandings, hatreds, and injustices out of which wars arise?

It is sad that so much violence of feeling is engendered by the use of the words "pacifist" and "nonpacifist." If a "pacifist" is a peacemaker, we are all pacifists. But there has never been unity of opinion on what specific actions a pacifist should undertake. George Fox, who gave us the definition of a peacemaker and who would not fight in the armies of the Commonwealth, believed that Friends in the West Indies might serve in the watchtowers to give notice of the approach of an enemy fleet.

Most of us are almost overwhelmed by the difficulties of taking a consistent stand in the complex society in which we live. We might be clearer in our thinking if we realized that it is impossible to be absolutely consistent. Everyone of us who earns a dollar or who has a dollar in the bank or a dollar's worth of life insurance is participating in the fruits of preparation for war. The salary of the minister of the gospel or the secretary of the peace organization, the recompense of the farmer for his crops come from those who, in one form or another, are involved in the war economy of our nation. Surely, we need to realize that we all share in the same guilt, and we need to guide our actions by considering whether or not an activity appears good in itself.

It is recognized that this kind of decision can lead us into many paths. The actions of some may appear utterly fantastic to others and detrimental to the cause of true peace. Others may be led into actions which seem an acceptance of a militaristic way of life.

For example, a Friend is a member of the draft board in his local community. All his life a farmer and a teacher and friend of young farmers, he felt a responsibility that they and their problems should be understood in the application of the draft law. Partly through his influence, the position of the conscientious objector has been understood. His Meeting has encouraged a counselor to advise young men as to their position under the draft law.

How much we need understanding of the motivations of one another! With such understanding we can be united in love with those who are led to widely different actions, and we can sympathize with them.

Again, all Friends are united in the belief that intemperance in food and drink is wrong. None has advocated abstinence from food because some people eat immoderately, but many feel that they should set an example of abstinence in the use of alcoholic drink.

(Coffee is another matter.) Other Friends think that temperance has the meaning given in the dictionary, and that moderate use is justified. Certainly abstainers can look at the number of really good people who believe otherwise, and, while they believe that they have taken the better path, take it with tolerance to others.

It is in the field of social justice that Friends share most deeply in the guilt of modern society. "To live is to be guilty." Certainly, for example, the person who lives happily in segregated housing has the burden of that injustice on his conscience, as does the person who benefits in any way from the injustice of economic and educational opportunities. There should be the closest bond of unity among us on this testimony since it is in this field that we all fall the most short of expressing our faith in our daily lives.

ELMON BENTON

Some Reflections on a Year Spent in Central Africa

SINCE my family and I returned from the Central African Federation, one of the questions most frequently asked us is: How did you find living conditions in Africa? Superficially, one can answer that they vary very little from those we have at home.

To a large extent the same conveniences and inconveniences are available to the urban and suburban dweller in Salisbury as in Philadelphia. There is the same hunt for empty parking meters when one shops in the city. There is the same rush of getting children off to school and husbands off to work in the morning. There is the mixed blessing of the carpool. The monthly bills to be paid are much the same, and with but few exceptions the goods and services available to the consumer are the same. Theaters, movies, and concerts abound. Churches are familiar in name and creed. Schools are overcrowded, and teachers are in short supply. So one could go on enumerating the similarities.

Perhaps it is valid, however, to examine some of the differences in living conditions as we found them. A considerable adjustment in thinking and understanding is involved when one lives in an area in which the white man is so clearly the man in power and yet at the same time so clearly in the minority, numerically speaking. No thinking European (as all white men in Africa are called) can ignore racial and political issues; nor, indeed, can he afford to ignore them. Yet one of the disturbing features of life in Central Africa is that so many Europeans are apathetic and illiterate concerning the tensions which are so apparent to the outsider. At the same time the outsider, if he is at all sensitive to the feelings and

attitudes of those around him, be they those expressed by Europeans, Africans, or Asians, must remember at all times that he is an outsider, that he is a guest, and that his role is not that of the critic but rather that of an objective and, hopefully, creative observer.

Because of the preponderance of Africans, labor is cheap and readily exploited. Every householder and many apartment dwellers have at least one and more often two full-time servants. Never having had a day's help in our own home, we found it rather difficult to adjust to having both a houseboy and a garden boy at our disposal.

Certain problems confronted us immediately. We found it difficult to conform to the accepted pattern of master-servant relationship. We did not like being called "Madame" and "Master." We were appalled when our houseboy referred to our three-year-old son as "Master," and in spite of all our efforts the houseboy never once in ten months addressed him by his Christian name. We were keenly aware of the danger that the presence of servants might spoil our children, and, what was far worse, that our children might absorb some of the accepted attitudes toward servants expressed by their Southern Rhodesian peers.

We treated our servants well, and in turn they treated us well; and yet in spite of our best efforts we failed them. The houseboy who was with us for ten months left his next employer after three weeks because the demands upon him were too heavy and the rewards in terms of food and money were not as great as they had been with us. This has left us with the unresolved question of whether or not we were right to alter his existing standards to conform more to ours. In the end we spoiled him, and thereby did we not do him a disservice?

Because almost everyone has servants, many European women find themselves with leisure hours on their hands and few means at their disposal for utilizing the time. Unlike communities in the United States, communities in Africa are not organized to absorb the skills and talents of leisured women. Although some take full- or part-time jobs after their children are of school age, there are many more who do nothing but play bridge, drink tea (or something stronger), and let their energies and talents go to waste.

These women are unhappy, discontented, and bored. As yet their local communities are not ready to make use of them. There is no League of Women Voters to awaken them politically. Church programs for volunteers are limited, and fail to reach more than a fraction of the potential, for though the average Rhodesian is

proud of his church affiliation, he does very little about it. He is content to let the missionary and the professional social worker do the social welfare jobs which so desperately need doing. PTA, scouting, and recreational clubs absorb some of the energies of leisured women, but for the most part this tremendous reserve of energy is untapped, and the resulting discontent among women in Central Africa is disturbing, if not actually frightening.

Finally, one of the pleasantest differences in our day-to-day existence in Africa was our close association with the small but flourishing group of Friends in Salisbury. Many of our happiest memories developed out of our contacts with Friends. They took us in and made us feel a part of their Meeting. We came to understand some of their problems and to appreciate the difficulties they face as they endeavor to live out the principles and testimonies of the Society of Friends in the midst of political unrest and, at times, open racial conflict.

In recent weeks the tensions have broken through the surface, and violence has flared in many parts of the Federation. It is not an easy time for Friends; and though we cannot actively share their burden in the present situation, we can appreciate its complexity the better because they opened their homes, their minds, and their hearts to us in the year just past.

COMFORT CARY RICHARDSON

Letter from Paris

(Continued from page 374)

For an Anglo-Saxon it may seem that many of the French Friends think of meditation as a matter of direct communication between the individual and God, in which the communal meeting for worship plays a secondary part. Indeed, some would prefer meeting to be conducted wholly in silence, finding that oral ministry disturbs their spiritual exercise. In discussions one also notices that the spirit of compromise, so important to the search for unity in all decisions, is less marked.

These observations are not offered in a spirit of criticism, but as a thought on how much of what we think is Quakerism reflects Anglo-Saxon social, intellectual, and cultural patterns, the presence of which may offer an important if not the whole reason for the small number of Friends to be found in so many countries.

Now we are once more dispersed, except for the core which remains in Paris. Friends are back preaching the gospel and visiting the sick in Nice, caring for homeless or refugee children in the Pyrenees and abandoned

boys in the Loire Valley, organizing a discussion group in Blois, visiting prisons in Lyon, and teaching Algerians at Rue Guy de la Brosse.

No momentous statements were issued, statesmen

were not put to rights, and the bell of doom was not tolled. We have parted determined to strengthen our faith and to work more effectively in the spirit.

May 22, 1959

WOLF MENDEL

Quakers and Psychiatry: The Earlier Years—Part II

(Part I of this article, covering the period from 1671 to 1821, appeared in the issue of June 6, 1959.)

AN early resident physician to serve at Friends Hospital (in 1832 and 1833) was Dr. Thomas Kirkbride. He was a young Philadelphia Quaker and a graduate of the University of Pennsylvania medical school. His uncle, Joseph Jenks, was a member of the Board of Managers of Friends Hospital. Pennsylvania Hospital had for a number of years been treating its mental patients with considerable humanity under the direction of Dr. Benjamin Rush, the first American physician who can with justice be called a psychiatrist, and a student of the works of the great French reformer, Dr. Philippe Pinel.

In 1818 the steward of the Hospital, Samuel Mason, a Friend, wrote in a letter concerning the care of the insane there: "I have not the most distant doubt but kindness in every instance has a more happy effect than contrary treatment, and when coercion is resorted to, still to endeavor to impress on their minds that it is for their good and not to gratify any resentment that punishment is inflicted. Their memory is generally acute, and kindness remembered: also any unkind image is not soon forgotten."

When Pennsylvania Hospital wished to open its own separate institution for the insane in West Philadelphia, directed toward the practice of such principles, Dr. Thomas Kirkbride was invited to be its Superintendent. The first patients arrived on January 9, 1841. "Moral suasion" was his chief principle. Mechanical restraint was rarely used. One day when 104 patients were in the hospital, only one patient was in restraint, and for ten days thereafter, none. In 1842 he wrote, "The value of employment in the treatment of insanity is now universally conceded. . . . The object is to restore mental health and tranquillize the restlessness and mitigate the sorrows of disease. Drawing and painting were taught by an artist from the city. Several patients gave instructions to others on the same ward in different branches of learning . . . these were lectures on astronomy, electricity, physiology, optical illusions, and the wonders of nature and of Egypt."

Thomas Kirkbride often worked closely with others who shared his principles. The most notable reformer of his day in the care of the mentally ill was Miss Dorothea Lynde Dix, a retired Massachusetts schoolteacher and a Unitarian. She first became aware of the abuses of the treatment of the insane when, on going to the state prison

in Boston to teach a Sunday school class, she found a number of mentally ill confined there. For years afterward she traveled about this country and abroad, inducing legislatures to found new mental hospitals and urging the improvement of those already existing. In 1844 she came to Pennsylvania and met Kirkbride. The next year he wrote to her, promising to help further the establishment of a state hospital at Harrisburg, the capital of Pennsylvania. They often corresponded in the years following.

On October 15, 1844, Kirkbride entertained 12 other hospital superintendents in his home to dinner. They came from Massachusetts, from Virginia, and from intervening states. The next day, at a meeting in Jones Hotel in Philadelphia, the Association of Medical Superintendents of American Institutions for the Insane was founded. This was the parent organization of the American Psychiatric Association. Thomas Kirkbride was its first Secretary and later its President.

In 1854 the first edition of his book *On Hospitals* was published, embodying his ideas on hospital architecture. In later years this book was used in planning new mental hospitals by 31 states from Connecticut to California. The Kirkbride plan can still be seen exemplified in mental hospital buildings throughout the country.

One of Dr. Kirkbride's guests at dinner in 1844 was Dr. Pliny Earle. He had been born in 1809 in Leicester, Massachusetts, scion of an old Quaker family of Massachusetts and Rhode Island. After graduating from medical school in Philadelphia, he was resident physician at Friends Hospital from 1840 to 1844. He then took charge of Bloomingdale Hospital, which Thomas Eddy had done so much to found. There he began the statistical study of mental illness. He was a great traveler. Before going to Friends he had been in Europe, visiting the Tukes at York and meeting Elizabeth Fry in England. In Paris he visited the Bicêtre, the Salpêtrière, and other hospitals. He even inspected a mental institution in Constantinople. There he found all the patients but one in chains and that one locked in a room for 15 years. All these patients, nevertheless, appeared to be in good physical health and were often visited by their physician. Ten years later in 1849, after leaving Bloomingdale, he toured Germany and Austria, visiting their mental institutions.

Dr. Pliny Earle published in 1853 an account of the varied conditions he found, from the most enlightened to

the most medieval. A new State Hospital was opened in 1858 at Northampton, Mass. In 1864 Pliny Earle became its Superintendent. The remainder of his professional life was spent at Northampton. There he continued his statistical studies. They led to his celebrated work on the *Curability of the Insane*, in which, with the utmost sanity, he punctured the inflated claims of some of his colleagues to have cured in one year more patients than had been admitted to their hospitals that same year! They had simply counted many patients twice or more—particularly alcoholics—because they had been admitted and discharged more than once in the same year. This bit of Quaker common sense brought to the statistics of mental illness high standards which have prevailed ever since.

In 1852, spurred on by Dorothea L. Dix, President Fillmore and Congress authorized the establishment of a federal hospital for the insane in the District of Columbia. The President appointed as its first Superintendent Dr. Charles H. Nichols, who had been a resident physician since 1849 at Bloomingdale Hospital. Charles Nichols' birthplace was Vassalboro, Maine. He attended the Friends School in Providence, R. I., and graduated in medicine at the University of Pennsylvania in 1843. Both he and Pliny Earle were descendants of Robert Buffum, of Salem, Mass. From 1847 to 1849 he was trained in psychiatry at the Utica State Hospital in New York under Dr. Amariah Brigham, one of Dr. Kirkbride's guests at dinner in 1844. The institution in Washington (now St. Elizabeth's Hospital), built under Nichols' direction, was modified from Kirkbride's architecture. Nichols' modifications were adopted by many American state hospitals and in institutions in Newfoundland and Australia. A lodge for the Negro insane was probably the second such provision ever made for that race. Appointed Superintendent of Bloomingdale Hospital in 1877, he traveled in Europe to study new psychiatric methods preparatory to moving that institution to its new setting in White Plains. He was President of the Association of American Superintendents of Institutions for the Insane. A leading forensic psychiatrist, he testified in defense of Guiteau, the assassin of President Garfield. His biographer states: "No doubt his interest in [the mentally ill] was due to his upbringing among the Quakers."

In 1853, the year Pliny Earle published his account of the asylums of Europe, a Quaker merchant of Baltimore applied to the Maryland legislature for a charter for a new mental hospital in that state. This man was Moses Sheppard. He had been born in Montgomery County, Pennsylvania, about the year 1772. Because his father was a Tory, the family went to Nova Scotia when Moses was still an infant. Soon after they returned and settled near Baltimore. Since his parents had died while he was

still a boy, Moses went to work to support himself. Within a few years he became a very successful textile manufacturer. In the 1830's he was much interested in colonization of Negroes in Liberia.

On March 19, 1853, he wrote to his good friend, Dr. Nathan Shoemaker: "There is a strong movement here to complete a juvenile house of reformation and erect two Hospitals for the insane and I expect what I may leave will take that direction and not to individuals. It has been stated in England, that more of the Society of Friends became insane, in proportion, than of any other Society or class: I don't know if it is so or not, but there are several here; and more of us half-crazy." It is not known whence came his concern with the care of the insane. A letter written in 1843 tells how his friend Henry Payson became a physical and mental invalid, "the remnant of body and mind . . .," an object of pity, "whose mind is gone; he looks at me with a vacant, idiotic stare painful to the beholder." Sympathy for this friend may have led to his later generosity.

Moses Sheppard announced his intention that his hospital would be "experimental, a small . . . establishment for the poor only. . . . The institution was intended in the first instance for the members of the Society of Friends of which I belong. Quakers are never found in the Alms-houses, and they have been compelled for the want of an Insane Asylum of their own to send their patients to such Institutions abroad. They have but one Institution for the Insane, a small one, near Philadelphia. My object is to establish a similar one here." Before his death in 1857 he appointed several Friends to the Board of Managers.

He left nearly his whole fortune, almost \$600,000, for the care of the institution. The year following an estate of 375 acres was bought at Towson, just outside Baltimore. Construction was delayed because the will did not permit the principal to be touched. In fact, it was not until after another large bequest had been received from Enoch Pratt, founder of the public library of Baltimore and a Unitarian, that the hospital was finally completed and opened in 1891. Since then it has maintained a high reputation under the name of the Sheppard and Enoch Pratt Hospital. The majority of its Board are still Quakers. That Quaker influence is still strong can be judged by the fact that when a new recreation building was opened in 1958, it had attached to it a small wing containing a Quaker meeting house.

Samuel Tuke, the author of the *Description of the Retreat*, had two sons who were both concerned Friends. The older was James Hack Tuke, who did a great deal for the relief of starving Ireland during several potato famines. The younger, Daniel Hack Tuke, was the first psychiatrist in his family. Born in York in 1827, he

studied medicine in London and Heidelberg. Following his graduation he was physician at the Retreat for several years. He traveled extensively on the Continent, visiting mental institutions and meeting the leading psychiatrists of his day. He was editor of the *Journal of Mental Science*, Britain's chief psychiatric journal, from 1880 till 1895. He wrote numerous books on various subjects such as hypnotism, the history of psychiatry in Britain, and the influence of the mind upon the body. He visited the United States and Canada. When Dorothea Dix was in England, she spent some time as his guest. He was unquestionably one of the greatest psychiatrists of his time. With his death in 1895 the dynasty of Tukes ended, after almost exactly a century of work in British psychiatry and of influence extending far beyond their own land.

Whether layman or physicians, all these Friends were driven by one central thought, to revive ailing minds as humanely and skillfully as the knowledge of their day permitted. They worked persistently and imaginatively with whoever shared their aims. Psychiatrists and mental patients of today are alike deeply in their debt.

ROBERT A. CLARK

About Our Authors

Richard R. Wood, who wrote the "Editorial Comments" for this issue, was for many years Editor of *The Friend*, Philadelphia. His monthly feature "Internationally Speaking" is a valued part of the FRIENDS JOURNAL.

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Both Channing and Comfort Cary Richardson are members of Germantown Meeting (Coulter Street), Philadelphia, as are their three children, Megsy (9), Ann (7), and David (3). Channing Richardson was granted a leave of absence from Hamilton College, Clinton, New York, where he is Associate Professor of Government, to accept a Ford Foundation grant for advanced study and research in international relations. In this capacity he was an academic guest of the newly founded, multiracial University College of Rhodesia and Nyasaland in Salisbury, Southern Rhodesia, for the year 1957-58. Both Channing and Comfort Richardson have served abroad and in this country with the American Friends Service Committee in various capacities.

Robert A. Clark, M.D., is Director of Resident Training at Friends Hospital, Philadelphia, and Medical Director of the Northeast Community Mental Health Center, Philadelphia. He is a member of Frankford Meeting, Philadelphia.

Source material for "Quakers and Psychiatry—Part II" may be found in the following references: Bond, Earl D., *Dr. Kirkbride and his Mental Hospital*, J. B. Lippincott Company, Philadelphia, 1947; *The Dictionary of American Biography* (cf. *American Journal of Insanity*, January, 1889, and January, 1890); manuscript correspondence at the Friends Historical Library, Swarthmore College; Norris, John L., "Biographical Notice of the Late Moses Sheppard," *American Journal of Insanity*, April, 1857; "Pennsylvania Hospital in 1818," *American Journal of Psychiatry*, 1957, pages 108, 384; Sanborn, F. B., *Memoirs of Pliny Earle, M.D.*, Damrell and Upham, Boston, 1898; Zilboorg, Gregory, *A History of Medical Psychology*, W. W. Norton and Co., 1941, pages 423-431.

Friends and Their Friends

The next issue of the FRIENDS JOURNAL will be dated June 27, 1959. Until the issue of September 19, 1959, publication will be biweekly.

A new meeting for worship is being held on an integrated basis at 5 p.m. on Sunday afternoons in a church now marked "Friends Meeting," on Lawyers Road, Vienna, Va. The meeting has grown from discussions in two Virginia groups that formerly met, one as a Wednesday evening devotional meeting, the other as a Saturday evening social and discussion group. The new meeting is renting the building, formerly a Negro Baptist Church, for a series of six Sundays. If attendance continues sufficient, the group hopes to request status as a Preparative or an Allowed Meeting. Visits by other Friends are encouraged.

Star Vogt, a 6th grade pupil at Friends Central School, Overbrook, Philadelphia, won first prize at the Junior Science Fair of the Franklin Institute, Philadelphia, with her project entitled "How Small We Are." Star's exhibit showed the relative sizes of the planets and their distances from the sun.

Dr. Thomas E. Jones, Earlham College President Emeritus, and Dr. Robert Wissler, Associate Professor of Pathology at the University of Chicago, were awarded honorary degrees at Earlham commencement exercises on June 6.

President Landrum R. Bolling conferred the degree of Doctor of Humanities on Dr. Jones, who retired from the Earlham presidency a year ago. Since his retirement from Earlham, Dr. Jones has been appointed administrative consultant to college and university presidents under the Association of American Colleges.

Dr. Wissler, a native of Richmond, received the degree of Doctor of Science. Chairman of the University of Chicago Department of Pathology since 1957, Dr. Wissler has done extensive research on immunity, the body's natural resistance to infection, and how it is affected by diet and irradiation. He has also shown that animals can form antibodies to destroy cancerous tissue.

David H. Scull, a member of the Friends Meeting of Washington, D. C., has been upheld by the Supreme Court, which on May 4 unanimously reversed the contempt conviction of the Arlington, Va., Circuit Court and the Virginia Supreme Court. The Supreme Court said that the purposes of the inquiry of the Virginia Legislative Committee into David Scull's connection with interracial groups were "far too wavering, confused and cloudy to sustain his conviction."

David Scull is a printer in Annandale, Va. *The Evening Star* of Washington, D. C., for May 4 explained that David Scull "had refused as a matter of principle to answer questions put to him by the legislative committee. The committee was one of two established by the 1956 session of the Virginia General Assembly primarily to investigate activities of the National Association for the Advancement of Colored People."

An editorial in the May 8 number of the *Washington Post* comments: "The simple and obvious purpose of the Virginia Committee on Law Reform and Racial Activities as set up by the General Assembly in 1956 was the harassment of persons and organizations working for school desegregation. Mr. [James M.] Thomson ran the Committee as an inquisition, with questions which in Mr. Scull's case ranged far afield to cover association with parent-teacher groups and private individuals." The closing paragraph speaks of "Mr. Scull's courage" and expresses the hope that the episode is one which Virginia "is resolved not to repeat."

Myrtle M. Wallen, a member of the Metropolitan Rose Society, won two awards for her rose arrangement and four awards for her roses at the Rose Festival held at Gimbels store, Philadelphia, on June 3 and 4. Myrtle Wallen, a member of Central Philadelphia Meeting, is in charge of advertising and bookkeeping at the FRIENDS JOURNAL. Raising roses is her hobby.

David A. Wendt, a member of Haddonfield Meeting, N. J., has won a contest sponsored by *Boys' Life*, for which he wrote an essay on "Promoting International Friendship between the United States and Switzerland." As a result he will spend about six weeks in Switzerland this summer.

Early in May, Edward F. Snyder of the Friends Committee on National Legislation testified before the Senate Internal Security Subcommittee in opposition to the enactment of bills which would negate recent civil liberties decisions of the United States Supreme Court. His statement was prepared with the assistance of the Civil Liberties Committee of the Philadelphia Yearly Meeting.

Edward Snyder objected in particular to proposals to legalize state sedition laws (some of which the Supreme Court has characterized as "vague" and almost wholly without essential safeguards) and bills to restrict the right to travel abroad and to extend the federal loyalty security program to "non-sensitive" positions.

Dr. Frank Porter Graham, United Nations representative to India and Pakistan, delivered the commencement address at Swarthmore College on June 8 to 185 graduating Seniors.

Books on the reading list for the Friends Conference on Religion and Psychology held at Haverford College June 12 to 14 are currently on display in the Quaker Collection of the Haverford College Library, where they may be read or borrowed during or after the Conference.

Late in 1958 the United Nations General Assembly asked all member nations to cooperate in "promoting a World Refugee Year, as a practical means of securing increased assistance throughout the world." (See the "Editorial Comments" on "The Century of the Homeless Man" in our April 11, 1959, issue, page 227.) This June marks the opening of the World Refugee Year.

Colin Bell, Executive Secretary of the American Friends Service Committee, has reported on a recent meeting called at the White House to promote World Refugee Year. Dean Francis B. Sayre, Jr., of the Washington Cathedral is Chairman of the U.S. Committee on Refugees set up to coordinate the work of the American voluntary agencies in World Refugee Year. About 160 persons attended the meeting. A minority were knowledgeable on refugee matters, and a number of others came along because of curiosity and the impressive invitations they received. The group was told that "new additional money" and surplus food would be available this year. At a luncheon on Capitol Hill Colin Bell learned that a number of Senators are interested to hear from voluntary agencies what are their reactions to administration proposals. The Friends Committee on National Legislation will attempt to channel information from the agencies to the proper legislators.

The June issue of the *Wayfarer*, London, has an article on "Friends and the World Refugee Year." As a contribution to the World Refugee Year, the Friends Service Council, London, has decided to undertake, in addition to its other work with refugees, the establishment of a refugee employment program at Linz in Upper Austria.

A reception was held in honor of Wilmer Lundy, to celebrate his 90th birthday, at the Newtown, Pa., Meeting House on the afternoon of May 3. His daughter, Kamala V. Nimbkar, the former Elizabeth Lundy, who had come from her home in Bombay, India, planned the party with the help of friends and relatives. Well over 300 guests attended.

"Graham Leonard," reports the May 18 *Newsletter* of Hartford Monthly Meeting, Conn., "leaves shortly on a year's leave as a traveling fellow of Harvard to work for literacy in UNESCO near Cairo, Egypt. He will be accompanied by his wife and daughter."

Arnold B. Vaught has been appointed Executive Secretary for Baltimore Yearly Meeting, Homewood, and assumed his duties there on May 15. He has been Executive Director of the Friends Center in New York City for several years. His wife, Lois, and his daughter, Ann, will join him at the termination of their respective school terms. Lois Vaught is trained and experienced in religious education.

The retirements of two long-time members of the Swarthmore College faculty have been announced by Dr. Courtney Smith, President of Swarthmore. Everett Hunt, Professor of English and Dean Emeritus, and Lucius R. Shero, Professor of Greek and Chairman of the Classics Department, will retire from the faculty at the end of this academic year.

Two years ago Swarthmore awarded Dr. Hunt the John W. Nason Award for having made a distinctive contribution, beyond the scope of normal duty, to the life of the College community; and the Pennsylvania Speech Association awarded him its fourth annual Award of Merit for Distinction in the Art of Speech. Recently he was honored at the Golden Anniversary Convention of the Speech Association of the Eastern States, of which he is past President.

Dr. Shero has taught Classics at Swarthmore for 31 years. He served as Registrar of the College for four years, 1944-48, and as secretary of the faculty for three years, 1941-44. He has also been Secretary-Treasurer and later President of the American Philological Association, and a member of the managing committee of the American School of Classical Studies at Athens, where he was a visiting professor.

Doris F. Ayares, a member of Salem, N. J., Meeting, was elected Vice President of the Salem Council of United Church Women at the May 1 fellowship luncheon, held in the First Methodist Church, Salem, N. J.

The lead essay in Pendle Hill's April *Bulletin* is entitled "Sharpening the Senses." The writer, Alexandra Docili, stresses the need for bold, creative thinking in the fields of art and writing, for a greater acceptance and understanding of the vital role of the artist and writer in each of us. Other contents are the full program of courses for 1959-60, pamphlet listings, and announcements of retreats and seminars scheduled for July and August. A new eight-page illustrated brochure about Pendle Hill is available in quantities to Meetings or other interested groups and individuals. The *Bulletin* and brochure are sent free upon request. Write to the Secretary, Pendle Hill, Wallingford, Pa.

A quotation from Helen Griffith, retired Professor of English at Mt. Holyoke and a member of Middle Connecticut Valley Monthly Meeting, appears in the April *Newsletter* of her Meeting. She writes from Piney Woods School in Mississippi of adjustment to a strenuous schedule, with breakfast at 6 and a first class at 7. There are "mountains of paper work." But she continues with enthusiasm, "Piney Woods is

a remarkable place, a school not like any I have known. Ninety per cent of the 400 students (they range from 1st grade through junior college—14 grades) are nonpaying. From 6th grade up they work half a day and go to classes the other half. For many of them this is the only home they know and they all seem devoted to the place. Their life of necessity is regimented. The boys and the girls, too, march to their meals, entering the huge dining room by different doors. They do almost all the work about the place. The girls who are responsible for breakfast and the boys who work on the dairy get up at four every morning." The school is located "high in the air looking out on a three-quarter view of the surrounding country. Gorgeous sunrises and sunsets! There is no village. The school is Piney Woods and all the address necessary."

Germantown Friends School, Philadelphia, has announced that three of its teachers have received grants for advanced study in their academic fields. Georgia Elgar has received a \$600-grant from the Agnes and Sophy Dallas Irwin Memorial Fund, for writing and research in mathematics. She will study this summer near Brunswick, Maine, using the library of Bowdoin College. Ruth Fellows has received a grant of \$1,200 from the Irwin Memorial Fund, to study educational developments in Hawaii and New Zealand. She will visit schools and collect children's art work. Frank Bacon has received a grant of \$600, plus dependency allowance, from the National Science Foundation, to receive training to teach a new type of physics course, the Physical Science Study Course, which has been developed by a group of university and high school specialists over the past few years. He will attend an institute at Temple University.

Family Institute

The Seventh biennial Family Institute, sponsored by the Religious Education Committees of Friends General Conference and Philadelphia Yearly Meeting, will be held at Westtown School, Westtown, Pa., from August 20 to 23, 1959. The theme will be "Mind the Light: The Quaker Family Seeks the Way in an Age of Uncertainty." Evening address will be made by Anna Brinton, Director Emeritus of Pendle Hill, Hugo Bourdeau, Director of the Marriage Counseling Center in Baltimore, and Josephine Benton.

The morning adult round tables will be on "The Authentic Life," with William Hubben and Hugo Bourdeau as source leaders; on "World Peace and the Quaker Family" with Nelson and Marian Fuson, who have recently returned from living in Europe, as leaders; and on "The Family Living Quakerism," with John and Dorothy McCandless as the source couple. The Institute is for parents and their children from three years of age to those going into eighth grade next September. A full range of children's programs will be under the leadership of Dorcas Ensor of Springfield Meeting, Pa.

Families interested in attending the Institute should write to the Friends General Conference office, 1515 Cherry Street, Philadelphia 2, Pa., for a folder and registration form.

Letter to the Editor

I am making a study of "Quaker Folklore," and am wondering if Friends would be willing to help me. This is research that must be largely based on the knowledge and memory of people rather than derived from books.

Folklore consists of folk stories (whether historically true or untrue), folk songs, folk rhymes, folk anecdotes (such as in the Poley book), and folk sayings (such as locutions in the "plain language"). There are several folk stories, special to and transmitted (either orally or in print) by Friends, such as "Fierce Feathers," "Preaching in the Wilderness," "The Thief in the Tanyard," and others. There are also, of course, many locutions, both formerly and still, peculiar to Friends. Folk songs and folk rhymes, either by or concerning Quakers, seem to be few and hard to come by, however. This seems strange, for there never has been a folk without folklore. It is difficult to believe that Friends are, or ever have been, an exception to this principle.

(1) Are there Friends who have heard the folk rhyme that goes somewhat as follows? (There are doubtless different versions of it.)

(Q) "Quaker, Quaker, how is thee?"

(A) "I am very well, thank thee."

(Q) "And thy neighbor, how is he?"

(A) "I don't know, but I'll go see."

This was collected in Michigan in 1948. Do Friends know whether it was current elsewhere, and, if so, when?

(2) Will Friends be willing to send me their version of the Quaker version of "Thirty Days Hath September"? There seem to be several variants of this. Do you remember where, when, and from whom you first learned this?

(3) Have Friends heard the nursery song, doubtless invented by non-Friends, entitled "Merrily Danced the Quaker's Wife"? Space prevents repeating it here, but it is printed in the delightful *Oxford Nursery Rhyme Book*, edited by Iona and Peter Opie, Oxford University Press, 1955, page 195. Where and when did you first hear it?

(4) Are Friends familiar with the widespread folk song usually entitled "The Quaker's Courtship" or "The Quaker's Wooing"? If so, when and where did you hear it? It is printed, without music, in *American Ballads and Songs* by Louise Pound (herself a Friend), Scribners, 1922, page 223. It also occurs, with music, in Carl Sandburg's *American Songbag*.

It is unnecessary to say, I hope, that I shall treat the topic as sympathetically as I can. It is urgent that I have my data collected by August, 1959. Therefore I hope Friends may feel free to help me, if they can, as soon as they can. Any assistance will be much appreciated.

P.O. Box 25, Boalsburg, Pa.

MAURICE A. MOOK

BIRTHS

KAUTZ—On April 3, at Springville, Iowa, to Allen and Louise Taber Kautz, a daughter, DIANE LOUISE KAUTZ.

PODOLIN—On April 3, at Stillwater, Oklahoma, to Michael and Ruth Byerly Podolin, a son, RICHARD MICHAEL PODOLIN.

DEATHS

BLACKBURN—On May 1, at his home in McKnightstown, Pa., J. ALBERT BLACKBURN, aged 69 years. An active member of Menallen Monthly Meeting, Flora Dale, Pa., he was also Presiding Clerk of the Meeting and a Trustee. He was born near Spring Hope, Pa., graduated from Swarthmore College in 1914, and in 1928 received his doctorate in philosophy from the University of Pennsylvania. He taught at Friends Central School, Philadelphia, at Johns Hopkins University School of Education, New Jersey College for Women, and the School of Education of Rutgers University from 1929 to his retirement in 1951.

Surviving are his wife, Abigail Blackburn; a sister, Amy B. Hughes of Moorestown, N. J.; a brother, E. Eli Blackburn of Fannettsburg, Pa.; and eight nieces and nephews. A memorial service was held at Menallen Meeting on May 3 during the regular meeting hour.

EYRE—On May 29, at Altoona, Pa., ELIZABETH KNIGHT EYRE, daughter of the late William and Lettie Worstall Eyre of Newtown, Pa. She was a teacher in the Altoona City Schools until her retirement in 1948. She was a member of Newtown Meeting, Pa.

Walter James Johnson

November 25, 1883—March 14, 1959

The following memorial minute comes from Haverford Meeting, Buck Lane, Haverford, Pa.:

We miss our quiet friend, whose natural refinement and mild manner cloaked a tireless energy in the use of talents with which he was so generously endowed.

Walter Johnson was born in Philadelphia, the son of Joshua Rowland and Alice James Johnson. He attended Friends Central School and then entered upon his career as an interior decorator. National recognition came in 1946, when Pennsbury was restored, to be a national monument. To Walter Johnson was assigned the responsibility for making every detail of the furnishings and decorations authentic.

His love of his work and his abiding faith enabled him to carry on despite the suffering and handicaps of the past two years.

WILLIS EDGERTON

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

JUNE

12 to 14—Friends Conference on Religion and Psychology at Haverford College, Haverford, Pa. Topic, "The Authority of the Spirit in Quakerism." Discussions on divine guidance.

14—Baltimore Quarterly Meeting, Stony Run, at Gunpowder, Sparks, Md. Ministry and Counsel, open to all, 9:45 a.m. ("Vocal Ministry in Meeting for Worship"); worship, 11 a.m., followed by lunch (bring first course; Gunpowder will provide dessert and beverages); afternoon, 1:30 p.m., several ministers from the area discussing "Other Denominations."

14—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: tape recordings of Kathleen Lonsdale on various aspects of nuclear radiation and atomic power.

14—Old Shrewsbury Day at Shrewsbury Meeting House, Broad Street and Sycamore Avenue, Shrewsbury, N. J. Worship, 11 a.m., followed by a picnic lunch (dessert and beverage provided); address, 2:30 p.m., John Curtis, a publisher of the Quaker quarterly *The Call*, "The Message of Early Friends for Today."

14—Showing of the color film "Alternatives," narrated by Actor Don Murray, at Willistown Meeting, Pa., 1:30 p.m., following a box lunch. Bruce Busching of the Friends Peace Committee will lead the discussion afterward. The event is sponsored by the Peace Committees of Goshen and Willistown Meetings, Pa.

14—Annual Meeting at Homeville Meeting House, near Russellville, Pa., 2:30 p.m. The meeting house is on Route 896. Arthur E. James of West Chester, Pa., will attend.

21—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Eleanor Phillips, "Frank Laubach, *The World Is Learning Compassion*."

22 to 24—Seminar on "Training for Nonviolence" at Kirkridge Retreat Center, Bangor, Pa. Leaders, Dr. John Oliver Nelson and Glenn E. Smiley.

23 to 28—New England Yearly Meeting at Lasell Junior College, Auburndale, Mass.

25 to 29—Canada Yearly Meeting at Pickering College, New market, Ontario, Canada.

25 to 30—Conference at Westtown School, Westtown, Pa., for Young Friends entering 10th grade next fall and graduating from

12th grade this June, from Haverford, Westtown, Concord, and Chester Quarterly Meetings, Philadelphia Yearly Meeting.

27 to July 1—National Conference of the Quaker Theological Discussion Group at the Friends Boarding School, Barnesville, Ohio. Theme, "The Essentials and Relevance of Our Quaker Faith." Leaders, Wilmer A. Cooper, Lewis Benson, Charles F. Thomas Cecil E. Hinshaw.

Notice: For shareholders and friends of Friends Suburban Housing, Inc., two tours, to see houses sold and to meet families. On Sunday, June 14, cars leave 3 p.m. for Bryn Mawr, Haverford, Ardmore, and Phoenixville, Pa.; meet at the home of Mary Hoxie Jones, 757 Polo Road (off Haverford Road), Bryn Mawr, Pa. On Sunday, June 21, cars leave 3 p.m. for Lansdowne, Yeadon, Rutledge, Media, and Swarthmore, Pa.; meet at home of Mr. and Mrs. Walter Jenkins, 106 West Greenwood Avenue (off North Lansdowne Avenue), Lansdowne, Pa.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

ARKANSAS

LITTLE ROCK—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-9248.

CALIFORNIA

BERKELEY—Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings the last Friday of each month, at 7:30 p.m. Clerk, Clarence Cunningham.

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36 St.; RE 2-5459.

PALO ALTO—Meeting for worship, Sunday, 11 a.m., 957 Colorado Ave.; DA 5-1369.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

COLORADO

BOULDER—Meeting for worship, 10 a.m., 2150 Pearl Street. Clerk, HI 3-4504.

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

CONNECTICUT

NEW HAVEN—Meeting, 11 a.m., Conn. Hall, Yale Old Campus; phone MA 4-8418.

NEWTOWN—Meeting and First-day school, 11 a.m., Hawley School.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting, 3 p.m., 1st and 3rd First-days, 145 First Avenue. Information, Sara Belle George, CL 2-2333.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 10 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk; TU 8-6629.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

HAWAII

HONOLULU—Meeting, Sundays, 2:26 Oahu Avenue, 10:15 a.m.; tel. 999-447.

ILLINOIS

CHICAGO—57th Street Meeting of Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7:30 p.m., every first Friday. Telephone BUTterfield 8-3066.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

MARYLAND

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone WA 4-4548.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

WELLESLEY—Meeting, Sunday, 10:30 a.m., at Tenacre Country Day School, Benvenue Street near Grove Street.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MICHIGAN

DETROIT—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. TEXAS 4-9138 evenings.

MINNESOTA

MINNEAPOLIS—Church Street, unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 5-0272.

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle, Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

NEW MEXICO

SANTA FE—Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Sylvia Loomis, Clerk.

NEW YORK

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—First-day meetings for worship.

11 a.m. 221 E. 15th St., Manhattan
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
265 Lafayette Ave., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th floor
Telephone GRamercy 3-8018 (Mon.-Fr 9-4) about First-day schools, monthly meetings, suppers, etc.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

OHIO

CINCINNATI—Meeting for worship 10:30 a.m., 3601 Victory Parkway. Telephone Edwin Moon, at TR 1-4984.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

PENNSYLVANIA

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Streets.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship 11 a.m.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

PHILADELPHIA—Meetings, 10:30 a.m. unless specified; telephone LO 8-4111 for information about First-day schools.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.

Central Philadelphia, 20 South 12th Street, Chestnut Hill, 100 East Mermald Lane, Coulter Street and Germantown Avenue.

Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-day Both Frankford meetings at Unity and

Waln Streets at 11 a.m.

Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

PITTSBURGH—Worship at 10:30 a.m. adult class, 11:45 a.m., 1353 Shady Avenue.

READING—First-day school, 10 a.m. meeting, 11 a.m., 108 North Sixth Street.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m. meeting for worship at 10:45 a.m.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Waddy Oursler, MU 3-3813.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., 606 Rathervue Pl. Clerk, John Barrow, GL 3-7323.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6413.

UTAH

SALT LAKE CITY—Meeting for worship, Sundays, 11 a.m., 232 University Street.

WANTED

SECRETARY, part-time. Must know shorthand and typing. Interesting work. Flexible hours. Friends Suburban Housing, Inc., 53 Cricket Avenue, Ardmore, Pa. MI 9-9992.

HOUSEKEEPER-COOK for two ladies, living in Bryn Mawr, Pa. Sleep in own room and bath. References required. Telephone LA 5-1987, or write Miss Mary Evans, 604 Woodleave Road, Bryn Mawr, Pa.

EDUCATED COUPLE, do light house-keeping, two older boys, while Mother away. Beautiful home, Blairstown, New Jersey. No housecleaning or laundry. Approximately from July 13 to August 26. Freedom, swim nearby Susquehanna River. Modest honorarium. Call Foxcroft 2-2023.

APARTMENT FOR YOUNG COUPLE, a teacher and Haverford student for September. In area between Hatboro and Haverford, Pa. Write Martha Ann Hanum, 428 Sickles Street, Kennett Square, Pa., or call GI 4-5160.

FOR RENT

THREE-BEDROOM HOUSE, in country, near Malvern, Pa. Quaker pacifist preferred. Call NI 4-7779 or write Saunder Dixon, R. #2, Malvern, Pa.

BRANT BEACH, NEW JERSEY. Comfortable beach house, 4 bedrooms, 100 yards to beach. Available July, August, fortnight or monthly rental. Philadelphia, Germantown 8-7989.

AVAILABLE

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*J*OY comes of a great law. But what is the condition? It is to do good. Abide in Christ and bring forth fruit; then comes the joy, and you can't help yourself. You don't make the joy. It simply follows after a certain course, and I defy any man to do something for somebody, comfort him, help him, and not come back happier and full of joy. This is cause and effect, and anyone can get joy in this way. Abide in Christ, be in his presence, and you shall certainly have fulness of joy.

—HENRY DRUMMOND

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. *by Howard Hayes*

A Quaker Story and Its Interpretation

. *by Clarence E. Pickett*

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Letter from Japan

"*Sekai ichi Tokyo* [Tokyo, first in the world] is an expression often to be heard recently." So begins this spring's best-seller in Japan, a small book of 234 pages, priced 100 Yen, entitled simply *Tokyo*. Its author is a young native Tokyoite, Assistant Professor of Tokyo Metropolitan University, Tokue Shibata, who, incidentally, is a member of our American Friends Service Committee seminar committee. *Tokyo*, which sold out its first edition in a week, swept past Boris Pasternak's *Dr. Zhivago* and Prince Mikasa's penetrating challenge to Japanese nationalist myths, *Nihon no Akebono* (*The Dawn of Japan*), in its meteoric rise to the top of the lists.

With a population of nearly nine million Tokyo claims it has become the largest city in the world, three times as large as Japan's next biggest city, Osaka, several times larger than such famous cities as Moscow and Paris, and larger by a comfortable margin even than New York and Greater London. This is the first of many firsts which the book tells us about. The rate of growth since 1945 is almost beyond imagination, the population having zoomed to its present heights from a meager 3,490,000 at the war's end. Tokyo now has more neon lights than any other city in the world, has twice as many theaters as New York, does more than half the business of all Japan (though its population is only one tenth of the national total), plays host to 251,643 university students (nearly half the nation's total), and has more varieties of eating establishments than any other city in the world.

Such a book of "firsts" about Tokyo, read so avariciously by Tokyoites, might be suggestive of pride and complacency, but fortunately such is not the case, either with the author or, one may presume, with the reading public, which likes his book so much. For the boasting about "firsts" is done with tongue in cheek, and the facts and figures are imbedded in good-humored lamentation for the plight of the average citizen in his struggle for survival in the "monster metropolis," and coupled with a serious plea for some orderly planning for the city's future.

Mr. Average Citizen must go to work on crowded trains, which in rush hours operate at 302 per cent capacity between Oimachi and Shinagawa, 259 per cent capacity between Shinjuku and Yotsuya, and 306 per cent capacity between Itabashi and Ikebukuro; he feels the impact of 107 tons of soot per month falling on every square kilometer of the central part of the city; and his ears resound to as many automobile honks every 10 seconds as a New Yorker hears in an hour. It is a good

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FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

ESTABLISHED 1955

PHILADELPHIA, JUNE 27, 1959

VOL. 5 — No. 25

Editorial Comments

Clarence E. Pickett wrote the following "Editorial Comments" at the invitation of William Hubben, who has recently returned from vacation.

A Quaker Story and Its Interpretation

THIS story, which is literally true, was the experience of a great-uncle of mine. He told it at dinner the day following the incident to the father of the Juliet Reeves who was on the staff of the American Friends Service Committee. The story goes as follows:

William Pickett lived in a little Quaker colony in southern Kansas. He was a truck gardener. Not far from where he lived was a small coal mine. Unhappily, the coal miners who drew their pay for their mining on Saturday evening often spent most of the money promptly on drink. William Pickett sold a great deal of his produce to these coal miners, so every Seventh-day afternoon he went into the mining village to collect for the vegetables he had sold. He had to pass through a woods. Of recent date a number of petty thieveries had taken place in this woods, and so, as he came home after dark through the woods, he took from his pocket the roll of bills which represented most of the money he had collected, and put it under a bag in his wagon. He had only seven dollars in his pocket. To be sure, the thieves did turn up and asked him to put up his hands. They got the seven dollars from his pocket, and then asked him if that was all he had. "That," he said, "is all that I have on me."

The robbers let him go, and he drove on home. But on his way home he got to meditating on whether what he had said was entirely honest. To be sure, what he had said was technically true—they did get all that was on him—but he had about forty dollars in bills in the wagon. His mind was uneasy, and so he turned around and drove back, tied his horse to a tree in the middle of the woods, and started out to see if he could find the robbers. Eventually he found them, told them the story, and said that he had been technically true, but that he really did have in the wagon forty dollars in addition. Would they not come and take this money? The robbers were so touched by the experience and the unusual way in which William Pickett treated them, that they gave him back the seven dollars and went away.

Quaker folklore is replete with stories of this sort; they are records we cherish. And yet we all too often treat them as exceptions and retreat to a policy of "punishment to fit the crime," or to some theory of retribution. To have advanced in society from the indiscriminate and emotional treatment of offenses, such as this account of thievery, to legal provisions for orderly handling of such offenses, is progress for society as a whole. Unbridled and unrestrained revenge has, happily, been treated for the most part in orderly fashion by courts, police, and government.

And yet, under law, with elaborate provision for protection by police, New York City has just reported for the first three months of 1959 an eight per cent increase in total felonies. New York has a large and, let us assume, efficient police force. It has elaborate provision for administration of justice in its courts. There are many factors, of course, leading to this startling increase in crime. Housing, environment, and lack of economic opportunity all enter into this result. But the casual way in which we relegate the experience of William Pickett may well be short-sighted. May it not contain the germ of an idea which has been all too much neglected? The results of following a "hard line" are often far less reassuring than we frequently think. To build higher the prison walls may only make the criminal fester more deeply in his evil intent.

I am no expert in criminology, but I believe our students in this field largely bear out the conviction that melting the hardened heart should be the aim sought. When this course is followed with skill, confidence, and intelligence, abiding and transforming results often occur.

Many observers will grant that this thesis is sound regarding individuals, but they do not believe it can be applied to nations: witness our attitude toward the Germans in World War I; toward Germans and Japanese in World War II; and toward Russia and China now. Much as *we* would like to live in peace, these nations would not *let* us so live. And so over 40 years we have developed the world's most complete system for human destruction as a protection to our lives and to the "way of life" we so highly prize. These senti-

ments prevail in most if not all countries, and they must be respected.

Does the experience of William Pickett have any relevance here? At least, these observations are pertinent:

(1) He was concerned first about his own integrity of action. He had told a "white lie" in saying, "This seven dollars is all I have on me." But his statement wasn't the *whole* truth. One wonders what would happen if, instead of spending lavishly to discover what *others* are planning which may harm us, we were careful to reveal our own plans, especially those designed to *harm* others.

(2) His frame of mind made him free from fear. One could hear counselors (if he had any) saying to William Pickett, "Be careful. The thieves may well kill you if you find them." But he took counsel of confidence and not of fear.

(3) He was as much concerned for the welfare of the thieves as he was for himself. His own practice of limited deceit, if discovered by the thieves, would only

confirm them in the "double standard of truth" which they accepted and which now this Quaker seemed to accept. Confronted with a whole truth, they could not resist.

When one tries to apply this to nations, one realizes that the people of a nation cannot be coerced by their officials into taking risks beyond their knowledge and consent. And yet, as with our treatment of the criminal, we run incredible risks by our secret plans for defense, which may well be used to destroy us with radioactive fallout; and we do it with a sense that we are a responsible government. Could we not consider risks, real risks, which involve trust of those we fear?

Indeed if the American way of life were thought of less in terms of a physical standard of life and more in terms of the mature bodies and spirits of its people, we might well hope to see the courage and confidence of William Pickett recover for us the quietness and confidence we so elaborately seek and which so generally elude us.

CLARENCE E. PICKETT

Today's Millstone

WE may well be disturbed by John Donne's trenchant statement that no man is an island unto himself but is responsible for what goes on in his community. The bell of juvenile delinquency is now tolling for us; nor can we muffle it by contributing to the support of youth study clinics or by shifting our responsibility back to the schools and truant officers, who shift theirs back to the parents. Fundamentally, we are not satisfied with the argument that this is too big, too ramifying a problem for us to tackle, involving, on the one hand, civil liberties—freedom of the press and TV—and on the other, however little we like to admit it, the very structure of our industrial system—progress through automation, the problem of mounting unemployment and mounting costs, and the rights of labor unions. At the bottom of our hearts we know that the bell tolls for the young criminal, arresting him spiritually as well as physically, distorting his mind and soul; at the bottom of our hearts we know his guilt, his distortion, to be our guilt, our distortion.

We need a national day of prayer to meet this crisis, for the present intolerable wastage of spiritual life is caused not by the young people themselves but by social and economic conditions which can be improved if under divine guidance community vision is clarified and a sense of Christian duty awakened.

Let us not deceive ourselves. Our brilliantly expanding industrial society is not at present geared to meet the needs of our youth, and they know it and feel frustrated by that knowledge. There is no place in our industry for these young people. Labor unions have found that they cannot allow a double-wage scale, which by offering cheaper labor would drive out the older workers who, in their forties, are competing none too successfully with vastly increased automation.

Whatever may be the future effect of the interaction of automation and labor unions, one result has already been completed: the industrial disfranchisement of these young people is an accomplished fact. We have created in this country a new and dangerous leisure class, one which is often both ignorant and hostile, with no natural outlets for aggression; even more menacing, a class which continues to have immeasurable influence on younger boys and girls.

No economic or industrial exigency, however great, can justify allowing the rapid growth of this leisure class, many of them mentally ill, many brutalized or under the influence of narcotics, all of them a contaminating nucleus within our society. They present, as did the superior or unemployed youth in the days of Germany's Weimar Republic, a potential breeding ground for communism and for the rise of a Hitler to combat

it, as well as a breeding ground for race and religious hatred and rioting. The possible violence that can emanate from such a class is terrifying and revolting.

One of the most tragic ways in which our society has failed the great masses of our children, both delinquent and normal, is our permitting the deterioration in the last 25 years of our formerly unrivaled public educational system. Among the vast horde of teen-agers who are now debarred from being factory hands and are required by law to remain in school, rebellion and frustration have perilously increased, since educators have been unable to provide courses, with conspicuously few exceptions, which will hold their interest. Taxpayers have never been willing to appropriate anything like enough money for the hugely augmented burden that has been placed upon the schools: to provide experienced teachers, rather than substitutes; sufficient classrooms; adequate equipment for up-to-date, advanced work in science or the industrial training needed for apprenticeship in, say, electricity and mechanics.

Good students, too often herded in with the mediocre or below normal, have tended to be disaffected and lazy, with slight incentive to stretch their minds. Those of less ability feel out of place, neglected, either trapped in inadequate industrial courses, or confronted with academic and commercial work beyond their powers or inclinations, or with more general subjects, which seem to them sheer waste of time. Under these circumstances it is not surprising that truancy has increased along with hostility and frustration, for there never has been a sufficient army of officers to enforce regular attendance; that rebellion and delinquency have spread downward through all grades of the public schools in our large cities; and that standards of achievement have steadily declined, since it was early recognized that large percentages of failures would publicize defeat. To close our eyes to these evils or minimize them, as all too many of us today are still doing, is lethal, for they strike at the roots of our nation, and the time is running short in which they can be corrected.

Among the more futile methods that have been suggested to curb juvenile delinquency is the expenditure of vast sums on building and staffing additional prisons and houses of detention. Such places would, however, shortly become so crowded that they would degenerate into concentration camps, with all the injustices and flagrant abuses of law and of human and civil rights for which the camps have without exception been notorious. They would not, moreover, greatly lessen the evil of delinquency since they could not stem its causes. They could at best weed out the more conspicuous young criminals, but would leave the rest of the frustrated and rebellious class to roam our streets and bog down the classrooms of our schools, defeating the efforts of educators to raise standards of instruction.

It would be far better for our government to recognize the needs of these young people than to follow a policy of condemnation and punishment. Implicit in our principle of free enterprise is the right of the worker to work and of the employer to employ. Such rights can be fought for through the ballot; but teen-agers, who are the wards of the state and who do not possess the ballot, have been powerless to defend their rights. Nor has their guardian, the state, as yet seen fit to protect them from industrial disfranchisement.

Young people, who are required by a law in whose making they had no share to bear the brunt of war, are now also required by another such law to bear the brunt of economic disorganization. Yet in this latter case they are less qualified than their elders to make the sacrifice, since they are at an age when psychological and physical drives are at their height, when seething energies demand an outlet, when rebuffs and blockings can do most mental, and therefore most moral, damage.

Leisure, especially for the uneducated and those not culturally prepared to use it wisely, is one of the most dangerous gifts that can be presented. The increasing number of retired businessmen who seek the aid of psychiatrists points to the wisdom of the biblical law, "Six days shall you labor" and of the monastic rule that

*T*ODAY many of our best plans miscarry because they are in the hands of people who have undergone no inner growth. Many of these folk have shrunk from facing the world of crisis, having no notion of the manner in which they themselves have helped to bring it about. Into the situations of housing, human relations, pacifism, and disarmament, for example, they carry only a self-concern. Their hidden prejudices, their glib hopes, their archaic and self-centered desires all indicate that they are not sensitive to the compelling forces that gave us the heritage of Fox, or Penn, or Woolman. By closing their eyes, by being silent they seek to avoid the nightmares of human existence by resting in the bosom of their dreams. There is no peacemaking in such behavior. Each man and woman must first assume his religious and social burden alone—and together.—IRA DE A. REID, *Peace and Tranquility: The Quaker Witness, William Penn Lecture, 1958*

was later based upon it. Since then vigorous publishers of the doctrine of work, such as the St. Simonians, Carlyle, and Bernard Shaw, have warned against the mental and spiritual depression and warping that almost inevitably accompany idleness.

Yet in spite of the ponderable testimony from the past and the irrefutable evidence amassed by today's psychiatric clinics and mental hospitals, the present trend towards lessened employment, or even no employment, continues—frighteningly continues, for it is far more harmful to deprive people of work today than it would have been at any previous time in our history. The glammers and excitements of television frequently teach not only false values but crime. The headlong pace of our life, the mounting anxieties, the mercurial changes in individual economic, and therefore social, status have too often shattered family well-being and sense of security and have been in part responsible for the rapidly increasing tragedies of both mental disorders and broken homes.

Young people especially absorb the vibrations of tensions around them, quickly losing security and becoming prey to conflicts and aggressions, particularly if a parent tends to be emotionally disturbed. Although mental disease in teen-agers can be comparatively easily arrested if the right treatment and influences are provided, our psychiatric clinics are usually able merely to diagnose and are not fully enough staffed to effect cures, especially since the crowded condition of their present quarters requires that all except a few of their patients must be returned to the same environment which produced the illness. Under these circumstances it becomes inexcusable in our day of scientific enlightenment that the therapy of work is not made available.

It is also inexcusable from a Christian point of view that in the congested areas of our cities, where revolting temptations and dangers are now constant and inescapable, there are practically no opportunities for wholesome outdoor recreation, on which youth is dependent for health and still more for emotional outlet.

Philanthropic clubs such as the YMCA and the Scouts reach only the fringes of our underprivileged sections. In the streets almost no form of physical exercise, except mere walking, can take place without involving some sort of contest which leads, quite naturally since unsupervised, to the development of rival gangs and of gang hierarchy, with its absolute rule and growing terrorism. In the face of this hierarchy, parents, even if conscientious, are often helpless. No punishment which they can decently inflict can compete in severity with that which the gang will mercilessly mete out to resisting or disloyal members. Even if the mother remains at home,

she cannot keep young people constantly housed, particularly since the living quarters of the poor are too cramped to admit activity. On the streets there is no way of enforcing obedience, or even knowing of disobedience, until some crime or other infraction of the law has been committed. Furthermore, if children are headed toward narcotic addiction or mental disease, their reactions may become too complicated and threatening for parents to control.

We have reached a crucial point. Society can no longer without grave danger neglect the welfare of children, and the state must intervene to protect its wards. Schools must be returned to their former efficiency, and steps immediately taken to remove frustrated and hostile older pupils and to reduce drastically the size of classes. Space must be requisitioned throughout congested areas for the construction of recreational centers, presumably several stories in height and with grated walls to admit light and air. Factories or work camps must be opened for all physically developed young people who can no longer profitably continue their education. These factories, although under government supervision, should be owned and operated for profit by private enterprise, not by the government but for the production of goods needed by the government, and under government contract. Thus there would be no competition in the open market with unionized factories; nor would the government itself be entering the field of industry.

Such remedial measures would presumably involve far less expenditure of public funds than is now being threatened by the staggering increase of juvenile delinquency, with its accompanying increase of truant and parole officers, police, clinics, and courts, not to mention the projected prisons and detention houses, even one of which would cost more to build, equip, staff, and operate for residence than a dozen recreation centers, which would require only skeleton construction. The centers, it is true, would need to be patrolled by carefully selected policemen, but none of the factories would fall within the city budget; fewer new schools would be required, fewer teachers, and decidedly fewer parole and truant officers, since only cooperative students would remain in the upper grades.

Whatever ultimate balance may be reached, or not reached, among the contending forces of automation, growth of population, and the rights of adult workers to unionize and protect their standard of living, one thing becomes patently clear: the young wards of the state must no longer be the victims of this struggle. It is to be hoped that the wealth of American inventiveness, which has forwarded automation, may now be

turned to the creation of new phases of work and new jobs for workers; but it will be small comfort if, when that day arrives, the great masses of our children, the source of our people, have become demoralized.

America is still a vigorous, young nation, with enormous resources and with the genius to utilize them; but to retain this power, we cannot depend solely on the graduates of private schools. The strength of America has hitherto lain in the stamina and sanity of our people as a whole, and the ability of all classes to produce great men, whether statesmen or scientists. If that record is to be sustained, the first and immediate step must be the saving of our children.

Any country that will not protect its youth signs its own death warrant. Such protection must be impartial and carried out by the state itself, not left to philanthropic organizations, which depend largely on voluntary contributions of time and funds, and therefore cannot operate sufficiently widely. The duty of concerned organizations and individuals is rather to proclaim loudly and persistently the obligation of the state to guard and care for its young wards. No governing official or legislative body should be permitted to forget these obligations or to minimize them, for the extent to which a nation allows its children to be harmed measures the weight of the millstone which will drag it down.

MIRIAM MULFORD THRALL

From a Naturalist's Notebook: Smoke

By BRUCE CUTLER

Beyond the twirling keys of sycamores
and coil of anaconda hills,
smoke interrogates
a washed West Kansas sky.
As keen as cold
that tumbleweeds through trees,
white and icarian in a weight
of air, it soon convolves
and rises into space.

Not even a thrush
forgets itself to music
the way that silent smoke
involves itself in air.
Earth's own amplexity.
fat and fleshed and veined,
boned, limbed, and skinned,
it grows somehow immune
to faltering or falling.

Evolving in a helicline,
smoke commits itself
to constant reformation,

sometimes by drift of wind,
by sunlight and shade, humidity,
and heat: existing
sometimes *no* and sometimes *yes*,
lost in a soul of sky,
inessential and complete.

First-day Worship

By FRANK ANKENBRAND, JR.

A Quaker child
Sitting on a hard bench,
Swinging noiselessly
His captive feet,
Wondered at the silence
All around;
Heard a buzzing wasp,
Sighted it, and found
It brown;
Wondered what a wasp
Was doing
In a meeting so profound.
Did he come
To worship God,
Buzzing a prayer
All around?
A wasp pray?
A silly thought!
Why did God give
Wasps stings?
Was their buzzing
Thankful hymns to Him
For giving them their stings?
Were church mice
Found in meeting houses?
Or only in what Fox
Called "steeple houses"?
Silence seemed to grow
On him. Silence was fun;
Your mind could swim
In pools of thought.
Ideas could skim
Like flipping stones
Across a lake.
Silence could be a ship
And hold a boy's
Cargo of precious toys—
To think and think.
I hope the Lord
Does not find it odd
To find a smiling boy
Saying, "Thank you, God."

The 6,000-Foot Level

IT is said that in the Swiss Alps, after a person has climbed to the 6,000-foot level, he becomes friends with everyone. Lower down he hardly speaks to anyone, especially strangers, but after he has climbed above 6,000 feet he speaks to everyone, including strangers, in a friendly way. Help, if needed, is quickly offered and as quickly accepted.

It would seem that if an individual could get above 6,000 feet, he would be literally above the usual values of daily life. Once he is really on the mountain, a new way of looking at his fellow man is called for, and is usually eagerly accepted. The importance and value of the individual changes. Is it the rarification of the air that does it? No one really knows, and no explanations are needed. It is a fact, and that is enough.

Mountain climbers form clubs on the basis of this experience. And even those who do not carry the adventure so far, bring down from the mountain something which makes a difference in their daily lives. I've never climbed a mountain myself, but those who have tell me that their experiences on the mountain stand them in good stead when they are back in the valley among men. They have brought something from the high altitudes down with them, and they can turn to it when they have become too distraught and busy at the ordinary levels of daily life.

Being in snow and ice and rocky waste does not chill their souls, as one might expect, but rather warms them, even toward their fellow man. The extreme selfishness one might expect to prevail in such conditions turns out to be just the opposite.

They all agree that nothing really happens until a climber gets above 6,000 feet. He has to be able to lift himself by his own efforts to that height before he can obtain freedom from his earthiness, or worldliness, or whatever one may choose to call it.

Of course no one lives on the mountain. One goes up and one comes down again. No living thing makes its home on the frozen peaks. Man alone is driven to these dizzy heights. And not man *alone*, but men together, in twos and threes and fives.

Not every one of us can qualify for these experiences. Few of us will be able to join the mountain climbers' club. The technical details of their adventures will not mean much to us.

But I believe there are more ways than one of "passing the 6,000-foot level." Not all the beautiful peaks are in Switzerland, or any other country. Some of the largest and coldest and highest and most exhilarating and dangerous are within ourselves. Man climbs mountains only because he has imagination, and the mountains he climbs are as much within as without.

Equally, the valleys he descends into are as much within as without. And the 6,000-foot level, where men begin to become brothers, is a movable thing of the imagination, more within than it is without.

In all honesty, however, it must be admitted that outside physical conditions play their role in the realization of these spiritual changes. The mountain climber gives himself a "reliability test" which is both physical and spiritual. He voluntarily sets up the test and is elated when he comes through it well.

Yet mountain climbing isn't the only physical test there is. Many of us are involuntarily physically tested almost every day. Perhaps we do not gloriously face the danger of falling off a mountain and dragging down with us a whole string of companions, but sometimes it is not too different.

In any case, it is the spirit which finally sustains us, overcomes the fatigue and the fear, and brings us through as an acceptable member of the mountain climbers' club. Or any other club. Or even the Society of Friends.

I have been in Friends meetings where I have felt that most of us had lifted ourselves by our own efforts to the 6,000-foot level and could look about us with fear and brotherhood. I have felt that a few at least were "roped together" and taking their chances on the mountain. There have been accidents, too. There have been failures and disappointments and amusing incidents. I have myself landed on my head in a snowbank. Sometimes the rope has broken, and we have all tumbled down.

To Friends, as to mountain climbers, personal experience is the goal of their labors.

HOWARD HAYES

Letter from Japan

(Continued from page 390)

thing he has so many theaters to go to, for they are his best respite from woefully inadequate, unheated homes. "Not only is Tokyo a hard place to live in," says Shibata, "but also to die in." Total cemetery space is less than one tenth that of the other large cities of the world, and frightfully expensive. Apartment houses must be built, streets widened, parks and playgrounds improved, transportation coordinated, if Tokyo's present condition as a "sprawling disorderly city—like a box of toys kicked over" is to be improved.

Nevertheless, Shibata's book, the tone in which it is written, the way it has been received, and the beehive of activity that is Tokyo reflect optimism for the future; they hold the promise that despite magnitudinous problems Tokyo, and Japan, given respite from war and natural disaster, will—in fact are—muddling through to better days.

This picture might be contrasted with that of Seoul, Korea, where the writer also visited this spring. Things are much quieter in Seoul, where there is little soot, not much traffic, and almost no neon. The tragedy of war and its aftermath is still too near, and people still have the dazed look that asks, "What shall I do next?" Seoul, too, has had a population influx, not of people seeking opportunity in a thriving metropolis, but rather of refugees having nowhere else to go. No one seems to know how many there are, but they seem to have little hope. The best "opportunities," perhaps, are to be found in black-market operations. In contrast to the wide-open intellectual atmosphere of Tokyo, where any subject is fair game for open discussion and argument, there is an air of caution in Seoul. Security laws and arrestings of newspapermen have had their effect. People talk quite freely in small groups, but not in large ones, and they are especially careful about what they say in print.

There are, nevertheless, some bright spots. Streets, roads, and bridges destroyed in the war have been rebuilt and are in functioning order; a reforestation program is under way; universities are pursuing development programs, and a number of new university buildings are in evidence. A few intellectuals are engaging in constructive criticism, even at personal risk, and a number of religious groups, including an informal Friends meeting, are pointing the way beyond the factionalism and bickering that have plagued Christianity in Korea. Despite the lack of neon, there is some color to relieve the drabness of daily life—for example, gaily colored buses, which are being built piece by piece in small shops in Korea; bright flowing dresses, which Korean women manage somehow to keep clean; and the natural beauty of the landscape, which even war could not destroy.

Japan has come a long way back from the condition of devastation and shock that existed in the immediate postwar years, and a few years' respite from political and military turmoil, coupled with generous aid from more prosperous nations, may rekindle optimism and hope in Korea.

HILARY CONROY

Books

THE WEST IN CRISIS. By JAMES WARBURG. Doubleday and Company, Garden City, N. Y., 1959. 192 pages. Paperback, \$1.50; hardback, \$3.50

Here is James Warburg's 25th book. It is among the smaller ones, but at the same time is the most profound one. Concerned as he always is to find a formula to prevent war, here he sees that effort in the context of a threatened civilization, and the threat is not primarily because of a ruthless external enemy. It is from a disregard of our Western civilization's basic professions.

This Western world, which cradled our way of life, has turned out to be the breeding ground of the world's greatest wars. Western man, who has worshiped the one God, has at the same time reached for more deadly weapons of destruction. He has talked in the language of the spirit, but has developed materialism unrestrained by moral scruple.

If we attribute such development to the Communists, we do well to remember that Karl Marx wrote *Das Kapital* in the British Museum.

Now fear dominates both East and West, and the only answer to fear is in the realm of the spirit. Continuation of the arms race will only perpetuate and deepen fear.

Safe conduct into the Atomic Age is not the limitation of armaments but abolition of war. How this can be done is the major topic of this book. *The West in Crisis* is a careful analysis of a hopeful process to peace, and as such will be found richly rewarding to the thoughtful reader.

CLARENCE E. PICKETT

CRUSADER WITHOUT VIOLENCE. By L. D. REDDICK. Harper and Brothers, New York, 1959. 243 pages. \$3.95

Many Friends have had an interest in Martin Luther King since he first gained national prominence as a Negro leader. Quaker contacts with Dr. King have included an official visit by some Philadelphia Friends to Montgomery during the bus boycott, an address by Dr. King at the Friends General Conference in 1958, and the sponsorship by the American Friends Service Committee of the Kings' visit to India last February.

Dr. Lawrence Reddick, Professor of History at Alabama State College, completed this biography just before he accompanied Dr. and Mrs. King on the visit to India. This is an indication of his close relationship with the Kings. His other qualifications for writing this biography include experience as an author and his own residency in Atlanta, where Dr. King spent the first 19 years of his life.

Only in the last chapters does the reader begin to get the "feel" of the Montgomery nonviolent movement for social justice and of the significance of Martin Luther King in this situation. This possible weakness in the book is in part because of the careful compilation of facts made by Dr. Reddick. It is not an historical novel.

Possibly *Crusader Without Violence* should be considered as a companion volume to *Stride Toward Freedom* by Martin Luther King himself. The one gives the detailed facts of Dr. King's family background, educational experiences, and his leadership in Montgomery and in the national Negro community; the other probably will bring the reader closer to Martin Luther King as a spiritual leader in our times.

Dr. Reddick has performed a great service in so painstakingly recording the events, experiences, and persons that have gone into this significant chapter in the struggle for equality in the South. Friends will be particularly interested in references to the influence upon Martin Luther King of Mohandas Gandhi, A. J. Muste, and Bayard Rustin.

LAWRENCE MCK. MILLER, JR.

About Our Authors

Clarence E. Pickett is Executive Secretary Emeritus of the American Friends Service Committee.

Miriam Mulford Thrall is a member of Haverford Monthly Meeting (Buck Lane), Pa. She has taught in various colleges and high schools, and at one time was Acting Assistant Principal, in charge of attendance at a New York City coeducational high school numbering about 10,000.

Hilary Conroy, our correspondent in Japan, is on a year's appointment with the American Friends Service Committee Student Seminar Program. He also represents in Japan the School Affiliation Program of the University of Pennsylvania.

Howard Hayes, a free-lance writer, is a member of New York Monthly Meeting, N. Y.

Friends and Their Friends

The Friends General Conference office has announced that its 1960 biennial conference will be held at Ocean City, New Jersey, June 24 to July 1. The Conference has chosen Ocean City, which is about 30 miles up the coast from Cape May, because of its superior facilities, particularly for the children's programs.

At a joint ceremonial in New York City on May 20, the American Academy of Arts and Letters and the National Institute of Arts and Letters conferred on Elizabeth Ames an award for distinguished service to the arts. The presentation was made by Van Wyck Brooks. Elizabeth Ames is Executive Director at Yaddo, Saratoga Springs, N. Y., a foundation which offers hospitality to invited guests who are writers, painters, sculptors, and composers. She is a member of Saratoga Executive Meeting, N. Y.

France Yearly Meeting, about which Wolf Mendl's "Letter from Paris" reported in our June 13 issue, is also the subject of a "Letter from Paris" published on the same date in the *New Yorker*. Genêt, the regular Paris correspondent of the *New Yorker*, writes fairly accurately and with real appreciation about the life of the little Yearly Meeting in France, surveying also some of the European American Friends Service Committee activities. Genêt is the pen name of Janette Flanner, born in Indianapolis, Ind., who has been living in Europe since 1921. She is the author of the book *Men and Monuments* (Harpers, 1957), a series of essays dealing with intellectual and artistic leaders of modern France.

The United States Court of Appeals in San Francisco reversed the conviction of Earle L. Reynolds for defying a ban against sailing into the Eniwetok nuclear test area in July, 1958. The court said the District Judge erred in refusing Mr. Reynolds to conduct his own defense at his trial in Honolulu. The judge had sentenced him to serve six months in jail and after that, 18 months on probation. Earle Rey-

nolds was arrested in his yacht *Phoenix*, near the Marshall Islands. He sailed following the halting of the four pacifists in the *Golden Rule*.

A Friends Laboratory School is being held for the first time at Earlham College, Richmond, Indiana, July 26 to 31. Sponsored by Western, Indiana, and Wilmington Yearly Meetings, in cooperation with the Five Years Meeting, Board on Christian Education, it is for church and Meeting school teachers, officers, committees, and parents, all who have a concern for improved teaching skills in the First-day school. Study, observation, and practice for kindergarten, primary, junior, and junior high groups will be utilized in working toward Christian growth for each individual. Olaf Hanson will be the Director, and Catherine Cain is Chairman of the Planning Committee. Send registrations to Maxine Hampton, 531 National Road West, Richmond, Indiana (cost, \$35; registration, \$12.50, not refundable after July 15).

William D. and Sylvia Lotspeich, with their three children, are moving to the area of Rochester, N. Y., in early July. Dr. Lotspeich has accepted a position as Chairman of the Department of Physiology of the School of Medicine, University of Rochester. Their address at their new home on a farm south of Rochester is "Windrush," Mendon Center-Victor Road, Mendon, N. Y. The family are members of East Cincinnati Monthly Meeting, Ohio.

On Friday, April 17, Ruth Travis Best, whose family are members of the Rockland Meeting, Upper Nyack, N. Y., was one of two women who were arrested in Haverstraw, N. Y., for refusing to take cover during the civil defense drill. This act, which was reported widely and in some cases rather sympathetically by the local press and radio, precipitated considerable discussion in the county about the dangers inherent in our national nuclear and foreign policy. Ruth Best was fined \$25 but was allowed to explain to the crowd in the courtroom the reasons for her action.

Elfrida Vipont has another book for children listed among new and forthcoming books published by Lutterworth Press, London. Anticipating the 1959 Purcell music festivals, *Henry Purcell and His Times* (9s. 6d.; \$2.25) is the story of one of the most famous English composers and of the stirring period in which he lived.

The London festival for celebrating the tercentenary of the birth of Purcell and the bicentenary of the death of Handel occupied especially the last three weeks of June. Unusual exhibits, recitals, and music by organists and church choirs played a noteworthy part. At least three Friends contributed to the festival, according to the London *Friend* for May 20, Wilfred Brown, who sang in two concerts; Brian Priestman, who conducted a performance of *Dido and Aeneas* [by Purcell] at Hampton Court; and Peter Wright, choreog-

rapher for *The Tempest*, as adapted by Dryden and Davenant from Shakespeare with music by Purcell, which was given at the Old Vic Theatre.

Fifty bales of clothing, fifteen bags of shoes, as well as food, tents, blankets, and other supplies have been rushed from Greece to the island of Crete by Church World Service to give relief in earthquake-stricken areas there. On May 15 three earthquakes in rapid succession, followed by torrential rains, left 6,500 people homeless and destitute in a belt of 90 villages in the center of the island. A fund of \$1,500 was also released by the World Council of Churches for further food purchases. The earthquakes accentuated an already existing need in the stricken area, which for several years has suffered crop failures due to persistent drought.

Counseling of the Family Relations Committee of Philadelphia Yearly Meeting through July and August will be rearranged because of long vacations and because Mr. John Charles Wynn is leaving Philadelphia to teach at a Divinity School, but adequate counseling will be available. It has been arranged that one person will take all telephone calls about the service, give information, or arrange contact with whatever counselor may be then available. Call VICTOR 3-0856 (in the Philadelphia area) between 7 and 9 in the evening, Monday through Friday. Correspondence may be addressed to Lovett Dewees, Glen Mills, Pa.

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

I do want to thank Grace Yaukey for her article in the FRIENDS JOURNAL of May 30 on "Integrity in Unity." Her last paragraph I have copied into my own journal to refer to in other days to come, as I consider it such loving guidance for a better understanding in our new Meetings.

Santa Fe, New Mexico

JANE H. BAUMANN

I, too, would like to add my appreciation to that expressed in the FRIENDS JOURNAL of June 6 for the heartening poem, "A Far Fairer Thing" by Julia May. (See page 282, issue of May 2.) The issue in which it was published arrived just at the time a close friend was trying to surmount a devastating tragedy and the little poem "spoke to her condition" as did nothing else. Her gratitude for the reassuring, supporting message was deep. Thank you for printing it.

Fairport, N. Y.

MARJORIE S. MERRIMAN

In view of the article "Some Queries on Christianity" (see the issue of May 2) and the considerable comment which it has evoked, I think it appropriate to quote at this time a statement by Abraham Lincoln about the Bible: "I am profitably engaged in reading the Bible. Take all of this book

that you can on reason, and the rest on faith, and you will live and die a better man."

Harrisburg, Pa.

ELEANOR SWOPE

The articles in the May 2 issue of the FRIENDS JOURNAL by Calvin Keene and Elinor G. Hoffman, respectively, have created considerable comment. Advice, opinions, and argumentative statements will not bring any of us nearer to the inner light. Jesus gave very little advice except "Let them alone," "Beware of offences," and when asked to pray, "Our Father."

From time immemorial good men and true have been seeking, asking, and finding. Jesus saw the light in his Father in heaven and in the eyes of all his fellow men; Laotse saw the light in Tao; Buddha loved God and his fellow men. All the prophets loved God. Socrates saw beauty in that which partakes of absolute beauty. Each lifted up his heart and mind and soul as high as he could toward that which passes all understanding.

Friends, trust in the Lord, for He is the only surety there is. Seek Him while He may be found. Be not weary in well-doing, for in due time we shall reap.

Eddington, Pa.

RAYMOND H. CAMBURN

The Lehigh Valley Monthly, Pa., of the Religious Society of Friends has instructed me to write you in regard to a portion of the article entitled "Some Problems of Religious Liberty in Pennsylvania" in the May 16th issue. Some correction is indicated in the paragraph beginning "One family in Pennsylvania, pacifist, but not Amish, also has religious objection to public schooling for fear it will corrupt the young."

We feel it important to point out that this family, John and Dorothy McCandless, are Quakers and respected members of our Meeting. I quote: "The following minute was approved by the Monthly Meeting held 5th day, 2nd month, 1958. The Lehigh Valley Monthly Meeting of the Religious Society of Friends regards John and Dorothy McCandless as valued and dedicated members of our Society, having served the Meeting in such responsible capacities as Clerk of Overseers, Recorder, teachers in First-day school, and as member of the Committee on Ministry and Worship of our Monthly Meeting.

"We support and commend John and Dorothy McCandless in their effort to educate their children according to the advice of the Religious Society of Friends, that they as parents have the responsibility to see that their children obtain the essential elements of knowledge in an atmosphere of spiritual nurture."

It also seems significant to us that though the appeal was heard in April, 1958, no decision has been handed down as yet.

Allentown, Pa.

ALICE R. ERB, Clerk

Spencer Coxe's excellent article "Some Problems of Religious Liberty in Pennsylvania" points up the responsibility

for the nation to protect "the freedom of the nonconformist in religion." Perhaps the conformist needs protection, too. A recent incident in my school district (Arden, Del.) will illustrate my point.

Recently, my daughter, Deborah, a sixth grade student, brought home a Gideon Bible. The Gideon representatives had told the students they could not force the acceptance of the Bibles, "but if they would form a line and walk past them with their hands out, they would give them a Bible." As is to be expected, all the children, Catholic, Protestant, and Jewish, obediently got into line.

We complained to Spencer Coxe of the American Civil Liberties Union, and in a short time the Attorney General of Delaware advised the Arden School Principal that he must not allow the school to be used for the distribution of sectarian literature.

Before making the complaint, I consulted with Catholic and Jewish parents of other children in the district in an effort to secure other complainants. All admitted that they threw away the Gideon Bibles, but they didn't want to make a "fuss." Yet these parents had far more reason to object to this practice than we did, for the Gideon Bible is not acceptable to Jews and Catholics. Thus the conformists through the actions of others received the protection they desired but were unwilling to seek.

Arden, Del.

THOMAS E. COLGAN

BIRTHS

CUTLER—On May 2, at Manhattan, Kansas, to Bruce and Tina Cutler, a son, JOHN NEWCOMB CUTLER.

THRON—On June 1, at Boulder, Colo., to Wolfgang and Ann Thron, a son, PETER ANDREAS THRON. The parents are members of St. Louis Monthly Meeting and Boulder, Colo., Monthly Meeting, as are the other two children, Jonathan and Penny.

WRIGHT—On April 29, in Chestnut Hill, Pa., to Theodore Craig and Nancy K. Wright, a daughter, SUZANNE PETTY WRIGHT. The father and grandmother, Mary Craig Wright, are members of Chesterfield Monthly Meeting, Trenton, N. J.

MARRIAGES

DARLINGTON-DAY—On June 13, at the Scarsdale, N. Y., Meeting House, ELIZABETH DAY, daughter of Richard L. and Ida H. Day of Forest Hills, N. Y., and RICHARD BENJAMIN DARLINGTON, son of Charles and Eleanor Collins Darlington of Woodstown Monthly Meeting, N. J.

SCOTT-PERERA—On June 12, at the Scarsdale, N. Y., Meeting House, ELLEN PERERA, daughter of Charles A. and Ruth B. Perera of Scarsdale, and ROGER OWEN SCOTT, son of Richard and Rebecca Scott of Richmond, Ind.

SMACK-GRAHAM—On June 5, at Darby, Pa., Meeting House, ELIZABETH ANN GRAHAM, daughter of Earl Dorland and Mildred Martha Wooters Graham, and CHARLES WILLIAM SMACK, JR. Charles and his parents, Charles W. and Eda P. Smack, are members of Darby Monthly Meeting.

DEATHS

BROWN—On June 9, at the home of her son, Albert T. Brown, in Houston, Texas, ANNA THOMAS BROWN, widow of the late Edgar A. Brown, aged 91 years. She was a lifelong, quietly active member of Easton, N. Y., Monthly Meeting. Surviving, besides her son, are

a daughter, Phebe C. Brown of Albany, N. Y.; a granddaughter by adoption, Nancy Ann Brown of Houston; and seven nieces and nephews.

LIPPINCOTT—On May 2, at her home in Mullica Hill, N. J., IDELLA A. LIPPINCOTT, aged 69 years. A member of Mullica Hill Monthly Meeting, she was active in the Meeting and First-day school, serving faithfully as a teacher, Clerk, Overseer, and Recorder. Surviving are her husband, H. Raymond Lippincott, and a sister, Rena Colson of Mullica Hill, N. J.

SUTHERLAND—On May 23, suddenly HALE SUTHERLAND, aged 75 years. He is survived by his wife, Margaret Townsend Sutherland; a daughter, Mary Flint Sutherland; a son, John Hale Sutherland; a sister, Margaret Sutherland Hoskins; and two grandchildren.

A native of Maine, Hale Sutherland was Chairman of the Civil Engineering Department at Lehigh University, Bethlehem, Pa., from 1930 until a few years before his retirement in 1953. Long active in the Society of Friends, he moved at the time of his retirement to Moylan, Pa., and transferred his membership to the Media Monthly Meeting, Pa., where a memorial service was held on Wednesday, May 27.

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

JUNE

23 to 28—New England Yearly Meeting at Lasell Junior College, Auburndale, Mass. Participating, Howard H. Brinton, Glenn A. Reece, Elmore Jackson, Clarence E. Pickett, and Henry J. Cadbury.

25 to 29—Canada Yearly Meeting at Pickering College, Newmarket, Ontario, Canada.

27 to July 1—National Conference of the Quaker Theological Discussion Group at the Friends Boarding School, Barnesville, Ohio. Theme, "The Essentials and Relevance of Our Quaker Faith." Leaders, Wilmer A. Cooper, Lewis Benson, Charles F. Thomas, Cecil E. Hinshaw.

28—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Rufus Cox, Else Sennhenn, Karl A. Cheyney, and Winston Cavell, "Issues before the United Nations."

28—Meeting for worship at Hockessin, Del., 10 a.m. Charles J. Darlington is expected to attend. (Note change of time from 10:30 a.m. The 10 a.m. time will continue to September 6, inclusive.)

Meeting for worship will also be held every First-day at Center, Del., Meeting House during the summer at 11 a.m.

28—Meeting for worship at Old Kennett Meeting, 10:30 a.m. The meeting house is on Route 1, east of Hamorton, Chester County, Pa. Meeting for worship will be held at Old Kennett also on July 26 and August 30, 10:30 a.m.

28—Meeting for worship at Upper Providence Meeting House, Upper Providence Township, Black Rock Road, Montgomery County, Pa., 3:30 p.m.

JULY

12—Annual meeting at Oblong Meeting House, Quaker Hill, Pawling, N. Y., 3 p.m.

18—Western Quarterly Meeting at Hockessin, Del., 10 a.m.

22—Millville-Muncy Quarterly Meeting at Elkland, Pa., 10:30 a.m.

24 to 31—New York Yearly Meeting at Silver Bay, N. Y. Participating, Clarence E. Pickett, Moses Bailey, Landrum Bolling, and Herbert and Beatrice Kimball.

25—Chester Quarterly Meeting at Media, Pa., 3 p.m.

Notice: Rancocas Meeting, N. J., during the summer months, June 28 to September 27, will convene at 10 a.m. instead of 11 a.m. An informal First-day school will be held in the Friends School at the same hour for children wishing to attend First-day school during the summer months.

MEETING ADVERTISEMENTS

ARIZONA
PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.
TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, Julia S. Jenks, 2146 East Fourth Street; Tucson MA 3-5305.

ARKANSAS
LITTLE ROCK—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-9248.

CALIFORNIA
CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.
LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.
LOS ANGELES—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36 St.; RE 2-5459.
PALO ALTO—Meeting for worship, Sunday, 11 a.m., 957 Colorado Ave.; DA 5-1369.
PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.
SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

COLORADO
BOULDER—Meeting for worship, 10 a.m., 2150 Pearl Street. Clerk, HI 3-4504.
DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

CONNECTICUT
HARTFORD—Meeting, 11 a.m., 144 South Quaker Lane, West Hartford.

DISTRICT OF COLUMBIA
WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA
DAYTONA BEACH—Meeting, 3 p.m., 1st and 3rd First-days, 145 First Avenue. Information, Sara Belle George, CL 2-2333.
GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.
JACKSONVILLE—Meeting for worship, 10 a.m., YWCA. Contact EV 9-4345.
MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Mirlam Toepel, Clerk; TU 8-6629.
ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.
PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.
ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

ILLINOIS
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EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

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LOUISIANA
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SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone WA 4-4548.

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WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

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MINNESOTA
MINNEAPOLIS—Church Street, unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 5-0272.
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KANSAS CITY—Penn Valley Meeting, 306 West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-6958.
ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 6-0429.

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MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

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SANTA FE—Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Sylvia Loomis, Clerk.

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LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.
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110 Schermerhorn St., Brooklyn
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Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.
PAWLING—Oblong Meeting House, Quaker Hill, meeting for worship at 11 a.m., First-days through August 30.
SCARSDALE—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, Frances Compter, 17 Hazleton Drive, White Plains, N. Y.
SYRACUSE—Meeting and First-day school at 11 a.m. each First-day at Unlversity College, 601 East Genesee Street.

OHIO
CINCINNATI—Meeting for worship, 10:30 a.m., 3601 Victory Parkway. Telephone Edwln Moon, at TR 1-4984.
CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

PENNSYLVANIA
HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.
HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.
LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.
PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, 20 South 12th Street. Chestnut Hill, 100 East Mermald Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Both Frankford meetings at Unlty and Wain Streets at 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.
PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

PROVIDENCE—Providence Road, Media, 15 miles west of Phila. First-day school, 9:45 a.m., meeting for worship, 11 a.m.
READING—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.
STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

PUERTO RICO
SAN JUAN—Meeting, second and last Sunday, 11 a.m., Evangelical Seminary in Rio Piedras. Visitors may call 6-0560.

TENNESSEE
MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Myrtle Nash, FA 3-6574.

TEXAS
AUSTIN—Worship, Sundays, 11 a.m., 606 Rathervue Pl. Clerk, John Barrow, GL 3-7323.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.
HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6413.

UTAH
SALT LAKE CITY—Meeting for worship, Sundays, 11 a.m., 232 University Street.

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FRIENDS JOURNAL

A Quaker Weekly

VOLUME 5

JULY 11, 1959

NUMBER 26

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A DOG has looked at
you; you answer for its glance.
A child has clutched your
hand; you answer for its touch.
A host of men moves about
you; you answer for their
need.

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ESTABLISHED 1955

PHILADELPHIA, JULY 11, 1959

VOL. 5 — No. 26

Editorial Comments

Flophouse Church

IN the past the churches in England have weathered many a storm, as did their sturdy and resilient members. In adjusting themselves to new conditions they have now and then come up with strange experiments. The North Kensington section of London has one church that is at present being used as a flophouse for transients who are ex-convicts. It is the Free Congregational Church, where the Reverend B. E. Peake considers it his special calling to serve those whom society has cast out as no longer respectable. Mr. Peake's approach to men who are down and out is different. A tough-looking character of 47, he confesses to having had some scraps with the law in his younger years. After having found his way back to a religious faith, he studied for the ministry and was ordained. Soon after taking his present charge he began to preach also in Hyde Park, and some of the "boys" of his former gang asked him for shelter. But Reverend Peake was broke most of the time himself and, as he told a reporter, "There was this big church standing empty every night. I put them up, and I have been putting men like them up ever since." In a pinch he can handle 70, but as a rule he has about half this number. The church provides the men with a chance for rehabilitation, and Mr. Peake assists the worthy among them to find jobs. Only three out of 400 "guests" ever proved unreliable by stealing a few things either from the church or their fellow guests. A few times it has happened that a coffin with a body was waiting in the church overnight for the funeral next morning. Yet Mr. Peake's guests do not resent a little reminder of this kind, which may well lead to some serious thinking. The minister is always available for personal consultation, and more than the linen visible on the clotheslines over his pulpit is being washed behind the doors of his study.

Some of the most interesting pages of church history tell of incidents when church edifices were used for refugees from persecution or as shelters in periods of dire need. We wonder at times why so many churches are closed during the week, and why the golden pomp of others, including the beauty of artistic buildings, fails to attract more regular attenders. Yet we also know that outward perfection gives no assurance of divine presence. Likewise, no spark of charity can be kindled on the wet

wood of moral pride. Mr. Peake may be close to being first because he chooses to minister to the ones who are likely to consider themselves last.

The Exceptional Child

The attention of the public is being directed to handicapped, retarded, or otherwise exceptional children. Such promotion is done with a fair degree of skill and seems to reach more and more people. Not only do local or national campaigns attempt to bring the plight of the children and their parents before us at certain intervals, but also a long-range interest in their welfare is rapidly growing.

Apart from the obvious goal of assisting wherever help can be rendered, the concern is also a reminder not to take the health of children and of ourselves for granted; there is more to be thankful for than we may realize. Nature's way of teaching us may appear cruel when children must serve as objects of such instruction, and only a trusting faith can rise above accusing skepticism. The communal anxiety about our children ought at least to create some deeper understanding of their reactions to their own plight. We are thinking less of crippled or blind children, who are often articulate and intelligent, but more of the mentally retarded, who lack adequate verbal facility and yet are frequently intelligent enough to realize their own deficiencies and the superiority of others. They keenly sense the attitude of others in their environment, and there are no children more grateful for understanding and loving care than the mentally retarded.

In recent years the Woods Schools for Exceptional Children, Langhorne, Pa., has held an annual conference for specialists in such work, and has published the addresses in a volume with world-wide circulation. This spring, George A. Walton, a member of the Board of Trustees, was asked to offer the invocation at the opening of the meeting. The text of his prayer is a fitting expression of the religious motivation underlying much of the work for exceptional children. It reads as follows:

"To open this series of conferences, let us look to the Source of all life and seek our place in the divine design for human beings.

"O God, Master of the infinite universe, Creator of galaxy after galaxy of stars, Creator of this small world and of its teeming life:

"O God, our Father who art in heaven, help us to realize Thy readiness to accept us as coworkers in the evolution of humanity towards the full maturity of manhood and womanhood. Help us to remain humble, teachable, and thankful, as Thy gifts of mind and spirit stir us to foster the growth of children handicapped by nature or by human blunders. Endow us, we pray Thee, with Thy divine sense of proportion that Thy gift of spirit may grow in children under our care—despite limitations

in mind or body—the spirit of love, of friendship, of joy in each other, in things beautiful, and in a sense of duty to their families and associates. Accept our thanks, O heavenly Father, for the written record of mankind seeking Thee, as recorded in Jewish and Christian Scriptures. Enable us to read these great books in the same creative spirit in which they were written.

"Make our work our passion, O Father in heaven, for Thy sake. Amen."

Meditation on a Dog

I HAVE said goodbye to my Irish setter—after 15 years of a life of unbroken devotion and unruffled temper. It is not just the pang of parting that calls for this release in words. It goes far deeper and higher than that. The whole mystery of life and death has spoken to me through this wordless farewell.

As the last of my own generation in a close-knit family, I can measure the quantity and test the quality of emotion that death brings to those left behind. But I cannot perceive any true difference in the sense of loss, the poignancy of familiar and now forsaken spots, and the shattered habits that empty a cherished place, whether felt for a beloved brother or a well-loved dog. The desolation in one instance may be more intense and more prolonged than in the other; but in *kind* it is the same.

If I felt that I were alone in this, I would tremble somewhat for my mental and emotional status. At the worst, I could number myself in the group of sentimentalists who are obsessed with devotion to animals, especially dogs and cats. But I honestly believe that I have countless sharers in desolation when the time comes to part with a dog after years of companionship, from inconsequent, adorable puppyhood to bewildered and halting old age.

John Galsworthy, that insatiable dog-lover, once cautioned, "Don't give your heart to a dog to trample on." He recognized that the dog lives seven years to his owner's one. A series of partings is inevitable if one *will* own dogs.

In the utter abandon of childhood a small girl of my acquaintance so distracted her mother by her grief over the death of her puppy that in desperation the mother flung out the thought, "But, darling, it might have been your sister. You still have *her* to play with and to grow up with!" To which the child in her agony of loss shrilled out, "Yes, yes, I know. But Sally will go to heaven—and where, oh, *where*, is Buttons now?"

When the old setter, under the skillful hand of a

veterinarian, sank from life to death in a brief, painless second, his warm body resting against my arm, his spirit, for me, had taken flight. Its spark was not extinguished. Immortality cannot be pre-empted by any one species of life, and I never could understand on what ground man appropriates this gift for himself alone. After all, *life is life* and it acquires the quality of immortality insofar as it attains the quality of *living*. Therefore I need not picture a heaven peopled with mosquitoes, snails, and eels.

One need not be a philosopher to perceive that the concept of immortality holds to no definite pattern. The very mystery of it evades expression in words. For those whose insights lead them to welcome death as the gateway to greater life, death has no fears. In the last moments of the sinking *Lusitania*, Charles Frohman rallied the courage of his shipmates by saying, "Why fear death? Death is only a beautiful adventure."

It is at this point that the chasm opens between man and beast. We doubt that the ailing, old dog knows what is in store for him, although sometimes his sharp instincts lead us to wonder. But he has a rightful claim to some portion of the immortality that most religions promise their followers. Josiah Royce is quoted as saying that "an animal—a dog, for instance—is a tiny portion of a person" (Rufus Jones, *The Radiant Life*, page 18). However small that fraction, it, too, is advancing toward the forever unknown that awaits his master. For those Orientals that hold *all* life sacred, probably the mosquito and the fly buzz into some niche. St. Francis, in his love for lower forms of life, may not have included these disfavored morsels of life among his chosen contemporaries. But without his animal friends the story of St. Francis would lack much of its beauty for the generations which have since adored the humanity of this treasured saint.

There is a further extension of these thoughts quickened by the death of my old setter. I have always disliked throwing faded flowers into a wastebasket, a foible which

has amused friends and family. My mother had the same weakness. To me, as to my mother, the reluctance to discard faded flowers is an unconscious awareness, perhaps, of the dignity of death for plants as well as for animals—and humans.

Associated with all this is a sense of the cleansing quality of death which should not be sullied. Only inanimate substance does not rise to the height of dying so as to live again. While feared by many as the last cruel, inevitable blow to be inflicted on mankind, the idea of death, nevertheless, seems to possess a driving power that cannot be denied. We all know how relatives long kept apart through conflicts and discords will cross the continent or the ocean to attend the funeral of a long-discarded sister, or brother, or uncle. Perhaps this very absurdity is an unconscious gesture of reverence before the majesty of death, expressing the truth of the classical saying *De mortuis nihil nisi bonum*. And in this is embedded the immortal truth that the slate of earthly life, however smeared, is wiped clean by the harsh hand of death.

These thoughts have come to me since that day when my old setter died by my own choice. One occasion, however, not marked by the exercise of reason, stands out. It happened on a recent springlike day. I was taking my remaining dog, a white and gold cocker, for the usual walk across the hill-field overlooking the woods and farmlands of Chester County. Suddenly a surge of happiness came over me, and I had to stand still. I had not one dog with me, but two. Definitely I felt Pat at my side. I saw no image; I would have laid that to hallucination and eventually have dismissed it. But within me was a contentment I could not question. Since

that fleeting moment in the field I have been more continuously lighthearted, even under some recent untoward events, than at any period I can recall.

I have never through a very long life had anything resembling this experience, even after the death of a beloved relative or friend. It was an inner, immutable conviction that is still holding its own. And when by chance the sight of the empty feeding dish or favorite chair brings its inevitable pang, it dissolves at once in the warm memory of that moment of understanding in the field.

Thus it has taken the death of a dog to attest the validity of an inward experience. And old Pat, his body lying at rest on a bed of evergreens dug deep in the orchard, has given me this indubitable awareness of the reality of the Unseen.

FLORENCE L. SANVILLE

Venture into Space and Time

By REBECCA M. OSBORN

With fledgling rocket
We proclaim our power,
Fracture the moment
And consume the hour.

But as each manmade
Comet cuts the sky,
We are but weaker still,
More sure to die.

For we can master
Neither time nor space
Unless God's great love
Has launched our race.

*To be certain of God we must know Him as we would know a friend; and we must give ourselves to Him as generously and completely as we do to those we love. In order to find Him we do not need to leave the world or any part of it, because no place is free from Him who fills all things with Himself. But we may need to prepare ourselves for the meeting. We may have become so strongly extraverted and our minds so obsessed with things that this supreme friendship seems unreal. We must, therefore, deliberately set apart some time daily during which the door is shut upon our normal preoccupations, and we seek to fill ourselves with the thought of God. To this end we take up the practice of meditation, which means quietly holding on to some great truth, such as "God is love," until we have absorbed its content. But once this has been done, we must not stop there. Meditation is a means, a very valuable means, but not an end. We must now pass from meditation to contemplation, from knowledge in reflection to direct present knowledge. The mind must cease its activity, however lofty the things with which it has been occupied; and it must learn what Wordsworth called "a wise passiveness." This is a definite change in attitude and may not be easy at first. The mind will rebel; we may feel we are wasting our time. But if we persist, we shall learn by ignoring the mind to bring it into line with our will. We are to wait; not in idleness, but in loving attention to God. In a gentle but steady act of the will all the forces of the soul are gathered up and directed towards Him who is present within our midst.—FREDERICK J. TRITTON, *Prayer and the Life of the Spirit*, 1954*

Weekend Work Camp: Return after Fifteen Years

ALLIE and I went back to a weekend work camp, at Dave Richie's invitation, after an interval of at least fifteen years. It was an all-adult camp, and for some of us it meant rather complicated arranging. One of our daughters, who was not well, was left with close friends; another was left with her "other mother" some miles away, and another, with near neighbors so she could feed the animals.

An all-adult camp, as compared with that of a high school group, is a refreshing experience for every one of the adults. There is little exasperated reminding to be done; no one has to worry about leaving things a shambles. Deep discussion starts easily and flows steadily. It is a relief to work with an all-mature group, but one misses the fire, the explosive enthusiasm of youth—especially in oneself!

On Saturday all the work camp went out to paint in various people's homes to which the camp had been invited. It was my lot to go to a home in which the mother had died, and the father was trying to bring up three rather casual and uncooperative teen-agers. He worked hard with us himself, and he somehow induced his 11th-grade daughter to work sulkily with us for a couple of hours. Except for this interlude, sympathy vied within me with outraged indignation against those children who could sit and casually watch TV while their father and two outside volunteers covered their living room walls and ceiling, which had been inexpressibly dirty and drab, with an attractive new coat of carnation pink.

The only thing which brought a spark out of this girl was the subject of the gang to which her school friends belonged. Recently the police had just averted a full-scale battle with deadly weapons between her gang and a rival gang. "Didn't you read about it in the papers?" she asked proudly, her eyes lighted up for once. What a sad life, that the only way to depraved distinction is this kind of thing!

Fortunately, the other work groups found real cooperation from the families to which they went. Even the little tots wanted to help, as well as the bigger children. Each of us helped a family transform a dreary room into a cheery room.

The most absorbing discussion lasted from the start of supper Saturday evening until we left the table three hours later. We had with us a native of the South Street area, where we were, one who had gone into the numbers racket to make a "fast buck." One day his little boy had strayed into the Settlement House. When the father went to get the boy, he began to be drawn into the influence

of the Settlement House. The whole story was dramatic as we drew it from him. He had been in gangs himself; he could work to mitigate their evil. One night the members of a local gang were in the Settlement House, and the word was being bruited around that there was going to be a "rumble" that very night. Our friend quietly went to work, talking with the boys. Gradually there was less and less talk of the "rumble." It didn't materialize. Today this man is dedicated to work with the boys of the neighborhood.

Sunday morning we visited two magistrates' courts and saw the pathetic, grim succession of cases: larceny, numbers, disorderly conduct, drunkenness, selling liquor without a license, and so on. The cases, absorbingly human, moved breathlessly fast. Toward the end in one court the magistrate asked how many wanted to be committed to the jail or the House of Correction. (It was a very cold day.) About five dilapidated men stepped up, were briefly quizzed, and committed. The last one, on being questioned, spoke out of a tortured soul, with a twisted face, "Judge, tomorrow's my birthday. I'll be 39 years old, and I'm a disgrace to humanity." Nobody wished him many happy returns of the day.

Then about 30 debilitated men shambled in, unshaven, bleary-eyed, dressed in ragged clothes, as forlorn a group of human beings as I've ever seen. They were candidates for cleaning up floors in the House of Correction, a temporary job providing food and warmth. A court attendant singled out about ten of the least unhealthy-looking, and they were sent off to the job. The rest were dismissed. One pathetic soul was hobbling in blue socks. "Where's the job?" he asked.

"Ya came in that door, ya go out that door," said the attendant. "Listen, Bud, you ain't even got shoes. Go buy some shoes." One wondered how he could buy some shoes. "Skid Row" shambled out as pathetically and even less hopefully than it had come in.

We stayed at the Western Settlement House on South Street, and were filled with admiration of the quiet and competent leadership we found there, which has been steadily influencing the community for its betterment over the years. Slowly, gradually, conditions are improving there, thanks in a considerable degree to this devoted leadership. I heard with a kind of horror that the Settlement House may have to give up the services of two gang workers for lack of sufficient funds to pay them. What kind of society do we have, in which the value of these gang workers is not recognized as important enough for the funds to come in to pay them? Do not people realize well enough the threat of these gangs?

I do not sleep well in less than ideal conditions. Several times during the weekend I confess I was thinking,

"This was a mistake. I should not have come." I didn't get the extraordinary reaction from work camp that I used to receive when I was 17 years younger. But it was a rich, thought-provoking, deepening experience, with a good deal of fun, too, new friends, and no regrets. Maybe there are some interested in this work who have held back because of inertia or unsureness of its value to them. To these I would strongly recommend going to an adult weekend work camp.

PETER BARRY

Letter from South Africa

IT is often said that America has become Africa-conscious. I do not know about FRIENDS JOURNAL readers, but Americans are apt to know which side of their bread is buttered and how many beans make five. So it is to be expected that the material resources of Africa, the field it offers for enterprise, its strategic position in the cold war and any possible hot war would claim American attention. But there are matters of more immediate human interest, and you, I expect, have been stirred by the advance of what is called "the freedom movement" in Africa.

The decade 1951-1961 promises to produce a new Africa. In mid-1951 only four countries of Africa (South Africa, Ethiopia, Egypt, and Liberia) were independent. Now, eight years later, ten are fully independent, and 13 are self-governing subject to certain reservations. Ten more become independent next year. By the end of the decade it is reasonably certain that only eight (among them the four African territories of the Spanish and Portuguese dictatorships) of the 48 countries of the mainland of Africa will not be independent or in sight of independence.

"Independence" and "freedom" are often used interchangeably as giving the aims of the African revolution, but they do not necessarily mean the same thing. The freedom movement wants mainly to achieve for Africans freedom from colonial (that is, white) domination and freedom to share effectively in government. South Africa is an independent state, but only the white fifth of its people have freedom as so defined. Even in an independent African state the individual African might find domination by blacks no more pleasant than domination by whites. In terms of people, less than a quarter of the Africans in Africa were free, in this sense, at the start of the decade; more than three-quarters will be free at its end.

Against this background of fast and profound change, South Africa is rounding out its policy of *apartheid*

(extreme segregation) that started ten years ago. Laws now being enacted in spite of intense opposition within and without Parliament will segregate all university education. New government institutions will provide separately for advanced students of the several racial and even tribal groups. No nonwhite student will be permitted to enroll at any of the normal universities. All representation of Africans in Parliament will end, and instead limited powers, subject always to government control, will be granted to tribal chiefs in five or more scattered tribal areas to be called "Bantustans." Two million detribalized urban Africans will have no voice in the making of the laws that they must obey or in imposing the taxes they must pay.

The advocates of *apartheid* claim that the new separated "universities" and the "Bantustans" are South Africa's response to the new, fast-awakening Africa. There are many who regard this response with serious misgivings.

Durban, May 26, 1959

MAURICE WEBB

Shifting Patterns

WALKING on illusion, walking on leaf-shadow patterns, looking at myth, looking up at the blue dazzle of sky (actually, of course, the black, cold horror of space), holding my daughter's warm, plump hand, which is not my daughter, lost to me forever now that she has learned speech—what can I call real? What is mine? Do I walk the surface of a minor planet, tending a young, erect-walking being, who will one day simply, inevitably cease to be? Looking for infinity, finding infinity in finite patterns; looking for God, finding Him in loss, in pain, in agonies, in death; hearing His voice in childbirth, meeting Him in love, in passion, in simple thirst and hunger, I say, yes, God is real, real and mine, as no other earthly thing is ever mine.

Only this Presence, hungered for, and found, and never clearly known, this only in my life is real. So I will choose the illusions I wish to cherish: flowers and laughter and moss and birds, stars and clouds, and listening to children—these are more mine than arms and eyes and hands.

And will these pass and die? The Presence says they live—not will live—live, live now! "In Him they live and move and have their being." If the Presence is real, is death the illusion? If death is real, is the Presence an illusion? So I choose the illusion I will cherish. Nourished by infinity, I will walk in the Presence that stirs the shifting patterns!

BARBARA HINCHCLIFFE

Internationally Speaking

ALTHOUGH this column cannot be read until after the Fourth of July, it should reach its readers near enough to Independence Day to justify some reflections on alliances.

Recent discussion of a limited summit conference between President Eisenhower and President de Gaulle reflects a new attitude toward alliances on the part of the people of the United States—an attitude which would have shocked President Washington. This new attitude has developed since the Second World War. Alliances are now taken for granted. The price tends to be forgotten.

President de Gaulle has suggested that, if the United States wishes France to continue as an active ally in NATO, the United States must pay for the alliance by more cordially supporting French policy in Algeria.

The price may be excessive. It can be argued that support for French policy in Algeria is likely to cost the United States more than the French alliance is worth—in increased distrust of the United States among the uncommitted nations of Asia and Africa. These nations, recently emerged from colonialism, are convinced by vividly remembered experience that Western colonialism is a real and present danger, and are likely to turn against the United States and toward the Soviet Union if the United States, as the price of the French alliance, seems to support French colonialism in defiance of American history and instincts.

President Washington opposed alliances because he foresaw that they involve precisely this sort of inconvenient price.

President Washington, in his Second Inaugural Address, condemned permanent alliances. He approved specific arrangements to cooperate with other countries for specific purposes. His doctrine, summarized in Jefferson's phrase, "no entangling alliances," dominated American opinion about foreign policy until after the First World War.

That doctrine, in fact, was used after the First World War to justify opposition to the League of Nations. Yet President Washington did not condemn participation in general international organizations to aid the nations in solving urgent common problems that they cannot solve alone. Such organizations were not proposed in his time. It seems likely that President Washington would have recognized the value of the League of Nations and of the United Nations.

The United Nations does not have the element of hostility typical of alliances. It accepts the fact that nations have important conflicts of interest, that a nation pursues its own interests vigorously, and that vigorous pursuit of its own interests is not proof of depravity or

malevolence. It undertakes to provide means of dealing with conflicts of national interests in such ways that each nation can achieve as much as possible of its aims without subjecting itself or its rivals to the incalculable hazards and devastations of modern war.

The time has come for a re-examination of alliances in the light of current confirmations of President Washington's distrust of them; and for renewed efforts to supersede alliances by more soundly based arrangements for persistent international cooperation to restrain war instead of trying to restrain and thwart some nation regarded, with no matter how much justification, as hostile. Efforts of the latter sort aggravate the difficulties they are intended to eliminate. They tend to involve nations attempting them in confusion and self-frustration, as illustrated by French demands for compensation for her participation in NATO.

Efforts by the United Nations to supersede alliances, which are directed against other nations, are directed rather against war and toward mutually satisfactory solutions of common problems. Such efforts offer the best hope of dissolving the dangerous rivalries among which we live and of solving the problems of ignorance, illness, and poverty which it is no longer possible to disregard.

June 25, 1959

RICHARD R. WOOD

Book Review

FIRE WITHIN. By WINIFRED RAWLINS. Golden Quill Press, Francetown, New Hampshire, 1959. 75 pages. \$2.75

This attractive, slim volume follows a previous book of poems by Winifred Rawlins, *Before No High Altars*, published by the Exposition Press in 1955. I look forward to later volumes from the pen of this gifted, perceptive writer, who is able to put into words what many of us feel about the nuclear age but are unable to formulate into thought, far less into tangible form.

Winifred Rawlins is Head Resident at Pendle Hill, and she combines within herself the qualities of Mary and Martha. In spite of her necessary preoccupation with bedmaking for unexpected arrivals, seeing that the students carry out their assigned domestic responsibilities, and welcoming "all the members of the amorphous Board" (see "New Building on the Campus"), she can retire to her small room and forget that she has been, and will be again, "cumbered with much serving." She lives in no ivory tower. She has learned how to keep an apparently serene heart and a mind alert and yet at leisure in the midst of a distracting and demanding community life.

This in itself is a great gift. Those of us who long for simpler living and more leisure for the deepening of our spiritual life will do well to read Winifred Rawlins' book. It will bring not only enjoyment; it may help us to discipline ourselves to find fulfillment in the midst of tumult.

She has an arresting way of saying things with a startling simplicity of emphasis. It is interesting to note a growing use of rhyme and patterned verse form. Many of her earlier poems have been without either. She has used a kind of rhythmical unrhythm. "The Giants" shows a remarkable handling of a complex rhyme scheme, well adapted to the idea. This is also true of "Behind Science." "The Night of the Year" is without rhyme, but its meter has an insistent music which "throbs the dark song through the night of the year."

Her apparently simple themes, such as items for sale in a drug store ("Altar in the Drug Store"), the Pendle Hill cat ("One World of Life"), and a death notice in the evening paper ("The Executive"), are poignant with their unexpected depth of meaning.

Certainly one feels one's "inner fire renewed" ("Poem for the Scientific Age") after reading this book.

MARY HOXIE JONES

About Our Authors

Florence L. Sanville, an inveterate lover of the out-of-doors and the wilds, is a member of Concord Monthly Meeting, Pa. She was one of the early agitators for the abolition of child labor and other social ills, as recorded in early numbers of *Harper's Monthly* and other journals.

"Where Are We Going?" is an excerpt from a short letter from Puerto Rico, reprinted from *International*, published twice a year by the International People's College Old Students' Union, Elsinore, Denmark. Peter Manniche is a leader in the Danish Folk School, a unique form of adult school education, largely residential, that has greatly influenced life in Denmark. Many Friends from England and the Continent have attended his school. Peter Manniche will celebrate his 70th birthday in October, when the Students' Union hopes to present him with a scrapbook pertaining to the International People's College.

Peter (Stuyvesant) Barry is Principal of Buckingham Friends School, Lahaska, Pa. He and his wife, Alice Barry, are members of Buckingham Monthly Meeting, Pa. The adult weekend work camps mentioned in the article are sponsored by the Social Order Committee of Philadelphia Yearly Meeting. David S. Richie is the Committee's Executive Secretary. During the year 1958-59 more than 50 work camps were held in depressed areas of Philadelphia; three of these were adult work camps.

Maurice Webb, our correspondent for South Africa, is a member of the faculty of the University of Natal at Durban, South Africa.

Barbara Hinchcliffe is a member of Green Street Monthly Meeting, Philadelphia, and active in the Tract Association of Friends, Philadelphia.

Richard R. Wood contributes his "Internationally Speaking" each month to the *FRIENDS JOURNAL*. He was for many years Editor of *The Friend*, Philadelphia.

Friends and Their Friends

The attention of our readers is called to the fact that the *FRIENDS JOURNAL* is published biweekly during the summer season. We shall resume regular weekly publication on September 19, 1959.

Any irregularities in postal delivery should first be checked at the local post office before reporting them to our office. Our magazine is regularly mailed on Wednesdays preceding the date of publication.

Honorable Judge Albert B. Maris, United States Senior Circuit Judge, was appointed special master by the United States Supreme Court on June 29 to consider the rights of Chicago and other Illinois municipalities to take water from the Great Lakes. The matter involves the states bordering the Great Lakes and in the Mississippi Valley. Albert B. Maris is a member of Lansdowne Monthly Meeting, Pa.

Eleanor Stabler Clarke, Chairman of the Board of Managers of the *FRIENDS JOURNAL*, is one of the few women on the Board of ACTION (American Council To Improve Our Neighborhoods). ACTION is a national charitable organization concerned with urban renewal and slum clearance. The Board is made up largely of individuals who are heads of financial concerns or large businesses, either manufacturing or merchandising. Religious interests are represented by a Catholic priest, a member of B'nai B'rith, the National Council of Churches, and the Society of Friends. ACTION was particularly interested in Friends because of the work of the Service Committee and of the Friends Neighborhood Guild, Philadelphia, in rehabilitating old houses in the area of 8th and Brown Streets, Philadelphia.

Early in May, ACTION held a two-day meeting in Newark, N. J., to which some 500 invitations were issued. Under study was the whole problem of cities in America, in which deterioration is taking place faster than the effort to combat it constructively.

"The Quaker Approach to Contemporary Affairs" is the theme of the seventh annual week-long vacation-institute sponsored by the Cambridge, Mass., and New York City offices of the American Friends Service Committee. From August 1 through August 8, 1959, over 200 people from many parts of the northeastern United States are expected to attend the institute at Geneva Point Camp, Winnepesaukee, N. H. Leaders in the fields of education, religion, race relations, international affairs, and philosophy will guide daily small-group discussions and speak on their own experiences in these fields.

Dean of the institute is Stephen G. Cary, Director, American Section, AFSC. Stephen Cary edited a Quaker study of a nonviolent American foreign policy, and in 1955 visited the Soviet Union. Leaders of the institute include: Henry Cadbury, Professor Emeritus, Harvard University, and Chairman

of the American Friends Service Committee; Amiya Chakravarty, Professor of Comparative Oriental Religions, Boston University, and former associate of Tagore and Gandhi; Roy McCorkel, former Director of CARE in India and Central Europe; Michael McMullan, staff member, Ghana Ministry of Finance; Victor Paschkis, founder, Society for Social Responsibility in Science; Ira De A. Reid, Chairman of the Sociology Department, Haverford College, and former research director, National Urban League; Allyn and Adele Rickett, imprisoned in Communist China from 1951 to 1955; John Swomley, Jr., Cosecretary, Fellowship of Reconciliation, writer, and lecturer on militarism; Hilda von Klenze, staff member, British Peace Pledge Union, and Editor, *Non-Violence Bulletin*.

The cost for adults is \$45 for the entire week (including housing and meals). Special rates are available for couples, students, and children. A full program is planned for children of all ages. For detailed information write: "Winni" Institute, AFSC, 130 Brattle Street, Cambridge 38, Mass., or "Winni" Institute, AFSC, 237 Third Avenue, New York 3, N. Y.

The following Friends, in addition to those mentioned in previous issues, have received honorary degrees this spring: Henry J. Cadbury, L.H.D., from Howard University; Patrick M. Malin, L.H.D., from Dartmouth College; Frederick B. Tolles, Litt.D., from Haverford College; and Elizabeth Gray Vining, L.H.D., from Cedar Crest College, where she delivered the baccalaureate address on "The Single Secret."

A Children's International Summer Village encampment is being held for 50 11-year-old CISV delegates from ten countries on June 19 to July 17 at the YMCA Camp Hilltop near Downingtown, Pa. The countries represented are France, Norway, Sweden, Israel, Japan, Guatemala, Germany, Mexico, Austria, and the United States. CISV is a "nonprofit corporation which seeks to foster in children, tomorrow's adults, the desire and skills for building a world of understanding, co-operation, and peace."

The International Seminars Program of the American Friends Service Committee will conduct three seminars in Europe this summer. They are scheduled to run three weeks and will be attended by college and graduate students from approximately 20 countries throughout the world. The first seminar will be held in Munster, Germany, beginning July 16. The topic is "Orient and Occident: a Search for Mutual Understanding." This subject has special relevance because UNESCO is currently making a major study of the problem.

The other seminars will meet in Kahlenberg, Austria (a suburb of Vienna), and Krakow, Poland, from August 6 to 27. The topics for discussion, respectively, are "The Relaxation of International Tension" and "The Contribution of Smaller Countries to the Maintenance of Peace."

Previous seminars have had an excellent representation from Eastern European countries, and one of their important

goals has been greater understanding between East and West. Seminars are also being held this year in India, Burma, and Ceylon, while two more are scheduled for Japan.

Eight Young Friends sailed from New York on June 4 for visits to the Soviet Union, Poland, and the Vienna Youth Festival. Under the sponsorship of the East-West Contacts Committee of the Young Friends Committee of North America, the trip will also include visits with European Friends in order to gain their insights into the problems of East-West tensions. After arrival in England, four of the group went on to Russia to spend a month as guests of the Committee of Soviet Youth Organizations. They expected to visit a number of youth groups in various parts of the Soviet Union and perhaps spend some time visiting families in homes. This visit was arranged in return for the visit of three Soviet young men to the United States last summer as guests of Young Friends. Included in this group, as previously announced, are Paul and Margaret Lacey of Cambridge, Robert Osborn of Evanston, and Walter Scheider of Cambridge. The other four Young Friends—France Juliard, Lars Jansson, and Martha McKean, all of Philadelphia, and Cynthia Sterling of Southport, Conn.—will spend several weeks visiting Friends in England, the Netherlands, and Germany before going to Poland.

The two teams will then come together in Vienna about July 20, in time to prepare for participation in the Vienna Youth Festival as observers. During the Festival they will be joined by two other Young Friends, Lowell Keffer of Ontario and Kent Wilson of Washington.

The group expects to be back in this country in time to report to the American Young Friends Conference in Kansas in late August.

WILMER STRATTON

Ecumenical Work Camps

Two hundred American young adults—about a half of them girls—will help others this summer in Ecumenical Work Camps in about 25 countries. This is the 13th year in which Christian young people will be working together, repairing war damage and cleaning up after floods, building schools and playgrounds.

A project of the Youth Department of the World Council of Churches, it is administered in this country by the Ecumenical Voluntary Service of the United Student Christian Council, affiliated with the National Council of Churches.

This summer the campers will help build a sports field and youth center near the Albanian border in Konitsa, Greece, where many young people repatriated from Slavic countries are now living in a World Council camp. In Douma, Lebanon, an Orthodox monastery is being converted to a site for children's camps, and in nearby Jordan, at Beit Jala, near Bethlehem, campers will work on the house and grounds of a small religious group which is caring for refugee and orphan girls.

The exotic names of faraway places include Harar, Ethio-

pia, where the first work camp to be held in that country will build a conference hall for students. In Montero, Bolivia, campers will weed and harvest rice for refugee farmers from Okinawa who were recently settled there. Extra hospital rooms in the only hospital serving the Paraguayan rural people are slated as another building project, while extra rooms will be added this summer to a secondary school under construction at Soavinandriana on the Island of Madagascar.

In three countries of the Far East, damaged buildings will be repaired when work campers get busy at Kumasaka, Japan, badly hit last year by Typhoon Ida, and outside Seoul, Korea, where a vocational school for refugee children is being added in the settlement to which they were evacuated following the disastrous Han River floods a year ago. In Taiwan, young people will build a school at Hwalien for tribal youth from the mountains who are being aided by the Taiwan Christian Youth Fellowship.

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

The high esteem in which Friends sometimes are held by outsiders, and the confidence placed in their wisdom and integrity can be a very humbling experience. Among the many varied requests for help, here is one from a theological student that is both flattering and staggering in its expectations:

Dear Sir:

I have heard of a Kingdom of God and a Kingdom of Heaven. What are they? Two places, or a state of mind? How do we know? How do we know they aren't just myths? What is the *proof*? Who lives there, if anyone? How did they get there? What do they do after they get there? Can we get there? How? Is that "born again"? Please write me a speedy reply covering everything thoroughly—leaving no stone unturned, if possible. Thank you.

Go to now, ye biblical scholars and theological experts. What say ye?

Pasadena, Calif.

J. STUART INNERST

News of the Humane Society of the United States tells of an article by a high school biology teacher, printed in a publication of the National Science Association. The teacher lists a number of experiments conducted by his high school students. They included the introduction of pepper, other dusts, and smoke into the lungs of mice to provoke violent shutting off of the glottis; of tests to find out what dose of inhaled nicotine would kill 50 per cent of treated animals. Students took animals home, there to conduct experiments. This teacher also developed psychological techniques for eliminating or avoiding squeamishness in children.

With this type of training, what sensitivity to suffering, animal or human, may be expected in later life of children who receive it?

Those interested in the educational film distributed by

HSUS, "People and Pets," should address Miss Helen E. Jones, 1111 E Street, N.W., Washington 4, D. C.

Baltimore, Md.

ELIZA RAKESTRAW

BIRTH

HALLOWELL—On April 29, in Trenton, N. J., to Ralph P. and Janet Louise Hallowell, a son, CHARLES KIRK HALLOWELL, III. The father is a member of Horsham Monthly Meeting, Pa. The grandparents are Charles Kirk Hallowell, a member of Horsham Monthly Meeting, and Helen Rowland Hallowell, a member of Green Street Monthly Meeting, Philadelphia, and the Reverend F. Victor and Jessie F. Hoag of Maitland, Florida. Marguerite Hallowell is a great-aunt of the child.

ADOPTION

RISTAD—On June 18, by Adam and Irna Ristad of Austin, Texas, a second adopted son, NICHOLAS STEPHEN RISTAD. He was born on June 25, 1958, and joined the family on October 4, 1958. Nicholas, his brother Phillip, aged 8 years, and the parents are all members of the Friends Meeting of Austin, Texas.

MARRIAGES

HURD-HOUGHTON—On June 20, at Media, Pa., Meeting House, ELEANOR HOUGHTON, daughter of Willard F. and Sara N. H. Houghton of Media, Pa., and ALFRED B. HURD of Belmont, Mass. The bride and her parents are members of Media Monthly Meeting, Pa.

KIRK-HOLE—On June 14, at Laurel Island, Squam Lake, N. H., ELIZABETH DOAN HOLE, daughter of Allen D. and Helen G. Hole of Earlham College, Richmond, Indiana, and JOHN THOMAS KIRK, son of Samuel E. and Elizabeth H. Kirk. The Kirks are members of Willistown Meeting, Pa.

MICHENER-CRIPPEN—On June 13, at the Lighted Lantern, Golden, Colorado, NANCY BELLE CRIPPEN and BRYAN PAUL MICHER, son of Bryan and Edith Michener, members of Iowa City, Iowa, Meeting. The wedding was under the care of Mountain View Meeting, Denver, Colorado, and was the first Quaker marriage since the legalization of Friends marriage procedures by this year's session of the State Legislature.

POTTER-HANNUM—On June 20, at the Kennett, Pa., Meeting House, MARTHA ANN HANNUM, daughter of Wilmer Marshall and Martha Rhoads Hannum of Kennett Square, Pa., and DAVID POTTER, son of Elizabeth R. Potter of Philadelphia and the late Joseph Potter.

WELLS-SESSEL—On June 12, in St. John's Episcopal Church, North Adams, Mass., LINDA SESSEL, daughter of Mr. and Mrs. Ben-Fleming Sessel of New Canaan, Conn., and CHARLES A. WELLS, JR., son of Charles and Elizabeth Wells of Newtown, Pa. The Wells family are members of Newtown Meeting, Pa.

DEATHS

JONES—On June 19, in Santa Fe, New Mexico, EDWARD B. JONES, aged 60 years, after a prolonged illness. He was a loyal, lifelong member of Haddonfield, N. J., Monthly Meeting. Both the funeral and burial were in Haddonfield, where was his boyhood home. Surviving is his wife, Clare C. Jones.

ROBINSON—On June 16, suddenly, at his home, "The Orchards," Frederick County, Virginia, CLARENCE J. ROBINSON, fruit grower and farmer. Clarence Robinson was the son of the late James L. and Sallie G. Robinson, and spent his entire life at his home except the time he was attending George School and Swarthmore College. He was very active in the work of Hopewell Monthly Meeting, Va., where he served as Clerk for years and was teacher of a First-day school class. Surviving are his wife, Ada Woore Robinson; and two sisters, Mrs. Mabel R. Cather and Mrs. Ansel B. Solenberger, both of Winchester, Va. The funeral service was held on June 18 at Centre Meeting House, Winchester, Va., and burial

was in Mt. Hebron Cemetery, Winchester. Hopewell Monthly Meeting has lost a dear and valued member.

Carolyn A. Miller Carver

Carolyn A. Miller Carver, lifelong member of New York Monthly Meeting, passed from this life Fifth Month 29th, 1959, in her 93rd year. The members of Brooklyn Preparative Meeting (Schermerhorn Street) of the Religious Society of Friends feel a deep sense of loss in the death of this Friend, who, as long as she was able, took an active and useful part in all Meeting activities. Always punctual and regular in attendance, faithful and dependable, she was dedicated to the testimonies and practices of our Society.

PAUL H. MYERS, Clerk,
New York Monthly Meeting

Amy May Hilliard Colvin

Amy May Hilliard Colvin [a member of Troy Monthly Meeting, N. Y.], who died April 27, 1959, at the age of 86, leaves with us the memory of her strong continued interest in other people near and far and a challenge to continue her many good works. She was friend and counselor to young and old alike. Her greatest concern was for others in need of any kind. She also expressed by word and deed the necessity for persons and nations to live by the Golden Rule that we may have peace.

ROBERT AND AVIS FLEISCHER,
for the Troy Meeting, N. Y.

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

JULY

12—Annual meeting at Oblong Meeting House, Quaker Hill, Pawling, N. Y., 3 p.m.

18—New York-Westbury Quarterly Meeting at Post Avenue, Westbury, L. I., N. Y. Ministry and Counsel, 10 a.m. (business), followed by meeting for worship; then business, followed by picnic lunch outdoors, weather permitting; special group worship session, 2 p.m., under Ministry and Counsel centered on theme "Living in True Christian Love."

18—Western Quarterly Meeting at Hockessin, Del., 10 a.m. and 1:30 p.m. Worship and Ministry, 9 a.m. Raymond Wilson of

the Friends Committee on National Legislation will address the afternoon session. Lunch will be served; child care will be provided.

19—Chester Quarterly Meeting on Worship and Ministry, 24th and Chestnut Streets, Chester, Pa., 3 p.m. The Third Query will be considered.

22—Millville-Muncy Quarterly Meeting at Elklands Meeting House, Sullivan County, Pa., 10:30 a.m.

24 to 31—New York Yearly Meeting at Silver Bay, N. Y. Participating, Clarence E. Pickett, Moses Bailey, Landrum Bolling, and Herbert and Beatrice Kimball.

25—Chester Quarterly Meeting. Place to be announced later.

26—Meeting for worship at Old Kennett Meeting, 10:30 a.m. The meeting house is on Route 1, east of Hamorton, Chester County, Pa.

31 to August 6—London Yearly Meeting at Friends House, Euston Road, London, England.

AUGUST

7 to 11—Germany Yearly Meeting at Berlin, Germany.

8—150th Anniversary at Cropwell Meeting, Marlton, N. J., 2 p.m. Friends and all interested friends are cordially invited to attend.

8 to 12—North Carolina Yearly Meeting, Conservative, at Cedar Grove near Woodland, N. C.

9—Annual Reunion of the Conscientious Objectors of Camp Meade, Md., World War I, at the Black Rock Retreat, Route 472, four miles south of Quarryville, Pa. Morning and afternoon meetings; bring your own noon meal.

11 to 16—Iowa Yearly Meeting, Conservative, at West Branch, Iowa.

20 to 23—Indiana Yearly Meeting, Friends General Conference, at Fall Creek Meeting, near Pendleton, Indiana.

26 to 30—Illinois Yearly Meeting, Friends General Conference, at Camp Wakanda, Lake Mendota, Madison, Wisconsin.

Notice: Maiden Creek Meeting House, Pa., will be open for worship on First-days during July and August. John and Janet Norton will welcome all who wish to attend, 11 a.m. to 12 noon. If a box lunch is brought, it can be enjoyed later under the cool trees.

Notice: Family Work Camp at State Teachers College, Cheyney, Pa., July 17-19, July 24-26, July 31-August 2. For cost and further details write James Thompson, 3601 Locust Street, Philadelphia 4, Pa.; telephone EVERgreen 6-7712.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, Julia S. Jenks, 2146 East Fourth Street; Tucson MA 3-5305.

ARKANSAS

LITTLE ROCK—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-9248.

CALIFORNIA

BERKELEY—Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings the last Friday of each month, at 7:30 p.m. Clerk, Clarence Cunningham.

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36 St.; RE 2-5459.

PALO ALTO—Meeting for worship, Sunday, 11 a.m., 957 Colorado Ave.; DA 5-1369.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

COLORADO

BOULDER—Meeting for worship, 10 a.m., 2150 Pearl Street. Clerk, HI 3-4504.

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

CONNECTICUT

HARTFORD—Meeting, 11 a.m., 144 South Quaker Lane, West Hartford.

NEW HAVEN—Meeting, 9:45 a.m., Conn. Hall, Yale Old Campus; phone MA 4-8418.

NEWTOWN—Meeting and First-day school, 11 a.m., Hawley School.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting, 3 p.m., 1st and 3rd First-days, 145 First Avenue. Information, Sara Belle George, CL 2-2333.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 10 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk; TU 8-6629.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S. E.

HAWAII

HONOLULU—Meeting, Sundays, 2426 Oahu Avenue, 10:15 a.m.; tel. 999-447.

ILLINOIS

CHICAGO—57th Street Meeting of Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7:30 p.m., every first Friday. Telephone BUTterfield 8-3066.

DOWNERS GROVE (suburban Chicago)—Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue; telephone WOODland 8-2040.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

IOWA

DES MOINES—South entrance, 2920 30th Street; worship, 10 a.m., classes, 11 a.m.

KENTUCKY

LOUISVILLE—Meeting and First-day school, 10:30 a.m. Sundays, Neighborhood House, 428 S. First St.; phone TW 5-7110.

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

MARYLAND

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone WA 4-4548.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

WELLESLEY—Meeting, Sunday, 10:30 a.m., at Tenacre Country Day School, Benvenue Street near Grove Street.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MICHIGAN

ANN ARBOR—Meeting at 1416 Hill, 10:30 a.m. to 11:30 a.m.; Adult Forum from 11:45 a.m. to 12:30 p.m. each Sunday.

KALAMAZOO—Meeting for worship, 10 a.m., discussion, 11 a.m., Friends' Meeting House, 508 Denner. Call FI 9-1754.

DETROIT—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. TExas 4-9138 evenings.

SAGINAW—Meeting at First Congregational Church Memorial Room, 3 p.m. to 4 p.m., each Sunday. Phone PI 37827.

MINNESOTA

MINNEAPOLIS—Church Street, unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 5-0272.

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-6958.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 6-0429.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

NEW MEXICO

ALBUQUERQUE—Meeting for worship, 9:30 a.m., 515 Ash, S.E., Albuquerque. Marian Hoge, Clerk. Phone ALpine 5-9011.

SANTA FE—Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Sylvia Loomis, Clerk.

NEW YORK

ALBANY—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
265 Lafayette Ave., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th floor
Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

PAWLING—Oblong Meeting House, Quaker Hill, meeting for worship at 11 a.m., First-days through August 30.

SCARSDALE—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, Frances Compter, 17 Hazleton Drive, White Plains, N. Y.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

WEST BRANCH, 15 miles north of Rome, route 26. Worship 11 a.m.; phone Boonville 543M.

OHIO

CINCINNATI—Meeting for worship, 10:30 a.m., 3601 Victory Parkway. Telephone Edwin Moon, at TR 1-4984.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

TOLEDO—Unprogrammed meeting for worship, First-days, 10 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

PENNSYLVANIA

DUNNINGS CREEK—At Fishertown, 10 miles north of Bedford: First-day school, 10 a.m., meeting for worship, 11 a.m.

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

MEDIA—125 West Third Street. Meeting for worship at 11 a.m.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools.
Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.
Central Philadelphia, 20 South 12th Street. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Both Frankford meetings at Unity and Wain Streets at 11 a.m.
Green St., 45 W. School House L., 11 a.m.
Powelton, 36th and Pearl Streets, 11 a.m.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

PROVIDENCE—Providence Road, Media, 15 miles west of Phila. First-day school, 9:45 a.m., meeting for worship, 11 a.m.

READING—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Myrtle Nash, FA 3-6574.

NASHVILLE—Meeting for worship, 10:30 a.m., Sundays, 2020 Broadway. Call CY 8-3747.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., 606 Rathervue Pl. Clerk, John Barrow, GL 3-7323.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6413.

UTAH

SALT LAKE CITY—Meeting for worship, Sundays, 11 a.m., 232 University Street.

VIRGINIA

CLEARBROOK—Meeting for worship at Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.

LINCOLN—Goose Creek United Meeting House. Meeting for worship, 11:15 a.m., First-day school, 10 a.m.

WINCHESTER—Centre Meeting House, corner of Washington and Piccadilly Streets. Meeting for worship, First-days at 10:15 a.m.; First-day school, 10:45 a.m.

WASHINGTON

SEATTLE—University Friends Meeting, 3959 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MELrose 9983.

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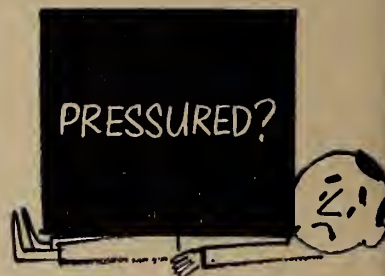
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*WHAT the world needs
is not more military hardware,
but more food, more schools
and medical care, more love,
more hope—more of all that
Christ came to bring us in the
good news of the gospel.*

—EDWIN T. DAHLBERG

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Appeal at Fort Detrick

AT Fort Detrick in Frederick, Maryland, some 30 miles from Gettysburg, we are preparing for another Armageddon. Biological or germ warfare has been perfected to such a degree that the entire race of man could be wiped out in a few hours by an amount of Botulinus toxin that could be held in the palm of one hand. Even more "desirable" than the messy hydrogen weapons, which destroy property, are the plagues, nerve gases, and epidemic germs, which destroy only life.

So incomprehensible is this horror that the average American can only say: "Surely our government does not mean to use these," or "We must outsmart the Russians," or "Slavery is worse than death," or "We must build for defense against communism," or "The men in Washington know what they are doing." A blanket of apathy is cloaking our dread. We stifle our fears by wearing mental blinders and losing ourselves in illusionary security.

Yet there are a few Americans facing up to this awesome fact of possible race extermination. At the present time a few are keeping a dawn-to-dusk vigil at Fort Detrick. "A vigil is an occasion for watching and for the self-discipline of patient 'waiting upon the Lord.' It implies penitence, self-examination, and expectancy." These are ordinary people made extraordinary by demonstrating sacrificial love for their nation and for all mankind. The vigil began July 1 and will continue until Hiroshima Day, August 6.

In November, 1863, Lincoln returned to the scene of human sacrifice at Gettysburg and said: ". . . we here highly resolve that these dead shall not have died in vain." Turning points in great historical events can often be traced to one small incident, such as the Union breakthrough in the Confederate forces at Gettysburg which occurred at a tiny copse of trees called High Water Mark. The High Water Mark, or turning point against modern warfare, could begin with a handful of men and women "dedicated to the great task remaining before us." Those who call themselves peacemakers must be willing to sacrifice with such dedication as did those "who gave the last full measure of devotion." Peace is not just a hopeful word engraved on war memorials, but as much of a reality as war. Lincoln's final word, ". . . this nation, under God . . . shall not perish from the earth," was spoken to a war-weary crowd. Must we wait for another catastrophe to learn that war and not man is our enemy? Even a war with germs certainly could not produce this realization. There would be no one left to learn the lesson.

NANCY NEGELSPACH

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FRIENDS JOURNAL

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Editorial Comments

Sacred and Mystical Figures

MODERN sects, especially those prophesying the end of human rule and history, are in the habit of quoting biblical numbers as authority for their beliefs. The recurrent use of the same figures, such as three, seven, twelve, forty (and others), is indeed conspicuous, and it is understandable that the faithful of all centuries came to regard them as sacred, giving some hint of the ultimate mysteries of God's design for man. We should, however, remember not only that many numbers were used in antiquity as "round" figures but also that errors in the use of numbers are apt to occur more frequently in the copying of written texts than in verbal repetition. Certain figures were considered sacred also in the non-biblical religions of Babylonia and Egypt and in later anti-Christian faiths.

The figure three is prominent in the Old and New Testaments, but appears especially important in the latter. Three kings visited the child Jesus; the cock crowed three times at the betrayal of Peter; there were three crosses on Calvary; Jesus remained three days in the tomb. Paul enumerates three cardinal virtues, and in the early church the figure appears again in the trinity and the baptismal formula. Seven was outstanding as a Hebrew number (examples are the creation, unclean spirits, candlesticks, etc.) and recurs in the Catholic Church in the number of sacraments, the seven classes of angels and devils, the cardinal virtues and deadly sins. Seven was also used as a round number, as, for example, when Jesus indicated that charity and forgiveness should never be counted. Twelve, the number of months, occurs frequently in Hebrew and Christian thought. There were twelve tribes of Israel and Ishmael; there were twelve patriarchs, twelve apostles, and twelve baskets of food were left after the feeding of the multitude (according to John 6:13, whereas in Matthew 15:37 seven are listed). Forty appears several times in the Old Testament. Noah after forty days in the ark sent a dove out into the world; Moses spent forty days on Mount Sinai; the wanderings of the Jews in the desert lasted forty years. In the New Testament Jesus fasted for forty days in the desert. Forty was also considered the life span of one generation, nowadays usually counted as thirty. The books of Revelation and Daniel are most frequently quoted by

biblical numerologists, and the number 666 has nowadays to serve even as a trade-mark for a cold remedy.

The interpretation of figures, as already indicated, had in other civilizations probably an even larger meaning, especially when letters standing for numbers were placed sequentially to become mysterious words.

It is well to remember that the Bible was not intended to be a history text, or a collection of accurate chronologies, or a narrative in which to deposit data. It records man's experiences of his relationship with God and his fellow men. Much of its setting, including the use of numbers, must be viewed in the light of conditions and habits of thinking as they prevailed in former ages. God's mysterious design for man included, naturally, a mathematical order. But it is more than doubtful that God's purpose and grandeur would ever be attached with particular definiteness and clarity to certain figures and numbers, interesting as they are.

Heresy, Heat, and Humidity

During one of Philadelphia's heat spells, we arrived at a radical resolution, here offered for criticism or approval. We decided to omit from now on listening to the eight o'clock newscast in the morning, when reporters all around the world line up to shout across the oceans in breathless excitement that again nothing has happened. This resolution is part of the aftermath of the Geneva Conference, during which 3,000 journalists were supposed to have been gnawing like ferocious dogs on a dry and meatless bone. We decided that from now on we shall listen only if reports on international affairs are given each morning personally by the Prime Ministers and Presidents of all nations, in English, of course. Speaking time should be extended from two to three minutes. If one of them should venture to include a commercial, we shall have to reconsider the whole idea. There is the natural suspicion that the Prime Minister of Brazil may want to give his coffee and cigars a plug, that de Gaulle might suddenly launch into praising Coty perfumes, and that the pope might want to put in a word for a vacation trip to Rome. We want none of this. There is, of course, more to say, much more, indeed. But space is not a problem merely for astronomers and rocketeers.

First-day: Its Meaning for Us

OUR days are so beset by mixed guilt and anxiety—if not ambition—that our god tends to become Whirl, all-demanding activity. Not one day do we set aside for rest and realization; on not one day do we exalt the inward kingdom over the outer world. Obsession with work may be called the Protestant ethic, but it is more than Protestant: it is a fault laid deep in the anxiety of modern man.

If a man trusts himself but puts no responsible trust in God, how can he rest? His First-day will be like other days, as demanding, as distressed, as rushed, as lacking in what he can identify as holy. He will not remember that Moses taught this day to be "the day of our God, in which we are not to work, in which no work is to be done by our sons and daughters nor by any who serve us, nor by strangers about us. For God works, and rests, and the time of rest He has blessed and hallowed."

Any day, if we keep a record of our days, can be started with the inscription: "This day is numbered thus, and is dedicated, and is a time for His praise." It is a time to search the miracle of immortality.

"Still seems it strange that thou shouldst live forever?" the poet Young asks. "Is it less strange that thou shouldst live at all? This is a miracle. . . . Shall man alone, from whom all else revives, no resurrection know? Shall man alone, imperial man! be sown in barren ground, less privileged than grain on which he feeds?"

Our days are filled with our acts of bread; sometimes there is a desperation in our "Give us this day our daily bread!" And that bread nourishes our bodies. It may also be thought of as bread of our experience, of our social intercourse. Martin Buber speaks of the manna of books, and also of "the brown bread on whose crust I break my teeth, a bread of which I can never have enough: men. Aye, these tousle-heads and good-for-nothings, how I love them!" We are ministered to by nature and by human nature; our days are spent in grappling for the best of both. Yet "has nature, who quenches our bodily thirst, who rests our weariness, and perpetually encourages us to endeavour onwards," asks Leigh Hunt, has this nature "prepared no food for this appetite of immortality?"

The First-day is the day to celebrate creation, to look most searchingly into creation, even to its roots of immortality. Preoccupied with the vistas of the world, we may forget the windows we have on the infinite universe and the eternity in which it moves. *Remember*. Remember what? That our own works and struggles are not all. That time, and the pressures of time, are relative, are passing, are capable of giving but little. That no

abyss separates us from God. That at the climax of creation, of all our heartfelt acts, is the vision of God. That all our falls and faults verge, at last, upon His excellence.

Eliot and other poets have made many of us conscious of the wasteland of time. When, then, do we enter the splendor, the Kingdom of God? When do we delight in Him? Perhaps the Sabbath is meant for our delight in Him. According to some, the word "Sabbath" comes from *Shabbat*, a name for the Holy One. According to ancient rabbis, there was created on the Sabbath the delight yet lacking in the universe: *menuha*, which means "inner peace," the synonyms for which are "tranquility," "serenity," "repose." God, the Good Shepherd, leads us beside the waters of *menuhot*, "the still waters." God, who stirred the waters, brings us at last to understand the beauty of their stillness.

Can we wait upon the Lord? We necessarily accept our work in the world, whether we regard it as wasteland or not. But can we submit ourselves, we who are used to commanding our works, to the hands of God? In the submission we become the clay: what is wrought is His art within us. And perceiving how great and glorious He is, and how our love for Him is not amiss, can we not believe that He will work a great and glorious work in us? And that we shall delight in Him, who does what He does for our sake?

Our work may have validity for us. We may remember the proverb, "In all labor there is profit." We may see that our work is great, contributing to the dignity of man, of which we are conscious on a First-day. Our work may be instinct with our understanding of life. We may remember from *Ecclesiasticus* (38:27-34): "So every carpenter and workmaster, that laboreth night and day: and they that cut and grave seals, . . . the smith also, sitting by the anvil, . . . the potter sitting at his work . . . all these trust to their hands: and every one is wise in his work." We may rejoice to enjoy the fruits of our labor.

But not all is in our hands.

Even practically speaking, we need to rest, to pause and survey our labors, to judge and reconsider, and to be restored. "We need relaxation, because we cannot work continuously," was known even to Aristotle. "Relaxation, then, is not an end" but is "for the sake of activity," for a period of relaxation is the time of renewal, the time of vision and of gaining new strength. "On this day we are commanded to abstain from all work, not because the law inculcates slackness," says Philo, Hellenistic Jewish philosopher of the first century A.D. "Its object is rather to give men relaxation from

continuous and unending toil and by refreshing their bodies . . . to send them out renewed to their old activities." Even pagans know, as Philo knew, that "getting and spending, we lay waste our powers. . . ."

So the First-day is our acknowledgment of our need of being refreshed, of being recreated in body and soul. Our civilization, which we expect to reward us with leisure, actually imposes more and more complicated tasks on us, and on many of us it imposes a bewildering amount of work. Weary and heavy-laden, we hear Aldous Huxley, in *Brave New World Revisited*, warn that we need to learn to *center down*. Modern man "must learn to simplify . . . must learn to concentrate upon the essentials of a situation, but without ignoring too many of reality's qualifying side issues." Many of our thinkers have a "deep concern about the price that Western man has had to pay and will go on paying for technological progress." Huxley quotes Erich Fromm: "Our contemporary Western society, in spite of its material, intellectual, and political progress, is increasingly less conducive to mental health, and tends to undermine the inner security, happiness, reason, and the capacity for love in the individual; it tends to turn him into an automaton who pays for his human failure with increasing mental sickness, and with despair hidden under a frantic drive for work and so-called pleasure." In short, our anxiety today is such as to rob both work and rest of its content and satisfaction.

Moreover, according to the social ethic (Huxley quotes Whyte's *The Organization Man*), that tends to replace our traditional ethics based on the individual, "Jesus was completely wrong in asserting that the Sabbath was made for man. On the contrary, man was made for the Sabbath, and must sacrifice his inherited idiosyncrasies and pretend to be the kind of standardized good mixer that organizers of group activity regard as ideal for their purposes." Even the Sabbath would become a day of socially oriented behavior governed by the spirit of the team. Man would not stand before God as he is, unique, and communing with God respected as unique, but would stand in "dynamic conformity" beneath a Good Fellow in whom no one bothered longer to find His distinctiveness.

But what if a man, obviously of this world, is not meant to be wholly *for* this world? And what if *any* social standard is as chaff before the Whirlwind, not Whirl of time and activity, but the Jobian Whirlwind of the spirit of God as man apprehends Him?

In a petty pace of days, we trivialize our minds. Great excellence grows to seem strange and far-off. Can we grow silent, put aside the trivia and all the demands,

and prepare to know what is excellent? Can we invite the good which is God's?

The First-day is the time of the still waters, the time of waiting upon the Lord, our attending God. And surely, as Isaiah affirms (40:31), "They that wait upon the Lord shall renew their strength."

SAM BRADLEY

A Doukhobor Commemoration

ON June 14 a monument was unveiled at Petrofka Ferry, Saskatchewan (some 50 miles northwest of Saskatoon), commemorating the arrival in that area 60 years ago of 1,500 Doukhobor settlers, who still live with their families in the neighboring villages of Blaine Lake and Marcelin. The monument was erected by the Government of Saskatchewan. . . . After a religious service in the Doukhobor manner . . . [and a picnic] the monument was unveiled by Peter G. Makaroff of Saskatoon in the presence of 1,000 people, who had come from all over the province.

Various speakers referred to the persecution to which the Doukhobors had been exposed in Czarist Russia for their refusal to bear arms, and to their coming to Canada with financial assistance mobilized by Leo N. Tolstoy, and by the British and American Societies of Friends.

Canadian Friends built the first school for Doukhobor children in the Petrofka area, the ruins of which may still be seen. Wilna Moore, one of the teachers who taught in that school, was present at the ceremony.

Some of the speakers pointed out that this was the first time in the 300-year history of the Doukhobors that a government had had a word of praise for them instead of persecution and blame.

The Society of Friends was represented by Lloyd Williams, Chairman of the Canadian Friends Service Committee, who addressed the assembly at the invitation of Peter G. Makaroff.

—*The Canadian Friend*

Prayer

By EUELL GIBBONS

Deliver me, O Lord, from subtle sin,
That creeps upon me ere I am aware,
Like pride in humbleness, or anxious care
That righteous deeds I do be known to men.
Forgive me if my plainness I display.
All consciousness of self let me forget.
Teach lowliness to me, O Lord, and let
My inmost self be clad in Quaker gray.
Defeat was sure before the race began
If for the prize of praise the race I run.
My finest deeds are sin if they are done
Through love of being thought a godly man.
Unbind my eyes, dear Lord, and let me see
Inverted pride is not humility.

Letter from the West Coast

THE fantastic developments in missile warfare have stirred West Coast Friends to new expressions of the peace witness. Over the last half year the amount and variety of these activities have been considerable. The exercises involved have also raised fresh questions about motivation, goals, good order, and methods in witnessing to what Friends have always insisted is a divine, not merely a temporal, concern.

Messages are likely to come "wrapped in a person." Two persons seem to have given the main impulse to this new peace activity: Samuel R. Tyson, farmer and Quaker of Denair, California, and Ross Flanagan, young College Secretary of the Northern California American Friends Service Committee office. Sam Tyson had taken part in the protests made at the Nevada test site and the Livermore, California, Radiation Laboratory. Both men visited the Cheyenne Base, and both came to certain conclusions about motivations and methods in what is called "direct action."

Sam's concern came up, through Delta Meeting, to Pacific Yearly Meeting last August, where it was made the responsibility of the year-old PYM Peace and Service Committee. Although AFSC personnel have been deeply involved in recent peace efforts, Friends have been laying the burden of action more and more on the Society of Friends itself.

Meetings in general have been reconsidering the meaning of the peace witness. Newer activities have included door-to-door interviews on nuclear warfare (in several places), using a questionnaire prepared by the AFSC; placing an advertisement in a newspaper protesting the new missile bases (Northwest); street distribution of a leaflet on tax refusal because of the amount going to arms (write Franklin Zahn, 836 South Hamilton Boulevard, Pomona, California, for samples), and a poster walk in front of the federal tax office on income tax day, April 15; wearing of a black arm band by one individual, suggesting grief for children whose lives may be damaged now or later by nuclear radiation.

A proposal for a state-wide Day of Penitence and Prayer in view of the "peril, horror, and sin" of modern war has been brought by one Meeting to the Southern California Council of Churches, where it is under consideration with other peace projects for the coming year. The possibility of sending a Friend to do special work in Washington is being considered. A seminar workshop will be held under the AFSC from August 24 to 29 at La Honda, California, with Sam Levering, A. J. Muste, and Stuart Innerst as leaders.

The general public appears more ready than it used

to be to hear pacifist doctrine. In Claremont, for instance, an audience of 1,800 spontaneously applauded Norman Cousins when he said, "We must convince the world that we would rather die ourselves than drop hydrogen bombs on human beings."

The most interesting activity has centered about the Vandenberg Air Base near Lompoc, California, where the nation's largest missile base is getting under way. Here, in what has been called "The Valley of the Flowers" because of its miles and miles of fields devoted to seed and nursery stock, a community of 80,000 people is expected to develop eventually around the Base. Long-time residents are by no means entirely happy about Lompoc's "claim to fame," as a local columnist puts it, being "reversed from flower seeds to ballistic missiles."

The weekend before Christmas brought 100 persons from 14 Friends Meetings to Veterans Hall in Lompoc for worship and discussion. Some searching queries and wide-ranging proposals came out of this meeting. Part of the group began a vigil at the Air Base, of which more below. On February 14 and 15, with Friends no longer welcome in Lompoc, some 70 persons met at nearby San Luis Obispo for further consideration of peace projects.

On Easter weekend, 30 persons, mostly young people—about a third of them Friends; a third, friends of Friends; and a third, of other backgrounds—camped some distance from Lompoc and began a vigil at the Base. Preparation for this vigil had been more thorough than for the Christmas one, and the discussions which came out reached more deeply into basic questions, such as "Who are we?" and what the group was there for. A moving moment came as Easter Day dawned, with the long shadows of those holding the vigil silently reaching through the gates into the grounds of the big missile Base. Later, half of the group asked and received permission to attend the Protestant Easter service in the Base, while the other half kept their vigil outside.

The most complicated and obscure part of the Lompoc story is that which took place over Christmas. I can touch only on the main points here. The initiators of the project had prepared for it by open notification in advance, both to the local press and the Base authorities, of the intentions of the visiting group. The project was to be a vigil by religiously concerned people; it excluded the idea of obstructing work or traffic. Ross Flanagan had become acquainted with Ken Adam, Editor of *The Lompoc Record*, which gave full and fair reports of what was to come.

On Wednesday, the day before Christmas, four hardy persons of the original group remained in vigil near the entrance of the Base. General David Wade, the Base

commander, who had talked with them several times before, warning them about their actions, now came out once more and asked, "Are you still here?" Though he disagreed with them, he said he thought that "they all ought to be together on Christmas Day," and invited them to have Christmas dinner with him.

About this time events took a new turn. A carload of young people who had not been present before arrived. Without notification they started a new form of action, picketing with placards across the roadway. Two of the earlier participants were drawn into this new action. The results have been widely publicized. A subordinate of General Wade ordered use of fire hoses to "wet down" the demonstrators. The force of the water knocked some of them down. When one of the newcomers tried to cut a hose with a pocketknife, he was forcibly relieved of the knife.

The Christmas dinner invitation was, needless to say, "hosed away" by this incident, and also, in the opinion of the originators of the project, some of the less tangible but real values engendered up to this point. Writing in the February 20 *Peacemaker*, Sam Tyson described the day-before-Christmas demonstration as "strictly hit-and-run," adding that "projects should be built on people, not publicity."

Important questions for peace workers are obviously involved, not only about the merits of a vigil versus intervention as a form of "direct action," but also about inner motive, openness of intention, advance notification, identification of participants, respect for opponents, and other evidences of good faith in the witness being made.

Regardless of the problems encountered, Friends and others who took a sustained part in the Lompoc vigils are agreed that the experience was personally enriching.

FERNER NUHN

Omaha Action

OMAHA Action and Appeal at Fort Detrick, now going on in Nebraska and Maryland, respectively, are the latest of several nonviolent, direct-action protests against United States military policy and the deadly arms race between ourselves and Russia.

All these protests use only methods of nonviolent resistance, as developed by Gandhi and others. There is no secrecy or attempt at surprises. Authorities are informed of all action that is planned; penalties incurred for acts of conscientious civil disobedience are unresistingly suffered.

Omaha Action is making its protest at the so-called "nerve center" of United States preparation for the use of the Intercontinental Ballistic Missile. This is Mead

Base, where Atlas missiles are to be mounted in position for launching at a few minutes' notice. The protesting group is an *ad hoc* committee made up of volunteers from various pacifist groups. A. J. Muste and Bradford Lyttle are co-ordinators of the work. In late spring, after much preliminary work, an office was opened in Omaha. A. J. Muste spent the first half of June talking to ministers, the Council of Churches, the press, and authorities in Omaha and Lincoln to acquaint them with the message and plans of the group.

On June 18 and 19, public meetings were held in the two cities. The meetings were poorly attended. The Omaha paper had been alarmist. Various churches had expressed their disapproval. Dr. Homer Jack, the Chairman of Omaha Action, had been refused a hearing by the Omaha congregation of his own denomination. The YMCA had canceled a meeting in its hall.

On June 22, two groups, starting from Omaha and Lincoln, began walking toward Mead Base. They carried posters stating their message and distributed leaflets to any who would take them. Two days later the two groups converged at the Base and set up a small, canvas-protected base of their own near one of the entrances. There they held a weeklong silent vigil for 24 hours a day, before beginning any other action. This vigil was carried on mainly by six men, who, when off duty, camped nearby in and around a panel truck. Other members of Omaha Action joined the vigil for some hours or days at a time, as they could. On Sunday about 40, including some Friends from Iowa and Nebraska, assembled there for worship based on silence.

The Omaha office requested that members of the group be allowed to enter the Base to present their message to the employees during the noon hour, or be allowed to have names and addresses so that they could see employees at their homes. These requests were refused. The Omaha daily consistently obscured or distorted the message of the Action. The Lincoln paper treated the protest somewhat more objectively.

A. J. Muste then addressed a letter to the President, sending copies to the Strategic Air Command and the local security officer. He stated the message and announced the intention of his group to enter the Base to transmit it, even "though this would presumably be an act of civil disobedience."

On July 1, about a hundred people assembled outside the gate, where the vigil was still being kept. There was a period of meditation. Then A. J. Muste, Ross Anderson, and Karl Meyer walked to the center, and A. J. Muste delivered a deeply moving sermon, calling for the United States to abandon its reliance on missiles, soldiers, and alliances, quoting various passages from

Isaiah. He also called upon the government to cease its desecration of God-given farmland, which is being used to prepare the destruction of millions of people.

Another half-hour of meditation followed. At 10:55 a.m., A. J. Muste and his two companions advanced to the closed gate and asked if they might enter. When they were refused, A. J. said, "We feel we must enter this Base," and the three climbed over the gate. They were warned that they were trespassing and were liable to arrest. They were escorted out, entered again, and were arrested. "Notice should be given," says the *Bulletin* of Omaha Action, "to the fine spirit displayed by all government officials who have become involved in Omaha Action. . . . The extreme difference in religious and political opinion which separates many of them from members of Omaha Action has not been manifested in rough spirit or behavior. This has helped both to preserve the atmosphere of seriousness in all action and to hold the attention on political and moral issues which are being raised."

Before these arrests the group had made a plan calling for two more participants to make the same witness at the gate on the following Monday, and others on Wednesday and Friday. Some members felt concerned to attempt bodily intervention, placing themselves in the way of trucks, but these witnesses were to be made last.

Accordingly, on Monday, July 6, at 10 a.m., Wilmer Young of Westtown, Pa., Monthly Meeting, now on the staff of Pendle Hill, presented himself at the gate with Dave Wyland. A small crowd had assembled. After a period of silence, the two made their statements. Another period of meditation followed. Then they requested entry, were refused, made their formal attempts at illegal entry, and were arrested.

Wilmer Young's statement said in part: "We have come to this place because of a deep desire to help turn aside a serious threat to the existence of mankind. We believe this threat is real, imminent, and that if our foreign policy is not changed very soon, much of Europe, possibly all of Russia and all of America are doomed to become charnel houses, with millions of innocent people destroyed in other countries as well. . . . We believe there are ways to stop this drift to oblivion. But we have not been allowed adequate opportunity to explain how we believe this can be done. . . ."

All these first five who were arrested chose to plead "technically guilty of trespass," i.e., "guilty." On July 7 they were sentenced to six months in prison and \$500 fine. The sentence was suspended, and each defendant was put on a year's probation. In addition to the usual federal probation requirements, conditions were imposed that preclude any further demonstration at or near any

military installation of the United States. All the men refused to sign the probation requirements. Karl Meyer was arrested at the Base again the next day, with the two next members to offer civil disobedience. Most of the participants, after the first five, are expecting to plead "not guilty," and await trial in October. Some of them will post bond and be released.

MILDRED B. YOUNG

Books

PILOT PROJECT, INDIA. By ALBERT MAYER. University of California Press, Berkeley, Calif., 1958. 367 pages. \$5.50

I suppose one must admit that war has *some* fringe benefits. One is that those engaged in it may become interested in the life and possibilities of peoples among whom they are thrown, especially in foreign countries. This is what happened to Albert Mayer, a New York architect and city planner.

Overwhelmed by the abject poverty of India, its need for housing, new means of cultivation of the soil, of marketing, and of transport, and fortified by the encouragement of Gandhi, Nehru, and Pant, and in cooperation with the government of India and of the State of Uttar Pradesh, he has opened up new hope and possibilities to a group of villages. The study of this development is rewarding to anyone interested in the development of rural life in India or of any underdeveloped area. This note does not pretend to be a review of the nearly 400-page book but only an introduction to its contents. The book carries Albert Mayer's interest from that of simple sightseer to the stage at which he has largely identified himself with India but continues to return to his native America as an interpreter of Indian life and aspirations.

CLARENCE E. PICKETT

CORNELIA, THE STORY OF A CIVIL WAR NURSE. By JANE T. McCONNELL. Thomas Y. Crowell Company, New York, 1959. 181 pages. \$3.00

This is a very readable tale of courage, adventure, and love written to captivate any Young Friend. The author tells the true story of a young Quaker girl who defied traditional attitudes towards women and became a legendary figure even during her lifetime. "What is vigorously set about can generally be accomplished," Cornelia Hancock is quoted as saying. From her letters and Civil War records we find that at 23 she was the first woman to get to Gettysburg and other battlefields of the Civil War; she preceded the Red Cross in her welfare activities, and she championed the rights of freed slaves in Congress. At 26 she started the Laing School for Negroes in South Carolina. Later she organized what developed into the Family Society of Philadelphia, and worked with the Wrightsville Housing Experiment in Philadelphia.

She never married, but a mystery surrounds a young doctor and a packet of letters burned unopened at her death, as she had requested. Philadelphia members of the Race

Street Meeting will remember Cornelia Hancock, whom they supported in her various endeavors. She was born in New Jersey in 1840 and lived to be 86. As a girl she was much influenced by Lucretia Mott and Susan B. Anthony.

This is a book especially appealing to young women and old, and readable even for sixth graders. It is not only a biography but a provocative report on social problems following the Civil War.

PHYLLIS A. SANDERS

THE TRANSATLANTIC SMITHS. By ROBERT ALLERTON PARKER. Random House, New York, 1959. 237 pages. \$4.00

Twenty years ago, Logan Pearsall Smith's autobiography *Unforgotten Years* delighted many Friends and irritated some others. The author has died in the meantime, but his book is likely to be treasured (together with his many other minor classics) for years to come. Robert Allerton Parker now has assembled in the present book a broad and colorful picture of the Smith family, their relatives, and their religious, literary, and artistic associations. The whole is set within a generous cross section of intellectual life in America and England, from which many a highway or bypath leads into our present. William and Henry James, the two Webbs and other Fabians, Shaw, Santayana, Bertrand Russell, Berenson—these and many others appear in this fascinating story in their everyday clothes and manner of speech.

It all starts with the simple life of a Quaker family in the neighborhood of New Jersey, a happy Quaker marriage, and the call to a ministry that led Robert and Hannah Smith to England and eventually to the Continent. Evangelism changed their lives forever, and the contacts of their children with leading figures in various cultural endeavors made them venture into the world of arts and letters.

The author presents his colorful material in an entertaining manner. This book will delight even the sophisticated among Friends, who must realize from its pages what odd, if not exotic, shoots can grow from an old Quaker tree when accident or a higher adventure transplants some of its branches locally or spiritually.

W. H.

About Our Authors

Nancy Negelspach is a member of the Friends Peace Service of the American Friends Service Committee.

Sam Bradley teaches American literature at Lebanon Valley College, Annville, Pa., and is a member of Sadsbury Monthly Meeting, Pa. He has contributed many fine poems to the FRIENDS JOURNAL.

Ferner Nuhn is our regular correspondent from the West Coast. He lives in Claremont, California.

Mildred B. Young is the wife of Wilmer Young. For many years they were engaged in a Southern rehabilitation project. Out of these experiences grew Mildred B. Young's Pendle Hill Pamphlet, *Insured by Hope*. She is a member of the Board of Managers of the FRIENDS JOURNAL.

Friends and Their Friends

Sixteen persons have joined the 1959 Quaker Leadership Summer Study Tour operated under the Clement and Grace Biddle Foundation. This is the seventh consecutive summer for these tours, the current year showing the largest enrollment of any. Participants come from Oregon, California, Texas, Arizona, Michigan, Florida, North Carolina, Pennsylvania, Canada, and Japan. Participants began by attending New England Yearly Meeting at Auburndale, Mass., and then spent two days acquainting themselves with the United Nations and Friends Center in New York. They are now attending Pendle Hill and expect to go for a visit to Washington, D. C., before disbanding on July 31.

"The Elton Atwaters will be returning to Penn State University in July," notes the Purchase, N. Y., Meeting *Newsletter*, "after two close and active years with us at Purchase. At the First-day school picnic on June 14, Elton was presented with a volume of Elizabeth Vining's biography entitled *Rufus Jones, Friend of Life*, in which his friends and students signed their names in appreciation of all that he, Alice, David, Andrew, and Ellen have meant to us during this time together." Elton Atwater was on leave of absence from his position as Professor of Political Science to serve as Associate Director of the Quaker Program at the United Nations.

Max F. Carr, Associate Professor of Music at the Arkansas State University, Fayetteville, Ark., has filed suit to test the constitutionality of a law requiring that all teachers file affidavits listing organizations to which they have belonged or contributed in the last five years. Max Carr, a member of Westfield Meeting, Riverton, N. J., is one of several university teachers who refuse to sign the affidavit.

Lawrence W. Wylie, Professor of French in Haverford College and a member of Haverford, Pa., Meeting, has accepted appointment to a new chair of French civilization in Harvard University. The Wylies plan to move to Cambridge this summer. Professor Wylie is to begin his new duties in the fall.

Has There Been a Wedding?

Did your Meeting this summer have the pleasure of seeing one or more couples marry in Friends ceremony? Many Meetings are giving concrete expression to their fellowship with the newlyweds by presenting them with a gift subscription to the FRIENDS JOURNAL. Such a token of friendship is a weekly reminder to the new family that they belong to a large and loyal group of Friends, who are taking an active interest in one another's welfare.

FRIENDS JOURNAL

1515 Cherry Street, Philadelphia 2, Pa.

William Channel, Director of the American Friends Service Committee program in Israel, is leaving Israel in July and will take up new duties in September as Director of the new community service program in Hong Kong.

Jonathan Evans and His Time, 1759-1839, a bicentennial biography edited by his great-grandson, William Bacon Evans, will be released in about a month by the Christopher Publishing House, Boston, Mass. The book contains 188 pages and 30 illustrations, for the most part portraits; its cost is \$3.75. The purpose of the work is informational, not controversial. Howard H. Brinton of Pendle Hill has written the Foreword, and Anna Brinton has painstakingly corrected and smoothed the original manuscript. An edition of 1,000 will be issued; the success of the venture will in part depend on the amount of support it receives.

Horatio Wood of Peoria, Illinois, Meeting was elected Chairman of Peoria Mental Health Clinic and read a paper before the Illinois Psychiatric Association.

A. Kunrad and Anne Evam, according to the April *Newsletter* of the New Brunswick, N. J., Meeting, will be leading a tour this summer of from 15 to 20 adults interested in music to music festivals in Italy, Austria, Germany, Holland, France, England, Scotland, Switzerland, and Luxembourg. The tour, under the auspices of the Cultural Travel Center of the American Tourist Bureau, will take place from July 17 to August 25.

We regret to have to caution Friends and Meetings concerning a Richard De Rivera, who recently visited Friends in the Midwest, asking them for financial support as he traveled along. He is not a Friend and may be in need of psychiatric treatment.

Pendle Hill will offer a series of retreats and seminars during July and August in addition to the regular July summer term of three weeks. The first week of retreat will be from July 24 to 31.

From August 2 to 9, Paul and Louise Pfuete will lead a retreat-seminar on the teaching of the Synoptic Gospels. The cost for each week is \$50. From August 10 to 31, Pendle Hill's accommodations will be reserved for individual use only. There will be no planned activities. The cost will be \$5 per day, plus help with the daily chores. The annual Labor Day weekend retreat will be held from September 4 to 7. Euell Gibbons of the regular Pendle Hill staff will be the leader. The cost will be \$20.

Pendle Hill has for nearly three decades now served as a place where individuals and groups can withdraw for a time of quiet, study, worship, work, and play. Here the opportunity is present to see things in a "new, unprecedented way." Write for further information to the Secretary, Pendle Hill, Wallingford, Pa.

The Foxhove Association of Buck Hill Falls, Pa., is holding a series of Sunday evening lectures at 8:30 p.m. in the Auditorium of The Inn. On July 26, Charles C. Price will lecture on "Steps to World Law"; August 2, K. Roald Bergethon, "Jack and the College Beanstalk"; August 9, E. Preston Sharp, "Our Most Valuable Resource—Children"; August 16, Clarence E. Pickett, "The Making of a Friend"; August 23, Tom F. Driver, "Notions of God in Recent Theater"; and August 30, Absalom Vilakazi, "Changing Africa." Also sponsored by the Association are a less formal series of lectures and discussions for Monday evening, and the morning period of devotions and Thursday morning Bible study conducted by Alexander C. Purdy. The largely attended Sunday morning meeting for worship attracts more non-Friends than Friends.

J. F. Gaskill, President of the Board of Trustees of Jeanes Hospital, Fox Chase, Philadelphia, has announced the appointment of Manley C. Solheim as the new Administrator of the Hospital. He assumed his new duties on July 1. Mr. Solheim has served as Administrator of the Tioga County General Hospital in Waverly, N. Y., for the past seven years, and prior to that he was Assistant Superintendent of the Binghamton City Hospital, Binghamton, N. Y.

Friends have recently shown renewed interest in all phases of criminology, especially in the treatment and reclamation of offenders, and in the past two years there has been increased effort in several states to abolish capital punishment. Both Meetings and individuals have now approached the Friends World Committee, asking whether it is desirable to arrange a national conference of members to confer on the responsibility of Friends in the field of crime and the treatment of offenders. A small subcommittee appointed by the Friends World Committee, American Section, has addressed American Yearly Meeting Clerks to ask their advice on this subject.

G. Richard Bacon, Chairman of the Subcommittee, has compiled an information sheet, from which the following facts are taken.

"The Five Years Meeting Committee on Peace and Social Concerns has taken up the subject of 'Capital Punishment,' and a pamphlet is soon to be available from Quaker Hill, Richmond, Indiana, on this subject. Trevor Thomas's little pamphlet *This Life We Take* has attracted much attention and is reported to have been studied by many legislators. It can be had at the Friends Committee on National Legislation regional office, 1830 Sutter Street, San Francisco 15, Calif., at 15 cents each.

"A *Handbook on Prison Service* (1959) utilized the contributions of 28 Friends from eight states, North, South, East, and West, and can be had from the Social Service Committee, 1515 Cherry Street, Philadelphia 2, Pa., at 50 cents a copy. The Pennsylvania Prison Society at 331 South Juniper Street, Philadelphia 7, Pa., issues a bibliography on 'Capital Punishment.' Reprints of the capital punishment issue of *The Prison Journal* can be had from that address at 50 cents."

Cornelius Krusé, Professor of Philosophy in the Graduate School at Wesleyan University and a member of Middletown Meeting, Conn., has been elected Chairman of the Board of Officers of the American Philosophical Association. He is a member of the steering committee for the Third Annual East-West Philosophers Conference, now being held at the University of Hawaii from June 22 to July 31, where some 40 scholars from Asia, Europe, Latin America, and the United States are gathered.

Victor Paschkis traveled from February to May, 1959, under a dual concern for community (race) relations and the personal responsibility of scientists (and other professional people) for the consequences of their work for society. In four trips to New England and central New York, the South, central Pennsylvania, and the Midwest he spoke to groups in colleges, secondary schools, homes, Meetings, and clubs. He has since compiled two reports on his travels, one dealing with preparation for intervisitation and what experience has taught him from his own mistakes and those of others, and one summarizing factual contacts and conversations. Copies of these reports in mimeographed form are available from the Friends World Committee on Consultation, 20 South 12th Street, Philadelphia 7, Pa.

David S. Richie and his family are visiting American Friends Service Committee Youth Service Projects in the South and Midwest for six weeks during July and August. David Richie is Executive Secretary of the Social Order Committee of Philadelphia Yearly Meeting.

Tayeko Yamanouchi of Tokyo Monthly Meeting, formerly from Shanghai, has been serving as secretary to Hilary Conroy in the seminar program of the American Friends Service Committee in Japan. She will go abroad this summer for several months, participating in the AFSC's Vienna Work Camp, visiting Friends Centers in Paris, Geneva, and London, and stopping briefly in Philadelphia in September. Hilary Conroy is also correspondent for the FRIENDS JOURNAL in Japan.

Friends in Fort Lauderdale, Florida, are meeting regularly at 11 a.m. on First-days at the First National Bank in Fort Lauderdale.

Earlham College, Richmond, Indiana, is the recipient of a \$7,320 National Science Foundation grant, in support of an "Undergraduate Research Participation Program" under the direction of Dr. Ansel M. Gooding of the Geology and Soil Science Department, according to Earlham President Landrum R. Bolling. The money is to be spent over a period of three months beginning June 1, 1959. The objective of the experimental program is to determine whether contributions to science education can be made by providing undergraduate students with an experience in research participation under faculty guidance. Most of the money will be used to pay the expenses of nine students who will study the soil genesis of the Whitewater Valley.

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

Can there be true converse with God by persons who engage in practices supporting, by their patronage, organizations and agencies which prosper by exploiting and capitalizing the evil tendencies and appetites of their fellow men, and thereby create an unhealthy moral atmosphere in human society? The Religious Society of Friends professes to believe in the intimate converse between man and God, while many of its members refuse to take a strong, consistent stand against social evils which militate against the advancement of the reign of God in the hearts of men. Is it possible that this anomalous situation may in part account for the fact that the Society of Friends does not grow more in strength of numbers and spiritual life?

Ozone Park, N. Y.

LYMAN W. B. JACKMAN

I just discovered the 17 column inches on French Quakerism and Quaker efforts in the world in the "Letter from Paris," signed merely "Genêt," in the *New Yorker* for June 13, 1959, pages 95-97. [See also page 398 of the FRIENDS JOURNAL for June 27, 1959.] William Miller's fine 1958 *New History of the United States* says of the original "Citizen" Edmond Genêt that he was warmly received in the U. S. A. in early 1793, sent to win U. S. aid to France, and was attacked by antirepublican Britain and Spain. Failing, he wed the daughter of Governor Clinton of New York and settled there.

San Germán, P. R.

CHARLES A. GAULD

Mary S. McDowell, the peace crusader of New York Monthly Meeting, died in December, 1955. The Peace and Service Committee of the Meeting is preparing an account of her life. Material about her as a woman, as a Friend, and as a peace worker is much desired and will be greatly appreciated. Please send facts, impressions, memories to

325 West 13th Street
New York 14, N. Y.

ANNA L. CURTIS

Richard R. Wood's idea that the Russian government could be persuaded to submit the interpretation of agreements to the World Court has a weakness. It is said of our own Supreme Court that the Constitution means what the Court says it does. What it says depends on the opinions of the members of the Court at the time. Since most of the members of the World Court are opposed to the policy of the Russian government, it is not likely that the Russians would take a chance on getting an impartial decision.

It is a sad thing that nations should depend on armed force to enforce their will on others, but that is what sovereignty means, and has meant since government began. The only way to ensure peace is to get rid of the cause of war, and that is the service of mammon.

Oxford, Pa.

A. CRAIG

I should like to suggest to J. Stuart Innerst, whose forum letter was in the issue of July 11, 1959, that he read *Knowledge of God* by Elton Trueblood and *Rufus Jones Speaks to Our Time*, edited by Harry Emerson Fosdick and published by Macmillan in 1951.

Claymont, Del.

FRANCES BUCHANAN

BIRTHS

ADAMS—On May 20, to Dr. G. Richard and Terrie (Esther M.) Kinsey Adams of Ellsworth, Maine, a daughter, SUZANNE KITCHUM ADAMS, their second daughter and third child. Her mother is a member of Richland Monthly Meeting, Quakertown, Pa.

JACKSON—On June 3, in Cleveland, Ohio, to James J. and Anne G. Jackson, a son, JAMES RICHARD JACKSON.

KENYON—On June 2, at Berkeley, Calif., to John and Jeanne Kenyon, their second daughter, SARAH JEANNE KENYON. The father is a member of Rochester, N. Y., Monthly Meeting.

LEIGH—On June 14, in Trenton, N. J., to David W. and Diana Moon Leigh, a son, MALCOLM GOLDING LEIGH, II. The mother and grandparents, A. Evan and Helen C. Moon, are members of Chesterfield Monthly Meeting, Trenton, N. J.

THORPE—On July 7, at Rochester, N. Y., to James and Helene Thorpe, a daughter, CAROL ANN THORPE. The parents are members of Rochester Monthly Meeting, N. Y.

MARRIAGES

MOORE-HOGG—On June 27, at London Grove Meeting House, Pa., NORMA MAE HOGG, daughter of Mr. and Mrs. Howard L. Hogg of Jennersville, Pa., and LAWRENCE N. MOORE, JR., of West Grove, Pa. The groom is a member of London Grove Monthly Meeting.

MYERS-WALTON—On June 13, at London Grove Meeting House, Pa., ANNA GERTRUDE WALTON, daughter of Frank P. and Helen S. Walton of London Grove, Pa., and MARK BRINER MYERS, son of Mr. and Mrs. Glen Myers of Winchester, Indiana. The bride is a member of London Grove Monthly Meeting, and the groom is a member of Winchester Meeting.

TAYLOR-McCULLOUGH—On June 21, at Hunt Memorial Church, Riderwood, Md., JO ANN McCULLOUGH, daughter of Charles and Louise McCullough, and TIMBRES L. TAYLOR, son of Richard R. and Anna May Taylor. The groom and his parents are members of Gunpowder Monthly Meeting, Sparks, Md.

DEATHS

BROOMALL—On June 30, after an illness of several years, at her home, 202 South Walnut Street, West Chester, Pa., FRANCES WORRALL BROOMALL, aged 85 years. She was the daughter of the late James and Anna B. Broomall and a birthright member of Middletown Preparative Meeting, Pa. Surviving are two nieces, Annabelle B. Horn of Pittsburgh, Pa., and Beatrice B. Metzger of Swarthmore, Pa.

ELSWORTH—On June 18, at Penn Yan, N. Y., LOUISE ARMSTRONG ELSWORTH, aged 85 years. She was one of the seven original members of Rochester, N. Y., Meeting, and a strong pacifist, a Friend who lived her faith.

PHILLIPS—On May 19, ROBERT B. PHILLIPS, a member of Solebury Meeting, Pa.

PUSEY—On July 4, STEPHEN BRINTON PUSEY, five-month-old son of Donald K. and Barbara Hood Pusey of West Grove, R. D., Pa., and a birthright member of London Grove Monthly Meeting, Pa. Both maternal and paternal grandparents are members of the same Meeting. In addition to these survivors are two sisters, Terry Lynn and Patricia Ann Pusey.

QUINBY—On June 26, MARY S. QUINBY, in her 96th year. She was a birthright member of Solebury Meeting, Pa., and the oldest member of the Meeting.

ROBERTS—On June 18, RACHEL E. ROBERTS, a member of Richland Monthly Meeting, Pa. She was born in Quakertown, the

daughter of William P. and Anna Rowlings Roberts. Surviving are a sister, Marion R. Duffy of Philadelphia, Pa.; and two brothers Dr. Linford Brooks Roberts of Florida and N. Joseph Roberts of Quakertown, Pa. A memorial service was held at Richland Meeting House on June 21.

SMITH—On June 4, after a short illness, JUANITA BRAGG SMITH of 25 Durham Drive, Little Rock, Arkansas, wife of W. Reynold Smith and daughter-in-law of Walter E. and Anna L. M. Smith of East Williston, Long Island, N. Y.

TATUM—On June 26, at Coloma, Md., after a short illness MARIAN H. TATUM, aged 90 years. She was the daughter of Merritt M. and Lydia W. Haviland and wife of Dr. William R. Tatum. A birthright Friend, with membership in the area of Baltimore Yearly Meeting, Homewood, she was later a member of Philadelphia Yearly Meeting. Surviving are a daughter, Lydia H. T. Balderston of Coloma, Md.; a brother, E. W. Haviland of Brookeville, Md.; five nieces and four nephews.

WILLIS—On June 9, at his home, 101 Carpenter Lane, Philadelphia 19, Pa., JOHN M. WILLIS, aged 89 years. A native of Maryland and a birthright Friend, he had been a member of Gwynedd Monthly Meeting, Pa., for over 40 years. Surviving are his wife Mary Brunner Willis; a daughter, Anne Willis Stein of Poughkeepsie, N. Y.; a son, Richard B. Willis of Fort Washington, Pa.; three grandchildren and one great-grandchild.

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

JULY

24 to 31—New York Yearly Meeting at Silver Bay, N. Y. Participating, Clarence E. Pickett, Moses Bailey, Landrum Bolling and Herbert and Beatrice Kimball.

25—Chester Quarterly Meeting at Willistown Meeting House Pa. (Willistown is on Goshen Road, a half mile west of Providence Road.) Worship, 3 p.m., followed by business. Bring a picnic supper; dessert and beverages will be provided.

26—Meeting for worship at Old Kennett Meeting, 10:30 a.m. The meeting house is on Route 1, east of Hamorton, Chester County, Pa.

26—Appointed meeting at Barnegat, N. J., Meeting House (East Bay Street), 3 p.m.

31 to August 6—London Yearly Meeting at Friends House Euston Road, London, England.

AUGUST

1—Concord Quarterly Meeting at High Street Meeting House West Chester, Pa. Worship, 10:30 a.m., followed by business; 12:30 p.m., lunch provided; at 2 p.m., Meeting on Worship and Ministry.

2—Family Day at Solebury Meeting, near Solebury, Pa. Worship 10 a.m.; First-day school, 10:45 a.m. (Charles Darlington will speak to the Adult Class); picnic lunch (coffee and dessert provided) Frankfurters, hamburgers, and cold drinks prepared by the young people will be sold for the benefit of the AFSC.

7 to 11—Germany Yearly Meeting at Berlin, Germany.

7 to 12—Baltimore Yearly Meetings, Friends General Conference and Homewood, at Western Maryland College, Westminster, Md.

8—150th Anniversary at Cropwell Meeting, Marlton, N. J., 3 p.m. Friends and all interested friends are cordially invited to attend.

8—Abington Quarterly Meeting at Quakertown, Pa., 4 p.m.

8—Burlington Quarterly Meeting at Mansfield, Pa., 4 p.m.

8 to 12—North Carolina Yearly Meeting, Conservative, at Ceda Grove near Woodland, N. C.

9—Purchase Quarterly Meeting at Amawalk, N. Y., Meeting House. Worship, 10:30 a.m.; 11:30 a.m., business; 12:30 p.m., basket lunch; at 1:30 p.m., Roy and Alice Angell will report on their recent European journey; 2:30 p.m., completion of business.

9—Annual Reunion of the Conscientious Objectors of Camp Meade, Md., World War I, at the Black Rock Retreat, Route 472, four miles south of Quarryville, Pa. Morning and afternoon meetings; bring your own noon meal.

9—Meeting on Worship and Ministry of Caln Quarterly Meeting at Bart, Pa., Meeting House (Route 896 west of Christiana, Pa.), 2 p.m. Box lunch preceding the meeting.

11 to 16—Iowa Yearly Meeting, Conservative, at West Branch, Iowa.

15—Bucks Quarterly Meeting at Buckingham, Pa., 10 a.m.

15—Caln Quarterly Meeting at Caln, Pa., 4 p.m. Worship and

business; bring a box supper (Exeter Monthly Meeting will supply dessert and beverages). Evening speaker to be announced.

20 to 23—Indiana Yearly Meeting, Friends General Conference, at Fall Creek Meeting, near Pendleton, Indiana.

21 to 25—Pacific Yearly Meeting at La Honda, Calif.

26 to 30—Illinois Yearly Meeting, Friends General Conference, at Camp Wakanda, Lake Mendota, Madison, Wisconsin.

Notice: The Meetings at Chestnut Street and at High Street, West Chester, Pa., are meeting jointly on alternate First-days for the summer: at High Street Meeting House on July 26, August 9 and 23; at Chestnut Street Meeting House on August 2, 16, and 30.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, Julia S. Jenks, 2146 East Fourth Street; Tucson MA 3-5305.

ARKANSAS

LITTLE ROCK—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-9248.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36 St.; RE 2-5459.

PALO ALTO—Meeting for worship, Sunday, 11 a.m., 957 Colorado Ave.; DA 5-1369.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

COLORADO

BOULDER—Meeting for worship, 10 a.m., 2150 Pearl Street. Clerk, HI 3-4504.

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

CONNECTICUT

HARTFORD—Meeting, 11 a.m., 144 South Quaker Lane, West Hartford.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting, 3 p.m., 1st and 3rd First-days, 145 First Avenue. Information, Sara Belle George, CL 2-2333.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 10 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk; TU 8-6029.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

ILLINOIS

CHICAGO—57th Street Meeting of Friends. Sunday worship hour, 11 a.m. at Quaker

House, 5615 Woodlawn Avenue. Monthly meeting, 7:30 p.m., every first Friday. Telephone BUTTERfield 8-3066.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

IOWA

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MINNEAPOLIS—Church Street, unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 5-0272.

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KANSAS CITY—Penn Valley Meeting, 306 West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-6958.

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LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools.

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MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Myrtle Nash, FA 3-6574.

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AUSTIN—Worship, Sundays, 11 a.m., 606 Rathervue Pl. Clerk, John Barrow, GL 3-7323.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.

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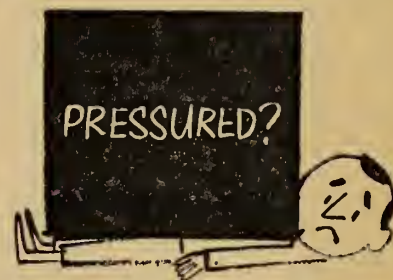
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FRIENDS JOURNAL

A Quaker Weekly

VOLUME 5

AUGUST 8, 1959

NUMBER 28

IN THIS ISSUE

*LOVE feels no burdens,
thinks nothing of trouble,
attempts what is above its
strength, pleads no excuse of
impossibility; for it thinks all
things lawful for itself and
all things possible. It is there-
fore able to undertake all
things, and it completes many
things and brings them to a
conclusion, where he who
does not love faints and lies
down.*

—THOMAS À KEMPIS,
Imitation of Christ

The Ladies Depart

. *by Norman Cousins*

New Mary Dyer Statue Unveiled in Boston

. *by George A. Selleck*

Canadian Yearly Meeting, 1959

. *by Fred Haslam*

American Friends Service Committee and the World Refugee Year

. *by Richard Ferree Smith*

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Poetry

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Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

ESTABLISHED 1955

PHILADELPHIA, AUGUST 8, 1959

VOL. 5 — No. 28

Editorial Comments

By Faith, Not by Sight

LIVING is not becoming any easier these days. Too much is happening that surpasses man's "normal madness," as Santayana once called it. Contradictions and swift changes accumulate everywhere. Any random review of events illustrates this confusion. Are we at peace or at war? Why do we support Franco, the Fascist, and Tito, the Communist, and yet continually affirm our opposition to dictators? One of our Presidents solemnly vowed "not to send your boys abroad"; yet soon after this promise he acted to the contrary. Another assured us of a balanced budget without ever achieving it. Liberals were asked in federal courts whether they had supported a Soviet Friendship organization, until it became known that Eisenhower had once supported the same organization. Less than ten years ago Japan and Germany strongly opposed rearmament; now they are being militarized again. Government officials assure us that atomic fallout is harmless, whereas eminent scholars quote proof to the contrary. On whose side was Dr. Teller, formerly of the AEC, when he stated blandly that an optimist is one who still believes the future to be uncertain?

In this rough and fluid climate the truth seekers are an anxious party, drifting along on the shaky raft of what is usually called "the best available information." Our perceptions are numbed, and distrust is mounting. The public accepts many an argument from sheer exhaustion, and the opinions of commentators flourish like daisies. Our universal anxiety not to get anxious is a sad symptom of our helplessness.

Sociologists, psychologists, and criminologists see in this climate of uncertainties some of the causes of our problems, especially in the areas of mental health and delinquency. A purely moralistic appraisal of man's errors is out of place. If organized religion would again rise as a prophetic force, we might learn anew what it means in this second half of the twentieth century to be single-minded, not to serve two masters, and not to be anxious about tomorrow. As it is, each of us must find his own little path on which to "walk by faith, not by sight." Our self-created confusion is likely to be the most disturbing factor in our crisis of religion and faith.

British Friends and the Refugee Year

With the advent of the Refugee Year (see *FRIENDS JOURNAL*, April 11, 1959) the British Friends Service Council decided to embark on a refugee employment and rehabilitation project for the inhabitants of about a dozen camps near Linz, Austria. Several other organizations are working there for and with refugees, but none is engaged in the specific task of finding work for refugees. Austria is recovering economically, and the time for this particular project seems propitious. Most refugees have become demoralized in long years of enforced idleness or despair, and even the physically fit have psychological problems. The Quaker team aims at retraining men and women in their own skills or teaching them entirely new skills. The training done by other organizations will be supervised and in many cases will be financed by Friends. New refugees are constantly arriving from the East.

British Friends have a number of similar projects of rehabilitation going on in Lower Saxony, the Bad Pyrmont Rest Home, and the counseling work in Paris, Vienna, Salonica, Lebanon, Madagascar, Kenya, and Hong Kong.

English Young Friends Visiting Russia

The forthcoming reactions about a visit to Russia which several young Philadelphia Friends hope to publish soon in our pages will receive added interest in the light of the impressions which a small group of British Young Friends had earlier this year. According to *The Friend*, London, all of them were received with genuine hospitality. Mary Harper, who had seen Russia on an earlier visit, stressed the Russians' enormous interest in fostering and furthering cultural interest, including the arts. Children receive the greatest consideration. Boarding school life evidenced a happy although somewhat formal relationship between students and teachers. David Blamire reported about the absence of religious interest. The people see no reality in religion. Orthodoxy lives in its traditional services and buildings, but the contrast of its thinking to established socialism is striking. Western culture in general is severely criticized. Yet cultural and artistic "progress" is harking back to Western standards of 40 or 50 years ago. Irene Jacoby, also a repeat-visitor, noticed substantial economic improvements and a result-

ing sense of self-assurance among the population. Discussions with young Russians demonstrated serious difficulties in explaining to them the purpose of small group deliberations and decisions. Leslie Phillips, also especially interested in economic matters, confirmed the impression about economic progress with more specific statistics concerning consumer goods and the price of renting apartments.

All Young Friends expressed their reservations about arriving at general conclusions and judgments. The vastness of the country and the effect of an impenetrable political organization upon the population make summarizing statements impossible. But the economic-cultural progress and the prevalence of calm self-assurance among the Russian people are beyond doubt.

American Friends Service Committee and the World Refugee Year

WORLD Refugee Year, a "human" counterpart of the recently concluded International Geophysical Year, began July 1, 1959. Proclaimed by resolution of the United Nations General Assembly, World Refugee Year is now receiving wide support. Fifty nations are actively participating in this united effort to alleviate many of the world's pressing refugee problems. Among the millions of refugees in all parts of the world, five groups needing immediate help have been designated: refugees in Europe (including special hardship cases), Algerians in Morocco and Tunisia, Chinese in Hong Kong, White Russians on mainland China, and Arabs scattered through five Middle Eastern countries.

The American Friends Service Committee, as its special contribution, is starting new programs for two of these groups, Algerian refugees in Tunisia and Morocco and Chinese in Hong Kong. It is also continuing its loan program and counseling service for refugees in Austria. Northwest Africa and Hong Kong are new locations for an AFSC program, but the AFSC has had a background of kindred experience. It worked with Chinese from 1940 to 1951 and has helped Arabs in Gaza, Israel, and Jordan since 1948.

In Hong Kong the AFSC will establish a community services program to provide vocational training for young Chinese refugees. Although this tiny area is crowded with almost a million refugees, many of whom are unemployed, there is still a need for workers with special skills. Tentative plans call for training young refugees to be carpenters, plumbers, electricians, and mechanics. In addition, the AFSC plans to establish demonstration child-care centers for children of working mothers.

It is estimated that there will be a quarter of a million Algerian refugees in Morocco and Tunisia by the end of the year. The ASFC sent material aids to Morocco this spring and will continue to send gifts-in-kind, including cod liver oil, drugs, clothing, textiles, and treadle sewing machines. A Committee representative will be in North Africa by August to supervise distribution and to plan for the development of relief services in camps. The program will include milk feeding stations, possibly later on medical and child-care services, and assistance to some of the many thousands of orphans and unaccompanied children in Tunisia and Morocco.

Besides these two new programs and the work in Austria, the Committee is continuing its distribution of food, clothing, blankets, and sewing materials to refugees in France and Germany, and has recently sent funds to help Tibetan refugees in India.

RICHARD FERREE SMITH

Late on a Lazy Afternoon

By ELIZABETH CLARK

These are delightful loves to comprehend:

Summer woodlands by the lake,
Quiet wings above the water,
Willow wisps that bend—

Silence floating on the breeze
And singing in your heart,
And one, last, lonely rose, to lend

Direction to your prayer;
Slow hints of twilight, purple-hued;
A feeling that you wish would never end—

These are delightful loves to comprehend.

How Proud and Pitiful

By ALICE M. SWAIM

How proud and pitiful the march of man,
A pageant wavering down endless years
Without cohesion or heroic plan,
Diminished often by delays and fears.

How easily a Nero comes to power,
Or maddened Hitler learns to sway the crowd;
How brief and brilliant the decisive hour,
How long the grieving years when heads are bowed.

How pitiful and yet how marvelous,
That from this motley grouping should appear
A few rare spirits, winged like Pegasus,
To carry us beyond our prisoned sphere.

The Ladies Depart

BEFORE the Ladies had arrived in the United States, many members of the volunteer American group who brought them here wondered whether their capacity for psychological rehabilitation had been weakened or even destroyed. For these women had seen man at his ugliest. They were Catholic members of the Resistance during the Second World War. They were captured and imprisoned at the Ravensbrueck Concentration Camp in Germany. Nazi doctors used them as human guinea pigs in medical and surgical experiments. They were made to suffer massive infections and raging fevers in order to test new sulfanilamide drugs. Muscles had been removed from their limbs in human transplanting operations. Other women, then in their 'teens or early twenties, had been used in sterilization experiments designed to reduce the population of conquered countries. It was the only instance in recorded history when a nation had used its power to carry out experiments on human flesh. The fact that the experiments yielded nothing of scientific value is an extraneous historical footnote.

The account of these experiments was fully established and detailed at the Nuremberg Trials. The doctors and surgeons involved made no denials. In their defense they said merely that they were acting under orders.

In any case, the survivors of the experiments never fully recovered, physically or emotionally. After the war, they returned from the concentration camp to a Poland charred in stone and spirit. While in Ravensbrueck they had been sustained by the determination to let the world know what had happened. But war and the effects of war are too clamorous for the individual voice, however strong the message and pure the accent. And the Lapins, as they came to be known, were unable to make an effective claim on the world consciousness.

There was yet another claim that concerned them. Neither East nor West Germany had made any attempt to refute the fact of the experiments, but neither one in the years after the war had offered any medical help or indemnification of any sort. West Germany represented itself as the legal successor to the previous government. Moreover, West Germany had spent some two billion marks for pensions and compensation to other survivors of concentration camps. But the Lapins were declared by Germany to be ineligible to receive any such benefits because they were citizens of a state with which Germany had no diplomatic relations.

The anguish and bitterness that these events had produced in the Lapins were understandable. Hence the concern among the Americans who had come together in their behalf. Could the Lapins take heart from the kind

of experiences they would have in the United States? For the purpose in bringing them here was not solely to give them medical treatment as required; it was hoped that they might be restored to some extent in spirit and outlook.

The apprehensions of the American volunteers may have been deep but they were not long lasting. The Polish Ladies adjusted themselves to their new environment in a way that was profoundly heartening to the American committee. In the early weeks after they arrived in December, a few of them had difficulty with the new environment. But most of these cases righted themselves nicely within a month or so.

Every effort was made to individualize the care of the Ladies. We didn't want them to feel that our concern was primarily for the group as a whole, or that they were being given depersonalized benefits. Accordingly, it was decided to divide the entire group into units of twos and threes and send them to different communities around the country. The implementation of this decision was made possible through volunteer cooperating committees in Boston, Philadelphia, Baltimore, Buffalo, Birmingham, Detroit, Fall River, Cleveland, Denver, Tampa, Phoenix, Los Angeles, and San Francisco. No more than four or five girls were in the metropolitan New York area during most of the period of the stay.

Altogether, thirty-five Ladies were involved in the project. Twenty-seven arrived in the first contingent last December, the balance in March. They remained in New York long enough to be examined by Dr. William Hitzig, medical consultant to the project, who had earlier traveled to Warsaw to review their medical histories with Polish doctors. Just before Christmas, the Ladies left for the various communities around the country where they found that the local committees had developed comprehensive programs to take care of their individual needs. These programs were not confined to the medical. Indeed, they stressed the psychological, social, and career needs of the Ladies. When not actually in the hospital, the Ladies would live with carefully chosen local families and take part in the community life. They would also pursue their professional interests and, if they so wished, study English.

Few of the Ladies remained in a single community during their stay in the United States. Many who spent the early part of the winter in northern cities like Boston or Buffalo or Detroit had a chance to get sun tanned in Tampa, or Los Angeles and Phoenix. Where possible, the central committee attempted to utilize the unique facilities or features of a locality in determining where

the Ladies were to be sent. Krystyna Wilgat, for example, was interested in geology and geography. After a preliminary period in New Canaan, Connecticut, she went to Phoenix, Arizona, where the local committee arranged for special field trips and for the use of the facilities at the state university. Joanna Szydłowska possessed genuine talents as sculptor, carver, and maker of jewelry. She spent most of her time in New York and California, where she could visit the museums, the shops, and the galleries. Another artist, Anna Zieleniec, was a talented illustrator of children's books. In California she had the kind of natural setting that is congenial to an artist. The Ladies whose work involved medicine or science were given opportunities to study and observe as their time and energies permitted. Władysława Lapinska went to Cleveland to stay with her sister, Helenka Piasecka, now an American citizen. Helenka is one of the survivors of surgical experimentation at Ravensbrueck. At war's end she was able to make her way to France and later to the United States, where she now is a teacher in the Cleveland public schools.

A major factor taken into account in the distribution of the Ladies to American communities concerned their medical needs. Some of the participating cities enjoyed national prominence in certain specialized medical fields. As might be expected, the national committee took advantage of this fact in assigning the Ladies. Most of the surgery for the project was done in Boston by Dr. Jacob Fine at the Beth Israel Hospital. Several of the operations in Boston were for the removal of neuromas caused by the surgical experiments on the legs. Detroit was exceptionally strong in the psychological facilities available to the Ladies. Dr. John Dorsey, of Wayne State University, was in charge of the Detroit program and headed a staff consisting of such eminent Polish-speaking psychiatrists as Dr. Victor L. Koszłowski and Dr. Thaddeus Sztokfisz.

The National Jewish Hospital in Denver enjoys world-wide renown for its treatment of tuberculosis patients. The committee was mindful of this in its decision to send one of the Ladies to Denver.

In the case of almost every one of the Ladies, extensive dental work was carried out. As might be imagined, this produced a considerable change in their appearances. Another factor contributing to their attractiveness was the new wardrobes in the United States. Some, in fact, were almost regally outfitted by the local committees. One of the Ladies, seriously underweight when she arrived in December, could boast of an eighteen-pound gain by May. Several others, somewhat overweight when they came, went on a high protein diet and could boast of appropriate reductions. One of the youngest of the group

received two marriage proposals within three months after her arrival in the U.S., accepted one of them, was wedded in April, will live in this country and become an American citizen.

The most remarkable change in the group as a whole, to repeat, was in the emotional and psychological regeneration of the Ladies. Symbolic of the new mood, perhaps, is the fact that the group is now more often referred to as the Polish Ladies than the Ravensbrueck Lapins. One of the Ladies told Mrs. Jeanne Benenson, the project executive director: "I don't know how to say it right, but I feel a new kind of electricity running through me." Another gave Miss Caroline Ferriday, who first brought the project to the attention of the Hiroshima Maidens group and who is regarded by the Ladies as a mother of the venture, a letter that described her feelings in these words:

"The welcome at the Detroit airport I will never forget. I was sick and very tired. At a certain moment I met the eyes of Dr. John Dorsey and, under the influence of his expression, a feeling of security came over me unknown since my return from Camp Ravensbrueck. . . . In complete consecration, lovely, smiling Judy Reynolds arrived for us. . . . From the persons with whom we are living and from those we meet, we are continually receiving so many proofs of their sincere friendliness that to the end of my life I am supplied with food for the soul. I regained faith in people. . . ."

If the Polish Ladies felt their experiences here expanded their spiritual horizons, the people with whom they lived could similarly testify to the richness of their own responses. From men and women like Peter Charlton, Marye Myers, Aka Chojnacki, and Sandra Johnston Winter in Los Angeles; Mr. and Mrs. John P. Frank and Mr. and Mrs. W. Horvitz in Phoenix; Dr. and Mrs. Richard Rodgers and Mr. and Mrs. Frank Hornbrook in Tampa; Mr. and Mrs. Harry Snellenburg, Jr., and Emilie Bradbury in Philadelphia; Judy Reynolds in Detroit; Dr. Leo Alexander in Boston; Emily M. Danton and Mrs. Mervyn Sterne of Birmingham; Anne Watson, Mary A. Ross and the Reverend and Mrs. Harry B. Scholefield of San Francisco; Alex D. Scott of Denver; Dr. Frank Lepreau, Jr., of Fall River—from all these people, representing the local committees, have come letters telling of their debt to the Polish Ladies. Mrs. Myers has written:

"I watched these four women descend from the plane bearing them from another existence. I watched their faces in the days, weeks, months following. I watched the miracle of faith restored, of love triumphant. And as I told each good-bye, a very real part of me dissolved and went along. It could not be otherwise. As their life was enriched by the goodness of others, so my life has been

doubly enriched by the illumination they have brought to me."

Where did the money for the project come from? The National Catholic Welfare Conference provided monthly allowances for the Ladies. The Danforth Foundation and the Albert A. Lasker Foundation gave key grants. The bulk of the funds came from individual contributors, many of them *Saturday Review* readers.

What was the high spot of the entire trip? It is difficult for the Ladies to decide. "We have much to choose from," says Maria Grabowska, who kept a detailed journal of the journey. Certainly one of the memories that will stand out for some of the girls has to do with their surprise when they stepped off the plane at Los Angeles and were greeted by Aka Chojnacki. Aka had herself been a fellow prisoner at Ravensbrueck. She had not been part of the particular block at Ravensbrueck where the Lapins were imprisoned because she was an American citizen; but she is credited by the Ladies with having helped to save their lives. One of the first things Aka did after she was released from the camp was to broadcast to the outside world about what was happening at Ravensbrueck. Imagine, then, the depth of feelings the Polish Ladies experienced when they saw Aka approach their plane in Los Angeles.

Among the other memories, no doubt, will be the recent cross-country sight-seeing tour in the weeks preceding the return to Poland. The members of the project's national committee felt it was important that the Ladies see something of the American totality before their departure. Accordingly, they arranged for the entire group to meet in San Francisco and then see America by chartered bus en route back to New York, preparatory to emplaning for Europe. . . .

Apart from observing the scenic wonders of America the Ladies had a chance to meet Americans at work and at play in small towns and large cities. "How I would like to give each of these people as much as they have given us," Joanna Szydłowska told Alexander Janta, with whom she stayed in New York.

When the chartered bus arrived in Washington, the Ladies discovered that they had become front-page news,

along with the Geneva conferences on Berlin and nuclear armaments. The reporters from the Washington newspapers were especially interested in the question of pensions and compensation from Germany. So were a large number of Senators and Representatives. Senator Jacob Javits, of New York, was host to the Ladies at a special lunch in the Senate dining room. Toastmaster of the occasion was Congressman Thaddeus M. Machrowicz, from Michigan, who has been close to the project since its inception. Among those who paid their respects to the Ladies at lunch were Senators Javits and Kenneth B. Keating of New York and Senator Edmund S. Muskie, of Maine. Members of the House who joined in the luncheon tribute were Congressmen John D. Dingell (Michigan); Clement J. Zablocki (Wisconsin); Emanuel Celler, Herbert Zelenko, Thaddeus J. Dulski (New York); and John Lesinski (Michigan).

After lunch, the Ladies visited the gallery of the Senate and observed the lawmakers in action. Then they gasped with delight when Senator Frank Carlson, of Kansas, a friend of the project from the start, called the attention of the Senate to their presence. He spoke of their background, then told the Senate the accounts of World War II "have never been squared."

"No amount of money can ever compensate these women for their suffering," he said, "but the Ladies have yet to receive any pension or compensation from the German Government. Other concentration camp victims have received payment, so there is no question of a precedent."

Then Senator Mike Mansfield, of Montana, reminded the Senate that "some things should never be forgotten"—especially the kind of evil that produced the abominations known by these women.

Senator Muskie was recognized and spoke of his own Polish ancestry. His father had come to the United States to escape tyranny. Against this background, the Ravensbrueck Lapins project had special meaning for him.

"All America," he said, "has been touched by the story of the Ladies." Senator Muskie also called attention to the role of Pan American World Airways in providing round-trip transportation for the Ladies and thus making the project possible.

*WHAT the world needs is a new spiritual breakthrough. I'm not using the word "spiritual" in any esoteric or even specially religious sense. We need a new way of feeling about things, a new way among nations of approaching each other that will dissolve our fear and take away our intransigence. We know that what is happening in the world is folly—on both sides of the iron curtain. We know that statesmen of the world are not talking sense, that they are indeed more like crazed minds muttering in the middle of bad dreams. And we know that if we were in their place we might be no better. We know that we may be on the edge, if not of the Promised Land, of something much better than the world we've got.—KENNETH C. BARNES, "Education and Democracy," in *The Friends' Quarterly*, London, July, 1959*

Then Senator Javits spoke. He recognized that the problem of pensions and compensation was not uncomplicated and said he did not question the good faith of the German Government in attempting to clear away the obstacles.

He added that he would do his utmost to help remove such obstacles—and he was certain he spoke for many other members of Congress—so that “elementary justice” could be done.

Senator Richard Neuberger, of Oregon, said he believed it significant that on the very day the Senate was honoring the Polish Ladies it should also be considering legislation to use American funds for furthering medical research all over the world “so that precisely some of the agony which our guests from Poland suffered might somehow, through new medical techniques, be alleviated.”

The next Senator to take the floor was Thomas J. Dodd, of Connecticut.

“It ought to be said as a matter of record,” he pointed out, “that these dreadful experiments were carried out. The defendants in the dock at Nuremberg never denied that these evil things were done. The physicians confessed to their crimes. I can say that the record is completely truthful.”

The final two speakers were Senator Pat McNamara, of Michigan, and Senator Eugene J. McCarthy, of Minnesota. They joined in the tribute and said it would be a mistake to believe that the world was forever safe from further eruptions of the extreme evil that had taken place at Ravensbrueck.

In all, eight Senators had taken the floor to pay their respects to the Polish Ladies. When the Ladies left the Capitol building, one of them said that they had never before felt so confident of their cause.

Next stop was the White House, where the Ladies were received by Homer H. Gruenther, acting for Mrs. Eisenhower, and where Joanna Szydlowska presented a special ring that she had made for the First Lady.

The final event in Washington was a reception at the Polish Embassy, where the girls met Ambassador Romuald Spasowski, a number of members of Congress, representatives from the State Department, Washington officials of Pan American World Airways, and several journalists, among them Mr. Walter Lippmann.

From Washington, the Ladies went to New York for the final two weeks of their journey to America.

In addition to the young lady who married, four members of the group are staying behind in the United States. Maria Kusmierczuk is completing her study of radioactive isotopes at Mt. Sinai in New York; Stanislaw Osiczko requires further dental work; Irene Backiel is remaining at the National Jewish Hospital in Denver

for medical treatment; and Maria Jablonowska is involved in a training program in chicken farming.

When, on June 8, the Ladies took off on a Pan American Airways flight from New York on the first leg of their flight to Warsaw, they had completed the main part of the project that brought them here. But one big job remains: the matter of proper recognition of their claims by the Federal Government of Germany.

As this is written, good news comes to hand. A letter has just arrived from the German Embassy that indicates that some of the obstacles are being removed. Enclosed with the letter is a check for \$27,000 to be applied to the medical costs of the Ladies while in the United States. Even more important is a statement in the letter to the effect that the German Government is now “thoroughly and urgently examining possibilities for further relief.” If this means that the Ravensbrueck Ladies may receive adequate pensions and compensation, then the prospect is a happy one indeed.

NORMAN COUSINS

New Mary Dyer Statue Unveiled in Boston

DURING the past several years New England Friends have been thinking about the tercentenary of their beginnings. In 1956 the Yearly Meeting celebrated the 300th anniversary of the arrival in Boston of those first Quakers, Mary Fisher and Ann Austin. Plans are being made to celebrate in 1961 the 300th anniversary of the first session of the Yearly Meeting. Some Friends have wondered whether any notice should be taken of the hanging of the Quaker martyrs on Boston Common in 1659–1661.

Fortunately, the Commonwealth of Massachusetts has provided a most suitable and fitting commemoration of these events. On July 9, 1959, Governor Furcolo of Massachusetts gave the main address at the unveiling of a statue of one of the early Quaker martyrs, Mary Dyer, on the State House lawn overlooking Boston Common. The statue is the work of Sylvia Shaw Judson, a Quaker sculptress from Lake Forest, Illinois, who was commissioned to do the work three years ago by the Massachusetts Art Commission. Among the 500 attendees were several descendants of Mary Dyer's six children; also present was Mary Newman, the only Friend who is a member of the Massachusetts legislature. Three New England Friends, Arthur Jones, George A. Selleck, and Henry H. Perry, had a part in the ceremony.

The Mary Dyer statue, a very moving one, shows a woman in simple seventeenth-century dress seated on a bench, obviously in an attitude of worship, with head bowed and hands folded quietly in her lap. Sylvia

Judson said she intended to show a figure depicting "courage, compassion and peace. I also wanted her quite simply to exist—solitary and exposed as though the only safety was within." The inscription on the base of the statue reads:



MARY DYER
QUAKER

WITNESS FOR FREEDOM OF CONSCIENCE—
WHO LAID DOWN HER LIFE ON THE
BOSTON COMMON JUNE 1, 1660 RATHER
THAN YIELD HER RELIGIOUS BELIEFS.

"MY LIFE NOT AVAILETH ME—IN COMPARISON
TO THE LIBERTY OF THE TRUTH"

William Dooley, Chairman of the State Art Commission and Curator of the Boston Museum of Fine Arts, has said of the statue, "The Arts Commission agreed unanimously that this work by Sylvia Judson is the best the commonwealth has acquired in generations."

The statue was made possible by a bequest of \$12,000 given to the Commonwealth of Massachusetts by the

will of Zenos Ellis, a banker of Fair Haven, Vermont, who died in 1944. Zenos Ellis, although not himself a Friend, was proud of his Quaker ancestor, Mary Dyer, and directed that a statue of her be erected on the grounds of the State House in Boston. After a competition among sculptors, the sketch by Sylvia Shaw Judson was unanimously accepted by the Art Commission. The sculptress first did the statue in plaster at her studio in Lake Forest. This was then sent to Florence, Italy, to be cast in bronze.

The story of Mary Dyer begins in 1635, when she and her husband, William, sailed from England to the new Massachusetts Bay Colony in New England. The Dyers promptly joined the staid Boston church, and Mary began attending the discussion gatherings of Anne Hutchinson, whom Rufus Jones mentions as part of a definite pre-Quaker movement in America.

Anne was later brought to trial for heresy and disrespect of the clergy, excommunicated, and formally banished from the Massachusetts Bay Colony. As she made her solitary way out of the court after sentence had been passed that day in 1637, a younger woman took her hand and walked out with her. This younger woman was Mary Dyer.

The Hutchinsons went into exile in Rhode Island, where they were joined by the Dyers. William Dyer became a man of consequence and one of the founders of Portsmouth, R. I.

In 1650 Mary Dyer returned alone to England, where she remained for seven years. While there she came in touch with the new Quaker movement, joining it in 1654.

During her absence the first Quakers arrived in the colonies, and the Puritans' reaction was violent. The first to arrive were whipped and imprisoned, then sent back by ship whence they had come. The Boston clergy were afraid of this new religion, and got laws passed banishing Quakers from the colony; if they ventured to return, they faced having their ears cropped, or their tongues bored with hot irons, or even hanging.

Upon returning to Rhode Island, Mary Dyer heard of the oppressive laws the people of Boston had enacted against the Quakers. As the stories of Quaker persecution continued to come, she felt more and more strongly that God was calling her to challenge those wicked laws. In September, 1659, she traveled to Boston but was sent home again to Rhode Island. Within a month she was back in Boston, visiting Quakers imprisoned there. She was seized and condemned to be hanged on Boston Common, along with two other Quakers from England, William Robinson and Marmaduke Stephenson, who

likewise had come to protest the brutal laws. The men paid with their lives, but at the last moment Mary Dyer was reprieved, the authorities evidently hoping to frighten her into submission.

The following spring Mary Dyer, under a strong sense of divine guidance, went once more to "challenge to their face the bloody laws of Boston." Upon reaching the town, she sent a letter of appeal to Governor Endicott, in which she wrote: "I have stayed in Boston that the Truth may have free passage among you and you be kept from shedding innocent blood. . . . If my life were freely granted by you it would not avail me so long as I should daily see or hear the sufferings of these people, my dear brethren, with whom my life is bound up, . . . for no evil-doing but coming among you."

Her appeal was of no avail. Nor was she herself spared, but again condemned to death. On June 1, 1660, she was hanged on Boston Common, a martyr on behalf of freedom of religion in America.

As she stood on the ladder of the gallows, she was offered her life if she would return home. "Nay, I cannot," was her firm answer. "In obedience to the will of the Lord God I came, and in His will I abide faithful to death." "My life not availeth me," she had written earlier, "in comparison to the liberty of the Truth."

The following year one more Quaker, William Leddra of Barbados, was hanged for witnessing against the unjust legislation. Twenty-seven more Quakers were being held in prison for the same offense, some already condemned to death.

When the news of Mary Dyer's death reached King Charles II in England, he despatched a special messenger, a Quaker banished from Boston, to carry the order that the Quaker hangings should cease. The story is dramatically told by John Greenleaf Whittier in his poem "The King's Missive." The community was sick of such extremes, the cruel authorities had been checked, and freedom of religion in America, for the most part, was assured.

No better tribute can be paid these Quaker martyrs than that of Whittier, who wrote: "The religious freedom of our age is the legacy of the heroic confessors who suffered and died rather than yield their honest convictions. We who inherit the faith and name of these noble men and women who gave up home and life for freedom of worship, have no desire to be complimented at their expense. Holding their doctrine and reverencing their memories, we look back, awed and humbled, upon their heroic devotion to apprehended duties, and with gratitude to God for their example of obedience unto death."

GEORGE A. SELLECK

About Our Authors

Norman Cousins is Editor and Vice President of the *Saturday Review*. His address at the 1958 Friends General Conference, entitled "The War Against Man," stirred up an enormous interest among Friends and others, and has been listened to since on the tape recording of the address, available from Friends General Conference.

The text of Norman Cousins' present article, taken from the June 13 issue of the *Saturday Review*, is slightly abbreviated, and is here reproduced with the author's generous consent.

Fred Haslam, now retired, was for many years General Secretary of the Canadian Friends Service Committee, Toronto.

Richard Ferree Smith, a member of Germantown Monthly Meeting, Coulter Street, Philadelphia, is Director of the Refugee and Migration Service of the American Friends Service Committee.

George A. Selleck is Executive Secretary of the Friends Meeting at Cambridge, Mass. The photograph of the Mary Dyer statue accompanying the article "New Mary Dyer Statue Unveiled in Boston" was taken by George Selleck.

Friends and Their Friends

Thirteen high school Young Friends sailed on the S.S. *Bremen* Tuesday, July 21, for a six weeks' Quaker Study Pilgrimage to England. William and Lorraine Cleveland of George School, Pa., are the directors of this first Youth Pilgrimage, sponsored by the Friends World Committee. A three-day orientation conference was held at the FOR Conference Center, Nyack, N. Y., under the leadership of the Clevelands and Thomas R. Bodine of Hartford, Conn., Meeting.

These young Friends will join eleven young Friends from England and the Continent at the Friends School, Lancaster, England, for two weeks of study, lectures, and discussion, mixed with visits to historic Quaker spots in Northwest England. James and Joyce Drummond will be codirectors at the school. The group will then go to Churchdown, Gloucestershire, England, for a two-week work camp, directed by David Robson and planned by Alun Davies of the Friends Work Camps Committee, London. They will be helping to renovate a much needed youth center.

A celebration of the 75th birthday of Howard H. Brinton was held at Pendle Hill on Saturday, July 18. Joining in the festivities and the cutting of a large birthday cake were the students attending the summer session at Pendle Hill and members of the Board of Managers, representing various Quarterly Meetings. Former Director of Pendle Hill, Howard Brinton was one of the instructors at the summer session, giving a course on Quaker journals.

John Raitt, a member of Scarsdale Meeting, N. Y., is currently featured as a singer and star on the nationwide Sunday evening Chevrolet program (in New York, WRCA, 9:30 p.m.).

G. Richard Gottschalk has been named President of Wilmington College, Wilmington, Ohio. Since 1947 he has been Commissioner of Education of the City of Syracuse, N. Y., and he is currently President of the Syracuse Board of Education. He is also a prominent New York business consultant, having founded his own management consulting business in 1946. Born in Dayton, Ohio, Dr. Gottschalk holds a bachelor's degree from Wichita University and a law degree from the University of Dayton. He is married and has two children. As the 13th President of Wilmington College, he succeeds Dr. Samuel D. Marble, now President of a tricounty college being constructed near Saginaw, Mich.

Wolfgang and Margaret Seiferth of Washington, D. C., are spending the summer in France and Germany. A grant from the *Evening Star* Research Fund is enabling Wolfgang Seiferth to carry out studies for his book on Christian symbolism in medieval art, dealing specifically with the two allegorical women figures of Ecclesia and Synagogue.

A meeting for worship was held on Sundays during July, 11 a.m., at the Shorewood Farm Manor House on Shelter Island, N. Y. Dr. George Nicklin of Westbury, L. I., N. Y., writes that on the afternoon of July 19 a memorial meeting was held to commemorate the visit of George Fox to Shelter Island to comfort the Quakers who had sought refuge there from Puritan persecution. Some of the refugees had been badly mutilated. The memorial meeting was held on Sylvester Manor at the site of the monument to the Friends who came to the island and to Nathaniel Sylvester, who first owned the island and gave them shelter.

A retreat is being sponsored by the Celo Monthly Meeting, N. C., on August 22 and 23 at Celo Community, two miles south of Celo village on Route 80, twelve miles from Burnsville, Yancey County, N. C. The theme is "Putting Beliefs into Practice." There will be time for recreation (swimming, hiking, and square dancing), and a program is being arranged for children and teen-agers. The cost for meals and labor (none for accommodations), Friday night through Sunday dinner, is \$7.00 per adult and \$4.00 per child. For further information write Margaret Neal, Route 5, Box 141, Burnsville, N. C. Clerk of Celo Meeting is Harry Abrahamson.

The cost of the *Handbook on Prison Service* (1959) mentioned on page 430 of the issue for July 25, 1959, is 25 cents, not 50 cents, as stated in that issue. The *Handbook* is available from the Social Service Committee, 1515 Cherry Street, Philadelphia 2, Pa.

The Department of Records at 302 Arch Street, Philadelphia, and the Friends Historical Library of Swarthmore College are closed as usual during the month of August and will reopen on the first of September. Friends urgently needing to consult records before that date may telephone KI 3-2371.

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

AUGUST

- 7 to 11—Germany Yearly Meeting at Berlin, Germany.
- 7-12—Baltimore Yearly Meetings, Stony Run and Homewood, at Western Maryland College, Westminster, Md. Carey Memorial Lecture by Landrum Bolling.
- 8—Abington Quarterly Meeting at Quakertown, Pa., 4 p.m.
- 8—Burlington Quarterly Meeting at Mansfield, N. J. Meeting on Worship and Ministry, 2:30 p.m.; worship, 3:15 p.m.; business, 4 p.m.; supper, 6 p.m., furnished by Upper Springfield Monthly Meeting.
- 8 to 12—North Carolina Yearly Meeting, Conservative, at Cedar Grove near Woodland, N. C.
- 9—Purchase Quarterly Meeting at Amawalk, N. Y., Meeting House. Worship, 10:30 a.m.; 11:30 a.m., business; 12:30 p.m., basket lunch; at 1:30 p.m., Roy and Alice Angell will report on their recent European journey; 2:30 p.m., completion of business.
- 9—Annual Reunion of the Conscientious Objectors of Camp Meade, Md., World War I, at the Black Rock Retreat, Route 472, four miles south of Quarryville, Pa. Morning and afternoon meetings; bring your own noon meal.
- 9—Meeting on Worship and Ministry of Caln Quarterly Meeting at Bart, Pa., Meeting House (Route 896 west of Christiana, Pa.), 2 p.m. Box lunch preceding the meeting.
- 11 to 16—Iowa Yearly Meeting, Conservative, at West Branch, Iowa.
- 14—Worship and Ministry of Bucks Quarterly Meeting, at Falls Meeting House, Fallsington, Pa., 6:30 p.m. Covered dish supper; beverage and dessert provided by the host Meeting.
- 15—Bucks Quarterly Meeting at Buckingham, Pa., 10 a.m.; box lunch, 12:30 p.m. (beverage and dessert provided by the host Meeting); forum, 2 p.m., conducted as a worship-fellowship group. Subject, "What Is the Heart of a Good Meeting for Worship?" Chairman, John S. Hollister; introducer, George A. Walton.
- 15—Caln Quarterly Meeting at Caln, Pa., 4 p.m. Worship and business; bring a box supper (Exeter Monthly Meeting will supply dessert and beverages). Evening speaker to be announced.
- 16—Salem Quarterly Meeting at the new meeting house in Lynn, Mass. Ministry and Counsel, 10 a.m.; worship, 11 a.m.; sandwich lunch (bring your own); business, 1:30 p.m.
- 16—Meeting for worship at the Old Quaker Meeting House, Pembroke, Mass., 3:30 p.m. The meeting house is located on Route 3, about thirty miles south of Boston at the junction with Route 139.
- 20 to 23—Indiana Yearly Meeting, Friends General Conference, at Fall Creek Meeting, near Pendleton, Indiana. Participating, Herbert Fledderjohn, Herbert Hadley, Larry Miller, Sumner Mills.
- 20 to 23—Seventh Biennial Family Institute, sponsored by the Religious Education Committees of Friends General Conference and Philadelphia Yearly Meeting, at Westtown School, Westtown, Pa. For details write the Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa.
- 21 to 25—Pacific Yearly Meeting at La Honda, Calif.
- 22 to 29—North American Young Friends Conference at Rock Springs 4-H Ranch, Junction City, Kansas.
- 26 to 30—Illinois Yearly Meeting, Friends General Conference, at Camp Wakanda, Lake Mendota, Madison, Wisconsin.
- 28 to September 4—New England AFSC Family Institute at Camp Union, Greenfield, N. H. Theme, "The Politics of Time— and Eternity." Resource leader, Andrew Roth. For details write the Peace Section, AFSC, P. O. Box 247, Cambridge 38, Mass.
- 30—Meeting for worship at Old Kennett Meeting, 10:30 a.m. The meeting house is on Route 1, east of Hamorton, Chester County, Pa.

DEATHS

GATCHELL—On July 15, at his home, Peach Bottom, Lancaster County, Pa., **HARLAN STUBBS GATCHELL**, aged 76 years. He is survived by his wife, Margaret Broomell Gatchell; three daughters, Elizabeth G. Naghski, Rebecca G. McIlvain, and Janet G. Wollaston; a sister, Mary A. Gatchell; a brother, C. Barnard Gatchell; and twelve grandchildren.

INGERMAN—On July 16, at her home in Carversville, Pa., **ERNESTINE LEIGH INGERMAN**, aged 51 years. She is survived by her husband, Charles Stryker Ingerman, and three children, Peter Zilahy Ingerman of Philadelphia, Michael Leigh Ingerman of Washington, D. C., and Prudence Leigh Ingerman of Carversville, Pa. A memorial service was held at Wrightstown Meeting, Pa., on July 19.

Ernestine Ingerman has been invaluable in the activities and spiritual climate of Wrightstown Meeting. One of her particular

loves was the First-day school, of which she was Superintendent at the time of her illness. She was a vital, interested member of many committees, full of ideas, especially for the young members, and an excellent administrator, who kept up-to-date on Friends publications and materials. She worked with dedication in community affairs; at the time of her death she was Executive Secretary of Welcome House, Inc., Doylestown, Pa. Her life will be a guiding light for all of us. Ernestine Ingerman will be missed by every attender and member of Wrightstown Meeting, as well as by a great number of very good friends.

KIMES—On June 3, Bertha Kimes of Willow Grove, Pa. She was a member of Horsham Meeting, Pa.

STONE—On July 3, in Washington, D. C., after a short illness, **HELEN STONE**, daughter of the late Dr. I. S. Stone and sister of Edna L. Stone and J. Austin Stone. She was a member of Goose Creek Meeting, Lincoln, Va.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, Julia S. Jenks, 2146 East Fourth Street; Tucson MA 3-5305.

ARKANSAS

LITTLE ROCK—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-9248.

CALIFORNIA

BERKELEY—Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings the last Friday of each month, at 7:30 p.m. Clerk, Clarence Cunningham.

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 34th Street.

PALO ALTO—Meeting for worship, Sunday, 11 a.m., 957 Colorado Ave.; DA 5-1369.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

COLORADO

BOULDER—Meeting for worship, 10 a.m., 2150 Pearl Street. Clerk, HI 3-4504.

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

CONNECTICUT

HARTFORD—Meeting, 11 a.m., 144 South Quaker Lane, West Hartford.

NEW HAVEN—Meeting, 9:45 a.m., Conn. Hall, Yale Old Campus; phone MA 4-8418.

NEWTOWN—Meeting and First-day school, 11 a.m., Hawley School.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting, 3 p.m., 1st and 3rd First-days, 145 First Avenue. Information, Sara Belle George, CL 2-2333.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 10 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk; TU 8-6629.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

GEORGIA

ATLANTA—Meeting for worship and First-day school at 10 a.m. at Gammon Theological Seminary, 9 McDonough Blvd., S.E. Phern Stanley, Clerk. Phone DR 3-5357.

HAWAII

HONOLULU—Meeting, Sundays, 2426 Oahu Avenue, 10:15 a.m.; tel. 999-447.

ILLINOIS

CHICAGO—57th Street Meeting of Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7:30 p.m., every first Friday. Telephone Butterfield 8-3066.

DOWNERS GROVE (suburban Chicago)—Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue; telephone WOODland 8-2040.

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EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

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DES MOINES—South entrance, 2920 30th Street; worship, 10 a.m., classes, 11 a.m.

KENTUCKY

LOUISVILLE—Meeting and First-day school, 10:30 a.m. Sundays, Neighborhood House, 428 S. First St.; phone TW 5-7110.

LOUISIANA

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CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

WELLESLEY—Meeting, Sunday, 10:30 a.m., at Tenacre Country Day School, Benvenue Street near Grove Street.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MICHIGAN

ANN ARBOR—Meeting at 1416 Hill, 10:30 a.m. to 11:30 a.m.; Adult Forum from 11:45 a.m. to 12:30 p.m. each Sunday.

DETROIT—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. TEXas 4-9138 evenings.

KALAMAZOO—Meeting for worship, 10 a.m., discussion, 11 a.m., Friends' Meeting House, 508 Denner. Call FI 9-1754.

SAGINAW—Meeting at First Congregational Church Memorial Room, 3 p.m. to 4 p.m., each Sunday. Phone PI 37827.

MINNESOTA

MINNEAPOLIS—Church Street, unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 5-0272.

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-6958.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 6-0429.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

RIDGEWOOD—Summer schedule, meeting for worship, 7:30 p.m. to 8:30 p.m. at Meeting House, 224 Highwood Avenue Harold De Jager, Clerk.

August 8, 1959

NEW MEXICO

ALBUQUERQUE—Meeting for worship, 9:30 a.m., 515 Ash, S.E., Albuquerque. Marian Hoge, Clerk. Phone ALpine 5-9011.

SANTA FE—Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Sylvia Loomis, Clerk.

NEW YORK

ALBANY—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—First-day meetings for worship:
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Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th floor
Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

PAWLING—Oblong Meeting House, Quaker Hill, meeting for worship at 11 a.m., First-days through August 30.

SCARSDALE—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, William Vickery, 162 Warburton Ave., Hastings-on-Hudson, N. Y.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

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CINCINNATI—Meeting for worship, 10:30 a.m., 3601 Victory Parkway. Telephone Edwin Moon, at TR 1-4984.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

TOLEDO—Unprogrammed meeting for worship, First-days, 10 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

PENNSYLVANIA

DUNNINGS CREEK—At Fishertown, 10 miles north of Bedford: First-day school, 10 a.m., meeting for worship, 11 a.m.

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

MEDIA—125 West Third Street. Meeting for worship at 11 a.m.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.
Central Philadelphia, 20 South 12th Street.
Chestnut Hill, 100 East Mermaid Lane.
Coulter Street and Germantown Avenue.
Fair Hill, Germantown & Cambria, 11:15 a.m.
Fourth & Arch Sts., First- and Fifth-days.
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Green St., 45 W. School House L., 11 a.m.
Powelton, 36th and Pearl Streets, 11 a.m.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

PROVIDENCE—Providence Road, Media, 15 miles west of Phila. First-day school, 9:45 a.m., meeting for worship, 11 a.m.

READING—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Myrtle Nash, FA 3-6574.

NASHVILLE—Meeting for worship, 10:30 a.m., Sundays, 2020 Broadway. Call CY 8-3747.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., 606 Rathervue Pl. Clerk, John Barrow, GL 3-7323.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6413.

UTAH

SALT LAKE CITY—Meeting for worship, Sundays, 11 a.m., 232 University Street.

VIRGINIA

CLEARBROOK—Meeting for worship at Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.

LINCOLN—Goose Creek United Meeting House. Meeting for worship, 11:15 a.m., First-day school, 10 a.m.

WINCHESTER—Centre Meeting House, corner of Washington and Piccadilly Streets. Meeting for worship, First-days at 10:15 a.m.; First-day school, 10:45 a.m.

WASHINGTON

SEATTLE—University Friends Meeting, 3959 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MEIrose 9983.

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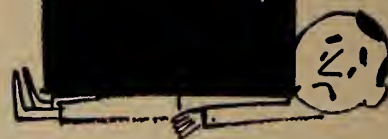
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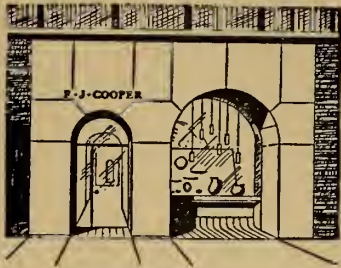
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A Quaker Weekly

VOLUME 5

SEPTEMBER 5, 1959

NUMBER 30

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. *by Doris Webster*

Mr. Khrushchev's Visit, Editorial Comments

No hourglass, no diary can estimate for you the "fullness of time"; it is the soul that fills it: If the soul lie asleep, it is not filled at all; if she be awake, in the vigils of suspense, of sorrow, of aspiration, there may be more in an hour than you can find in a dozen empty lives. . . . It is not larger time that we want, so much as the more capacious soul to flow through every pore of the little which we have.

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ESTABLISHED 1955

PHILADELPHIA, SEPTEMBER 5, 1959

VOL. 5 — No. 30

Editorial Comments

Mr. Khrushchev's Visit

THE attempt to analyze the national and international reactions to Nikita Khrushchev's visit is bound to remain an exercise in obscurity. The British press seems to feel reconciled, if not pleased, with the event. But the rest of our allies make no effort to hide their anxieties. These and the echoes from the rehearsals of our own mixed chorus at home prove, indeed, that Mr. Khrushchev is capable of playing weird melodies on the keyboard of man's soul. We hear of some frantic efforts towards offering hospitality, while other quarters couch their moralistic condemnations in the arrogant language of the insecure. Again, it is impossible to distinguish between an air of scandalized indignation and the intention to teach Mr. Khrushchev a few things about the United States, intentions that would be, indeed, praiseworthy if they did not imply that the democratic tomahawk should be kept wheeling over Nikita's uncomfortable scalp. Frankly, we doubt that Mr. Khrushchev feels uncomfortable at all. He is likely to enjoy this confusion, accustomed as he is to a much more violent tenor of life.

The visit is an historic event, as will also be Eisenhower's return trip to Moscow. Whether these exchanges will augur a better era or not, they dramatize the new constellation of power of which especially Europe is acutely aware. Europe knows that power has shifted from the cradle of Western civilization to the two youngest and largest political structures in modern history. Different as they will remain, they are unhampered by the political mythologies of the past and create a sense of utter strangeness in the old, history-conscious Continent. Europe now feels wedged between an aggressive colossus in the East and a technically superior giant in America. The physical exuberance of both neighbors alone is a threat. Both must appear unconquerable if only because of their immense territories. Their military potential leaves no doubt about the likely location of at least one future battlefield, if such term is not already an outmoded concept. Europe's ancestral memory is burdened with facts, figures, and fatalistic feelings about invasions. The educated European is also too well informed about the cultural achievements of both nations

to underrate their rapidly emerging spiritual independence.

On the Brink of Peace?

Such comparisons of American and Russian strength must not make us forget the extraordinary differences between these two strong nations. Yet there is now rising a more than vague wave of optimism about our future relations with Russia. At this moment, no prediction about the character and degree of such improvement is possible. Khrushchev might well bring along a few meager political crumbs hoping to serve them like a snow-white wedding cake. Or he might prepare the conclusion of better trade agreements. Behind closed doors he may conceivably be a much more reasonable negotiator than he cared to appear in the Moscow free-for-all with our Vice President. It sounds promising that he is reported to have said he will visit us without having rockets sticking out of his pockets.

This is a more than casual remark. It is of special interest to us at a moment when our leading public figures are impatient to resume the testing of atomic weapons. Senator Clinton Anderson, for example, predicted that we shall start tests again when our "sabbatical" year ends in October. The Secretary of Defense also considers this "desirable." Mr. Herter has not expressed himself on the subject, whereas Mr. Khrushchev on August 10 offered a "most solemn pledge" that Russia would not be the first one to resume tests. Can we really take the moral risk in breaking our atomic armistice? Such brazen affront could only please Russia, if she were as insincere as our press likes to call her. The least we can expect from Khrushchev's visit and our subsequent adherence to a future atomic agreement is that the international thermometer will shift from our cold-war climate to lukewarm peace, be it ever so insecure as any seasonal change is apt to be. This is our opportunity for staying away from the brink of war and risk walking along another path of which one American peace group spoke as "the brink of peace." For all of us this is the time to urge our Congressmen and the President to discontinue atomic tests under any circumstances and without limitation of time.

Will Khrushchev Change His Mind?

There is reasonable doubt about our visitor's ability or desire to revise his political views. Erroneous, biased, and incomplete as his present knowledge about the United States must be, he cannot fail to enlarge his store

of information about our country and the American people. But his dominant philosophy will not change. Khrushchev's faith is not ours. Yet in a curiously paradoxical manner he, too, follows St. Paul's admonition to "walk by faith, not by sight."

Thoughts at a Quaker Wedding

THROUGH the pink mist of her wedding veil the bride calmly, almost stoically, gazed back at her wedding guests, seated in the cool, green room of the 200-year-old meeting house. She glanced at the clock, at the children in ruffled dresses sitting in awed stillness, at the heavy wooden doors which softened the sounds of passing cars. Then, as if withdrawing into the solitude of herself, her eyes focused on some distant, invisible view. Only the whispering aspen leaves, framed by the window, quivered in the stillness of the afternoon. The bridegroom, cleanly polished, sat beside the bride and waited in perspiring silence. The taciturn elders mirrored repose as they meditated with lowered lids and stern mouths. Silence separated each person, enveloped him, made him individual, insulated him, surrounded his thoughts with privacy, and yet at the same time bound him to his neighbor in this, the wedding party. With gentle patience the meeting waited for the bride to stand and to declare herself to the man beside her before their God, their families, and these their friends.

As I grew accustomed to the quiet of the room and adjusted myself to it, there gradually seeped into my consciousness the musty odor of Revolutionary fired bricks, the dampness of seldom-used books piled on a back bench, the barely perceptible smell of old, unaired wood, and the pungency of newly plastered walls. Stiff gladioli in glass vases stood guard at the windows. The carpet, entwined with slender brown vines and clusters of fragile flowery bells, covered the uneven floor. The pattern could be traced by the eye—in and out and around, up and down the aisle and under the pews. In the shadow of the benches a wheat-colored moth hovered noiselessly over the woolen garden. Like my undisciplined thoughts, it swooped away and was back again. Fifteen diamond-shaped pieces of glass framed the top of each window. The people around me breathed shal-lowly, muffling the noise of their inspiration, letting their breath out softly. The silence continued, tense with the intimacy of the moment.

Silences, it occurred to me, are intervals of time, deleted of sounds. They are never voids, never vacuums, nor empty nothings, but like containers are filled with

emotional experiences. There are many kinds of silences. They exist in many dimensions—some shared, some unshared; some good, some evil. They can occupy space, such as a room; or time, such as years. They can be as luxurious as palomino mink, or as imprisoning as the armor of a medieval knight; as warm as a hand stretched out in welcome, or as cold as a back turned deliberately in rejection. They can be as tantalizingly mysterious as Arabian perfume, or as frightening as nets thrown over the head in the dark and drawn taut. Some are sought after, enjoyed, invited to stay; others are escaped from, destroyed, blasted by a trumpet in a jazz record turned up high.

Some silences enter our awareness only when they are broken. The hot, still August afternoon is punctuated by the nagging cicada's call; the country sunset looms more lonely as the song of the turtle dove dies. The sand slides soundlessly into our footprints as we walk among the dunes and listen to the pine needles fall like green rain from the quiet trees.

There are the silences of childhood carried with nostalgic longing into the hectic busyness of adulthood. They are filled with the sensations of being young, with growing curiosity toward living things, and with the feeling of freedom in a world of imagination and nature—a world into which no adult was allowed to intrude. The minuteless hours were passed identifying the changing Rorschachlike designs of clouds, directing ballets of pink-and-white skirted hollyhock dolls before audiences of disinterested sparrows; feeding ants stolen cake, digging up their hills later to see where it was stored, and finding the full, fat aphid cows. These were silent hours spent alone but not in loneliness. Rather they were full of enchantment at seeing the bumblebee pry open the dragon's mouth, all streaked with red; or following the petal ships down the river and discovering the tiny sequined snake; and at watching the squirrel scramble through the branches, followed by her newborn young like suckling shadows.

Some silences belong to and are a part of a personality. They lie wrapped around the spirit like chiffon walls, a flimsy, fragile barricade to the insensitive who

bludgeons them aside and stands gaping as if at a Persephone. There are those who speak, and there are those who listen. In the pressing centrifugal force of oral expulsion the talkers cannot pause to hear, while the listeners struggle, preoccupied with the urgency of their own centripetal yearnings.

There are the painful silences between strangers caught together in a room. Almost in frenzy each rushes into the space between them, chopping it into pieces with hatchets of little talk, while words step on each other's suffixes, or blank pauses stretch with the elasticity of balloons. There are the angry, violent, vengeful silences which stalk us in savage sadism, splitting us from reality and causing us to flee in fear down the corridors of ourselves as before the tent pin of a Jael. There are the silences shared in love—love of parents, love of a mate, love of a child, and love of fellow men. We suddenly realize that we have matured; we are serene, secure, supreme in our entirety, in our oneness with ourselves and our universe. In the presence of love we sit in quietness, relaxed, accepted, unperturbed, our true selves revealed, with no urgent compulsion to cover our imperfections, no necessity to surround ourselves with laminations of hypocrisy, no narcissistic desire to extol our magnificence. We delight in the sensuous pleasure of being alive, of loving and being loved—

The bride turned, looked over at the man she was to marry, and smiled. The luminescence of love lighted the room. Heads lifted in puppetlike response. The disciplined introspection of the gathered guests relaxed. The stillness, which lay like a repressed deadness against lonely, longing hearts, withdrew. Outside in the little grove a breeze bustled through the leaves, stirring them to shimmering excitement. The silence was broken. The man and woman stood and faced each other, with clasped hands. Slowly they began their marriage vows.

JOY PHILLIPS

Letter from London

HE would be a bold man who would undertake to describe London Yearly Meeting in the course of a short letter. I don't attempt it; but into that ocean of words, from which a mighty catch of notions could have been taken, I let down a net. . . .

The Master used this figure in talking to his followers, "I will make you fishers of men." What is involved in that, we made it our business this year to discover. Repeatedly, and in varying ways, we were told that each of us must catch men and "bring them to Christ and leave them there"; drawing them not by arguments and proclamations, but by personal example. Nothing new

in that, as a conclusion to reach, but something new—very new—in the way in which we came back repeatedly to it, as though every discussion ended there and must end there.

It all began with the Swarthmore Lecture, an excellent one, in which we were reminded that the early Quaker movement was a breakaway from the organized and traditional church practice, which was sheltered behind castle walls and increasingly out of touch with ordinary life. Quakerism outside the castle "began by aligning itself with the naturalists in the physical sciences and asserting that religious experience is open to examination, if not by the same means, at least in the same spirit as any other form of experience." From this it follows that true Christians make every encounter an adventure. Every contact between ourselves and others demands of us something original, authentic.

It is not surprising therefore that in the earlier sessions of Yearly Meeting a good deal was said of the need for personal convictions; for commitment; for showing how we value for ourselves what we offer others; for putting first things first in day-to-day-living, even at great cost. When, at a later time, we reflected on the situation abroad—in Africa, for example—those qualified to lead our thoughts dwelt once more on the man-to-man relationship through which the living power of Christianity moves, rather than through institutions. And when the subject of the world's refugees was before us, and feeling ran as deep in Christian concern as when racial problems were discussed, once more it became plain that an essential part—we might say *the* essential part—of the healing of that most grievous social wound is loving-kindness, a rule to think always of persons as persons, as individuals, each loved by God.

It would not be a London Yearly Meeting if we did not give time, with a particular glow of satisfaction, to internal matters such as the revision of our Queries and Advices. In our Society we behave rather like the great Victorian hostess did in hers. Bewildered by the formidable demands made upon her by clamouring invading visitors, she found refuge with the housekeeper, who could be relied on to manage everything. Our housekeeper Clerks, of course, keep us in order and tell us what we can and cannot do; usually we are glad to rely on them. But when we dealt with the question of children's membership the tension reappeared. Here was a responsibility we could not slough off; for indirectly we faced once more the need for convictions (in us and in our children) as well as the reproach to us of young people being lost to our Society through finding no solid value in what their elders made of it. Well, we are to do away with birthright and children's temporary mem-

bership. Parents will apply for the admission of their children, and Monthly Meetings will decide the issue, as in the case of all other applications. In many instances, we hope, young people thus put on the lists by their parents' action will show acceptance of membership "by growing participation in the life and service of their Meetings." They may at some later time, if they choose, indicate to their Monthly Meeting that personal acceptance. They may even ask to be visited before this decision is recorded, or resign membership and reapply, in order to accept full responsibility for their choice.

By no means every difficulty connected with membership is thus disposed of, and a considerable responsibility for watchful interest will rest on overseers. But if our young people widely adopt these procedures because they have thought things out for themselves, it should be a great gain for our corporate spiritual life. A body such as ours which stands for truths overlooked or not stressed in Christendom as a whole, will die if those truths lose their hold on its own members.

Speaking afterwards of Yearly Meeting to the Friends of my own locality, I recalled hearing that grand old "war horse" of nonconformity, Dr. Clifford, at the beginning of the century. Of his sermon I have forgotten all except its theme, "Make Disciples"; but the effect of the power and personal convictions behind those two words I shall never lose. They could be said to be the summing-up of our Yearly Meeting this time; for old Dr. Clifford's fiery challenge did but repeat for me the Christian obligation laid upon us all by early Friends, "Let your lives speak."

HORACE B. POINTING

Internationally Speaking

A GOOD deal is now being said about "limited war." The notion has been developed to meet an evident inadequacy in popular thinking about military policy. The notion of limited war, however, also reveals on close inspection certain serious inadequacies.

Limited war is thought of as a supplement to the idea that possession of weapons of mass destruction and willingness to threaten to use them are necessary to deter other nations from making war. The inadequacy of this idea arises from the fact that weapons of mass destruction are so indiscriminately destructive that no nation can afford actually to use them either to support its own policy or to resist policies it opposes on the part of other nations. Therefore, think the advocates of the idea of limited war, it is all too possible that a cool gambler among statesmen may simply disregard the threat to use nuclear weapons and proceed to carry out his policy.

As the inconvenience of most inconvenient policies is less than the devastating consequences of the use of nuclear weapons, it is suggested that for most purposes nuclear weapons are practically no weapons at all and that the nation relying solely on nuclear weapons is likely to be unable to check its rivals from carrying out any policies they decide on.

Something more than the threat to use weapons of mass destruction is clearly necessary to defend a nation against the inconvenient policies of its neighbors. This something more, it is suggested, can be found in the notion of limited war.

According to this notion, the nation ready to threaten to use weapons of mass destruction in order to deter resort to war with such weapons, will be ready also to use conventional war to resist actions of which it disapproves.

There appear to be certain inadequacies in this idea of limited war. Such a war would be less bad than a war of extermination such as is now possible with nuclear weapons. Even so it would be, as were, for instance, the Thirty Years War, the Napoleonic Wars, or the First World War, bad enough to make the abolition of war a highly desirable aim.

Such a war, with its tremendous assumption that the beaten nation will accept all the unpleasant consequences of defeat without using its weapons of mass destruction to avert defeat, seems highly improbable. The highly sophisticated self-discipline of the advocates of the idea of limited war is unlikely to be an effective restraint on the side in desperate danger of defeat.

There appears to be only one context in which limited war is possible. In that context, the phrase is misleading.

Experience of the First World War, confirmed by the second, justifies the basic concept of the League of Nations Covenant and the United Nations Charter that war is no longer permissible as an instrument of policy. Therefore resort to war is forbidden to nations and renounced by them. The only legitimate use of military force is under the direction of the United Nations to restrain any resort to war. Such restraining action might be approximately like limited war, with much greater likelihood of remaining limited. But it should not properly be called war. It is much more like a police action to enforce the prohibition of resort to war.

Such an action would have a much better chance to remain limited than would war at the volition of a single nation. Its aim being solely to stop war, the nation against which it was directed could at any time afford to stop without danger of incurring the most

bitter consequences of defeat. The shift of the dispute from military to peaceful means of settlement being the only purpose of military action under United Nations direction, its successful outcome would be a reconciling settlement endurable by all parties concerned, including even the warmaker.

In this sense, and in this sense only, the notion of limited war has some value. It is helpful to have clear recognition of the uselessness of weapons of mass destruction as instruments of national policy. But the discussion is confused rather than clarified by calling limited military action under the direction of the United Nations war. War is morally and practically inadmissible. The work of finding acceptable substitutes for it as means of settling disputes between nations is not likely to be made easier by trying to continue to use the word *war*.

August 12, 1959

RICHARD R. WOOD

New York Yearly Meeting

MOSES BAILEY leading us to think about the nature of God; one hundred new high schools needed for Africans with a passion for learning; an internationally oriented New York Friends College; refreshing spirit and words within the Friends vocal ministry—these were some of the concerns discussed at the 264th session of New York Yearly Meeting which concluded July 31 at Silver Bay, N. Y. Out of a total attendance of about 660 Friends and their friends, there were 265 children including high school age who went each morning to Junior Yearly Meeting, administered efficiently by Miriam Brush and a staff of vigorous, generous teachers.

Each morning, Moses Bailey, of Hartford Theological Seminary, spoke to us on the Old Testament. He reassured us that we would have a small concept of God if we said, "Now I know." He recommended the Revised Standard Version of the Bible as being closer to the Hebrew. Our vocal ministry should have brevity, freshness, and concern, he said. Theology is not permanent; it just prevents our slipping back. Religion is observation and experiment leading to hypotheses which in turn lead to further observation and experiment. Moses Bailey urged us to expand the old metaphors about God (rock, army, oasis, victor, mother bird, fire in men's bones). We might try, "The Lord is like an electronic computer." (I have the responsibility to do my little part just right.) Or try, "The Lord is like my stenographer." (If I give what is inadequate, it will show up.)

Our ancestors adjusted themselves physically to their environment. Modern man tries to adjust his environment to himself, said Moses Bailey. He misses the more delicate adjustment of himself to values that have meaning and worth. Wisdom is a kind of discipline. (Tape recordings of Moses Bailey's lectures may be borrowed from New York Yearly Meeting.)

The causes Friends brought forth were many. Lewis Hoskins, Chairman of the Peace and Service Committee, secured

the endorsement of New York Yearly Meeting for (1) a letter expressing sympathy with Friends who are maintaining a vigil at Fort Detrick; (2) a similar letter to Friends at the Missile Base in Omaha, Nebraska; and (3) a letter to the President and other leading officials calling for further exchange with Russia.

A Committee on Inter-Faith Relations was established. But the Yearly Meeting was not united to the point of recommending that Friends General Conference make application to join the National Council of Churches.

While the adults were pondering, the Junior Yearly Meeting went on hikes, a boat-ride and cook-outs, held business sessions, made Indian articles, and enjoyed their fellowships. The children decided to contribute to four projects: a children's library in Kenya, fruit trees for Italy, rehabilitation work in Cuba, and articles for children of migrant workers. The vigorous high school group recommended for adult action that a Christian college be established in Africa and that an exchange fellowship with an African student be worked out.

Marion Paulsen was appointed Chairman of the Religious Education Committee. She reported the establishment of a Christian Home Life sub-committee and many new High-Q groups for high school age. Olaf Hansen will hold teacher training sessions in fifteen Meetings this fall.

The Prison Committee has been very active in visitation and in working towards the abolition of capital punishment in four states, reported Edmund Goerke, Jr. Spahr Hull reported the difficulty of finding dedicated volunteers to staff the worthwhile summer work projects for high school age. The A.F.S.C. directs the work of James Sypher who has been assigned by his draft board to do peace education in the New York Yearly Meeting area.

The somewhat disused practice of intervisitation and traveling on a concern was carried on most actively by Victor Paschkis and Curt Regen in the United States and Europe.

Paul Schwantes' adroitness as clerk was well demonstrated during the spirited discussion on the establishment of a Friends College in the New York area. Although not clearly crystallized, the concern envisages an institution motivated by Friends principles. One specific proposal suggests a faculty and student body from around the world, to be related to UN work and guided by Friends peace testimonies. A committee was authorized to develop possible plans.

Landrum Bolling, President of Earlham College, urged further support for the 30,000 Negro Quakers in Africa who can now be educated only through the fourth grade. The good Quaker tribal chiefs need their people to be educated and trained vocationally by people who have respect for the local code of values. Landrum Bolling also urged and received support for a new religious institute at Earlham College to train Friends' leadership generally within the Meetings.

Glad Schwantes gave a particularly moving appeal on behalf of the Indian Committee. Friends who work among the indigent western tribes must earn their living elsewhere. The Committee's table of attractive hand-sewn articles and Red Wing's Indian bead work sold well. Available also were closely

embroidered articles made at the Friends School in Ramallah, Jordan, and sold by Ruth Replogle. Suzanne Paschkis' delicately tinted, hand-woven pillow covers and aprons were on sale for the benefit of the A.F.S.C.

The Work for Youth Committee presented a well received report through Adelene Eckes. Through training seminars in cooperation with the William Alanson White Institute, they have begun a program to help teachers in the lower grades to cope with troubled children for the benefit of the whole class.

Agnes Campbell gave a fascinating report of her work protecting Friends' records, some of which go back 300 years.

The Gerontology Committee, headed by Muriel Chamoulaud, gave a dramatic presentation of what they hope Meetings will do to encourage good mental health in those over forty.

In its efforts to write a new Discipline, the Yearly Meeting will continue the use of the tentative Part II ("Practice and Procedure") for another year while further studies are made toward editorial and other revisions. Sections on marriage and on funeral and memorial services have been added. A committee under the chairmanship of A. Keith Smiley is now studying the preparation of Part I ("Faith and Beliefs").

Clarence Pickett urged the Meeting not to lose faith that there are forces greater than the ten-megaton bomb. He suggested that Americans are not very good listeners, that we should try listening to the Russians, and that this does not mean overlooking wickedness where it exists. He and other speakers urged us to search deep within us to seek an affinity with God so that, like George Fox, we can live constantly in the guidance of the Inner Light.

Paul Schwantes, James Sterett, Adlyn Wheeler, and Florence Stevens served faithfully as Clerks. Gladys Seaman and George Badgley were Meeting Secretaries. The Administrative Committee and the Nominating Committee also worked hard for the success of New York Yearly Meeting.

DORIS WEBSTER

The Vienna Youth Festival

"PEACE and Friendship" was again the motto of the Seventh Festival of Youth and Students held in Vienna from July 26 to August 4. Although the Austrian youth and most of the Western youth organizations did not participate, 18,000 delegates gathered from all over the world. Some came because attending the Festival was a part of a paid trip through Europe, others came simply from curiosity. But many like us attended because they were concerned to establish direct contacts between Eastern and Western young people.

A Communist Festival which emphasizes emotional displays and mass participation does not provide the best atmosphere for expressing Friends beliefs. Yet, for the thirty Quakers from the U.S.A., England, and Germany who attended as observers, it was an exceptional opportunity to talk with the Communist youth. Some of us were housed with the other delegations in

the fair area of Vienna, where most of the informal fellowship went on. Others stayed in a hotel with the other hundred observers and "personalities," while a third group lived in the Vienna Quäkerhaus, helping the staff to provide a center for our activities.

About eight-hundred events of all sorts, ranging from controversial seminars to well attended sport competitions, were the high lights of this huge meeting. The seminars on topics such as "The Role of Students and Their Organizations in Society" or "The Problem of Democratization and Reform of Higher Education" were formal and carefully planned meetings. Several hundred people could attend each of them to listen to prepared speeches by delegates invited by the International Preparatory Committee, the governing body of the Festival. Even the supposedly non-controversial topics were a spring board for leftist speeches. Nevertheless a number of non-Communist delegates succeeded in speaking effectively during these meetings. There was little opportunity for open discussion especially of highly controversial subjects. Some tempting topics like "Economic, Political, and Cultural Problems of Colonial and Underdeveloped Countries and the Role of Students in their Solution" drew a considerable amount of interested people; but it also happened that one or two seminars had to be cancelled because of lack of participation.

A major attraction of the Festival was the opportunity to enjoy excellent cultural events. The Leningrad Ballet, the Peiking Opera, and the Moscow Symphony are examples of the quality of the artistic programs. There were also competitions in many fields giving a chance for a variety of talents to be shown. Free tickets were distributed to the delegates and observers; but as their number was restricted they were hard to obtain.

The most valuable part of our experience, however, were our personal contacts with people interested in Friends work or others whom we simply met in the streets or at meetings. These contacts were often superficial, but sometimes the conversations were educational experiences for us and may have been revealing encounters for those we met. Official contacts were initiated between Friends and some of the delegations, thanks to the careful preparative work of the staff of the Vienna Quäkerhaus. Five or six members each of the Bulgarian, the Czech, the Kenyan, the Russian, and the Yugoslavian delegations were invited for informal discussions over a cup of tea at Quäkerhaus. We succeeded in getting the Bulgarians interested in work camps, a project which the British Young Friends hope to follow up. In most cases we broke up in small groups talking about all sorts of topics, even the ones considered taboo. English was the language most commonly used. It was nevertheless a great help to be able to speak French, German, or Russian. We experienced these barriers of communication especially when meeting with the members of the Chinese delegation.

The Austrian youth, with the assistance of foreign governments, established information booths throughout the city and distributed free copies of *Dr. Zhivago*, *The New Class*, or

other books in various languages. They also organized free trips to the Hungarian border where barbed wire and mines could be seen. Some cultural events to compete with those of the Festival were organized and were very well attended.

Centers for daily worship were set up by religious organizations to counter the non-religious approach of the Festival organizers. Nevertheless, the Festival had on the schedule two hours devoted to the Christians under the title "Religion and Peace—Discussion by Young Christians." Some of us attended but did not take an active part in the speeches.

It is difficult to give more than an impressionistic opinion of such a controversial gathering where so many events were taking place simultaneously. Information of the Festival happenings were provided by a special newspaper printed in many languages. These ten days have given us not only an opportunity to interpret our Quaker point of view as well as some of the American way of thinking, but also to learn about the life of the other half of the world and perhaps correct some of our mutual misconceptions. The Festival has impressed us both with the enormity of the task of reconciling East and West and strengthened our belief that personal contacts are the best approach toward that goal.

FRANCE JULIARD

About Our Authors

Dr. Joy Phillips is Associate Professor of Biology at Drew University, Madison, N. J. The article "Thoughts at a Quaker Wedding" grew out of witnessing a Quaker wedding at the Woodstown, N. J., Meeting House in the summer of 1958. It may come as a surprise to some readers that the author is not a Friend, but in such sensitized perception, all would agree, is an element of the universal.

Horace B. Pointing is the editor of *The Wayfarer*, London, a Quaker Monthly.

Doris Webster is a housewife, the mother of two children, and a member of New Brunswick, N. J., Meeting. This was her first visit to New York Yearly Meeting, although she has attended Friends Meetings since 1942 and joined at New Brunswick on the formation of the Meeting there in 1954.

Richard R. Wood, for many years the editor of *The Friend*, Philadelphia, Pa., contributes his "Internationally Speaking" regularly to our columns.

France Juliard is a member of the East-West Committee of the Young Friends of North America and went this summer with three other Young Friends on a good will tour through England, Holland, and Germany. In Poland the group also tried to make contacts with Polish young people.

France Juliard is a member of Merion, Pa., Meeting.

Friends and Their Friends

In the stained-glass windows on Pentecost, dedicated last May at the Upper Room, Nashville, Tenn., George Fox is pictured as a "Hero of the Faith."

Susan B. Anthony is among the "Ladies with the Last Word," an article dealing with brilliant retorts made by women, in the *Saturday Review* for May 30. Ralph L. Woods is the author, who has compiled several anthologies and is now preparing one on invective. "But surely the nation's most dedicated, tireless and effective fighter for women's rights," he writes, "was the valiant spinster Susan B. Anthony, who without financial resources made a profound impact on her times. Though a grim campaigner, Miss Anthony was capable of the stinging retort. When she was urging woman suffrage before a New York State Constitutional Convention in 1867, Horace Greeley, knowing she was a Quaker, hoped to embarrass her by asking: 'Miss Anthony, you know the ballot and the bullet go together. If you vote, are you ready to fight?' 'Yes, Mr. Greeley,' replied Susan, 'just as you fought in the late war—at the point of a goose-quill.'"

The oldest frame meeting house in the United States, that of the Third Haven Monthly Meeting in Easton, Md., opened its doors to its first meeting 275 years ago this summer. To commemorate this event, Third Haven Meeting will offer a special program on Sunday, September 13, 1959. The theme of the program will be the central thought of the now celebrated report *Speak Truth to Power*. The Meeting has received the enthusiastic acceptance of Clarence Pickett as the principal speaker, coauthor of this report and for many years the Executive Secretary of the American Friends Service Committee. The commemorative ceremony will also include an interpretation of events pertinent to the theme by Kenneth Carroll, Professor of Religion at Southern Methodist University, and three playlets produced by the youth of Third Haven Meeting to dramatize Quaker acts which "Speak Truth to Power."

Eleanor A. Stackhous is named the "Personality of the Month" in the March *Newsletter* of Horsham Meeting, Pa. She has served as Clerk of Horsham Monthly Meeting for seven years and as Assistant Clerk at various times. She is a Trustee and a member of the Worship and Ministry Committee, and has represented the Meeting at many conferences. The *Newsletter* goes on: "Professionally, Eleanor is a medical technologist. She has had charge of training students in medical technology at Abington Hospital, Pa., and was instrumental in getting that school approved in 1930, making it one of the first of its kind in the country. She belongs to local, state, and national societies of technologists, and has served as President of the Pennsylvania state society and several terms as a Director on the Board of the national society. She has received one state and two national scientific awards on papers she has written on serology."

Helen Baker, ex-AFSC staff member, is featured in the June issue of *Ebony* magazine. The story is entitled "The Woman Who Refuses to Die of Cancer." It is a heartwarming story, and the American Friends Service Committee is generously mentioned in the rundown of services Helen and Percy Baker have performed for the Committee.

That all Americans, North and South, are responsible for the "large-scale inhumanity" we exhibit toward some citizens is one of the statements made in a study released August 7 by the American Friends Service Committee. The 64-page booklet, *Race and Conscience in America*, published by the University of Oklahoma Press, was prepared by a special working party assembled by the American Friends Service Committee. The study warns of seven areas of unfinished business in America's race relations which must be dealt with before the United States can be in fact "a land of equal opportunity." These include public school desegregation, employment, housing, public accommodations, political participation, religion, discrimination in religious institutions, and civil rights.

An interracial group of 15 persons comprised the working party which prepared *Race and Conscience in America*. They were B. Tarrt Bell, High Point, N. C.; Richard K. Bennett, Ambler, Pa.; Philip Buskirk, Los Gatos, Calif.; Charles J. Darlington, Woodstown, N. J.; G. James Fleming, Baltimore, Md.; Frank S. Loescher, Philadelphia, Pa.; James McCain, Sumter, S. C.; Barbara W. Moffett, Merchantville, N. J.; Algie I. Newlin, Guilford College, N. C.; W. Carson Ryan, Chapel Hill, N. C.; David H. Scull, Annandale, Va.; Phern Stanley, Atlanta, Ga.; Norman J. Whitney, Philadelphia, Pa.; and John W. Willard, Seattle, Wash.

Race and Conscience in America is available at the national office of the American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pa., for 50 cents a copy.

Friend of Life, the biography of Rufus M. Jones by Elizabeth Gray Vining, has been published in England by Michael Joseph (352 pages; 25s.). A review by Edward H. Milligan covering almost three pages in the London *Friend*, issue of May 29, 1959, speaks of its being "so lucid and dispassionate and so thoroughly readable. . . . It cannot have been an easy book to write, but it comes off magnificently." The American edition of the book was published in 1958 by J. B. Lippincott and Company, Philadelphia.

Defense in the Nuclear Age by Commander Sir Stephen King-Hall, a book that has aroused a great deal of discussion in Britain since its publication in 1957, will be brought out in the United States this fall by Fellowship Publications, 21 Audubon Avenue, New York 32, N. Y. The author has added a chapter for American readers, and TV commentator Edward R. Murrow has written an introduction for the American edition. A review of the English edition, written by Douglas V. Steere, may be found on page 278 of the FRIENDS JOURNAL for May 3, 1958.

Anne Wood, a member of Moorestown, N. J., Monthly Meeting, has received a Fulbright grant to study Roman inscriptions at the University of Naples, Italy, for the coming academic year. She is on sabbatical leave from Westtown School, where she teaches Latin and is Dean of Girls.

One of the illustrated sketches for "Your Neighbors" in *The Philadelphia Inquirer Magazine* for May 3, 1959, is devoted to Mrs. Frederick C. Hemeon, who at 90 gives at least three days a week to volunteer service for various organizations. Each Thursday she works at the Warehouse of the American Friends Service Committee, supervising the mending of garments to be sent overseas. When she was a small girl her Quaker mother had given her the advice, "Never let thy hands be idle." Now, even as she listens to radio panel shows, she knits bandages for a leprosarium.

Other religious groups besides Friends are showing an increasing interest in a campaign to abolish capital punishment. The largest denomination to enter the drive against the death penalty is the United Presbyterian Church, which at its General Assembly in Indianapolis voted overwhelmingly in favor of a resolution declaring that capital punishment "cannot be condoned" by the Christian conscience.

Similar official statements are expected from the Methodist and Lutheran churches at their next national meetings. Major Protestant and Jewish organizations which have gone on record against the death penalty are the Protestant Episcopal Church, the American Baptist Convention, the Central Conference of American Rabbis, the Protestant Council of the City of New York, the Massachusetts Council of Churches, and the Greater Chicago Federation of Churches.

Louis Cassels, UPI writer, in a recent number of the *Evening Bulletin*, Philadelphia, summarizes these and other facts in an article entitled "Campaign Against Capital Punishment." He closes by noting that all the countries of Western Europe except Britain and France have abolished the death penalty, as have nine states of this country. In none of these has there been an increase of serious crime.

During the summer Emil and Anne Taylor Rado of Achimota Meeting, Ghana (Anne Rado is a member of London Yearly Meeting), are visiting relatives in the United States. Emil Rado is on the faculty of the department of economics of the University College of Ghana. Under the auspices of the African Universities Committee, he is visiting universities from coast to coast, seeking opportunities in this country for graduates of the University of Ghana to study for advanced degrees.

We regret to have to express a warning about an international criminal who says he is an American and a member of the Society of Friends. He recently succeeded in obtaining the passport of an American Friend in Germany. His name is Günther Fischer (alias, Arnold Mascola). Some time ago he stole an automobile in Bückeburg, Germany, in which in addition to the passport there was a membership list of German Friends. His specialty is to "work" with religious and welfare organizations and he has visited Friends in different European countries. He is known to the police as a cheat and thief. He is tall, dark-haired, very slender, and has piercing eyes. His back is tattooed.

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

It seems timely to call to the attention of Friends to two Pennsylvania Bills, H1581 and S760, "Migrant Labor Act," and H1356, "To Extend the Child Labor Act to Some Employment of Children in Agriculture." They ought to move out of the committee and be passed. They are in relation to migratory agricultural labor which has increased immensely within the last ten years. This is of concern to Friends.

Among other serious features is the prevalence of the employment of school children for overlong hours in the fields in the summer sun. Bill H1356 would regulate child labor in the fields, allowing children 12 to 14 years old to be employed for hire outside of school hours on farms employing 8 or more persons: if accompanied by parent or (specified) guardian; for not over 6 working hours in a given day; not to operate tractor or other dangerous power driven farm machinery, provided they have vacation farm work permits.

Children 14 and 15 years old are provided for similarly, except that they may work 8 working hours a day or 44 hours a week.

This bill does not affect children of any age working on the farms of their parents or for hire on other farms employing less than 8 persons.

Bills H1581 and S760 outline specifically the duties of the various governmental departments (Labor, Health, Agriculture, etc.). It brings them together in one document with the already existing functions of these departments and gives citizens a voice in the Governor's Committee on Migratory Labor.

Concerned Pennsylvania Friends should contact:
for H1356: House Labor Relations Committee, Joseph G. Wargo, Chairman; John J. Welsh, Vice Chairman.
for H1581: House Appropriations Committee, J. Dean Polen, Chairman; John F. Stank, Vice Chairman.

It is hoped that Friends in other states may be concerned to check on their own legislation in this regard and try to get such laws passed where they do not now exist.

Wilmington, Del. SARAH BISHOP

Friends have consistently emphasized the need for personal contact and understanding between statesmen in order to create an atmosphere in which real progress can be made towards peace and disarmament. Members of the Peace Committee of Scarsdale, N. Y., Meeting have accordingly been considering what action could be taken by Friends in support of the forthcoming talks between Mr. Eisenhower and Mr. Khrushchev. In the light of our historic peace testimony, we believe that a special responsibility rests on Friends to contribute through prayer to the outcome of these talks. We would, therefore, urge Friends Meetings throughout the country to consider the calling of special meetings for worship during Mr. Khrushchev's visit centered on the need for divine help and inspiration in the creation of peace.

Scarsdale, N. Y. ANTONY C. GILPIN

BIRTHS

BURDSALL—On July 6, at Syracuse, N. Y., to Walter Haviland and Nancy Jenkins Burdsall of Clay, N. Y., a son, EDWARD CHAPMAN BURDSALL. The father is a birthright member of Purchase Monthly Meeting, N. Y., and the mother a member of Green St. Monthly Meeting, Philadelphia, Pa. The boy was named for his grandfather Edward C. Jenkins, Buck Hill Falls, Pa. Mrs. Charles F. Jenkins is his great-grandmother. He is also a grandson of Elwood and Gertrude Burdsall of Great Barrington, Mass. He joins a two-year old brother, Jeffrey.

FERGUSON—On June 18, to Herbert C. and Ruth Ann Ferguson of Holmes, Pa., a son, PAUL MARTIN FERGUSON, a birthright member of Sadsbury Monthly Meeting, Pa. His parents, older brother Herbert, and maternal grandparents, Paul and Emma Martin, are all members of Sadsbury Meeting.

PLUMMER—On May 14, in West Chester, Pa., to Dr. William Plummer, III, and Ursula Jordan Plummer, their fifth daughter, URSULA THAYER PLUMMER. The parents are members of West Chester Monthly Meeting, Pa. The grandparents are William and Letitia Plummer, members of Valley Monthly Meeting, Pa., and Harvey and Ursula Thayer Jordan of Burlington, Vt.

REINHART—On July 8 at Havre de Grace, Md., to Frederick S. and Anne Pratt Reinhart, a son, GLENN LEWIS REINHART. The mother and his maternal grandparents, Carl and Emily Pratt, are members of West Chester, Pa., Monthly Meeting.

SHANE—On August 5 to John Buckley and Sally Shields Shane, a daughter, BARBARA LEIGH SHANE. The father is a member of Swarthmore, Pa., Monthly Meeting as are the paternal grandparents, Theresa C. and Joseph B. Shane. The great-grandmother, Mrs. John W. Cooper, is a member of Wrightstown, Pa., Monthly Meeting.

SHUMAN—On July 4 to James B. and Victoria Grove Shuman, a son, JAMES BURROW SHUMAN, JR. His father and his grandmother, Elizabeth Davies Shuman, are members of Wrightstown, Pa., Monthly Meeting.

DEATHS

ATKINSON—On July 25, WALLACE LIPPINCOTT ATKINSON, of Seattle, Washington, aged 80 years. He was a valued and influential friend, a member of the University Meeting, Seattle.

Wallace Lippincott Atkinson was born November 15, 1878, on a farm near Mt. Holly, N. J., the son of Isaiah Eldridge and Ellen Rogers Atkinson. He graduated from George School and took his B.S. degree in mining engineering from the University of Washington in 1906. After working in Alaska about eight years he entered the insurance business in Seattle. He was connected with the assessor's office in Seattle for 16 years, retiring in 1949 as Deputy Assessor. He married twice; in 1908, Jessie Maud Jackson, who died in 1940; in 1945, Hertha Nelson Rhodes, who survives him. Also surviving are two sons, Captain Wallace L. Atkinson, Jr., U.S.N., and Alan Watt Atkinson of Metuchen, N. J., and four grandchildren.

EVES—On July 26, at Berwick, Pa., JOHN MILTON EVES, son of Dr. Otis and Elizabeth D. Eves, died at the age of 16. He was a member of the Millville, Pa., Monthly Meeting and was buried in the family plot in the Millville Cemetery. He is survived by his parents, three sisters, Darl, Joanne, and Sarah, and his paternal and maternal grandmothers, R. Darl Eves and Mrs. William Dildine.

HILLES—On August 3, at his home, 7 Crest Lane, Swarthmore, Pa., ALBERT LETCHWORTH HILLES, aged 79 years. A birthright member of Frankford Meeting, Philadelphia, his membership was transferred to Swarthmore Monthly Meeting in 1955. Surviving are his widow, Edith Walter Hilles, a daughter, Jane Hilles Byrant, three grandchildren, three brothers, and two sisters. He had graduated from Westtown School in 1898 and served for many years on the Westtown School Committee.

TYSON—HELEN GLENN TYSON, wife of Francis Tyson, Pittsburgh, Pa., died on July 27 at the age of 73. She was widely known

as a social worker and active participant in Friends concerns. Friends recorded her pioneering in medical social work and her life-long labors for the care of mothers and children. She fought in Pennsylvania's State Capital for the causes of Health and Welfare before they became popular movements. She never let her deep convictions harden into intolerance. In her youth she worked with delinquent girls at Sleighton Farms and also headed the Social Service Department of the Philadelphia University Hospital. She also occupied other leading positions in public and private welfare as well as in Friends social concerns.

WILLIAMS—On July 19, after a long illness, **CHARLOTTE H. WILLIAMS** in her 95th year, wife of the late Morris Williams, formerly of Plymouth Meeting, Pa., Palo Alto, Calif., and Alexandria, Va. She is survived by three daughters, six grandchildren, and ten great-grandchildren. Interment was at Plymouth Meeting Friends Burial Ground, Pa.

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

SEPTEMBER

12—Haverford Quarterly Meeting at Valley, near King of Prussia, Pa., at 4 p.m.

12—Salem, N. J., Quarterly Meeting; 10:30 a.m. at Mullica Hill.

13—Meeting for worship at the Old Quaker Meeting House, Pembroke, Mass., 3:30 p.m. The meeting house is located on Route 3, about thirty miles south of Boston at the junction with Route 139.

13—275th anniversary of Third Haven Meeting, Easton, Md. Clarence E. Pickett will speak on "Speak Truth to Power."

13—At Adams, Mass., Quaker Meeting House, meeting for worship, 3 p.m.

13—At Gwynedd, Pa., Meeting House, meeting for worship at 11 a.m.; covered dish luncheon following the meeting. At 2 p.m. Moses Bailey will speak on "Reinvesting Our Quaker Heritage." The public is invited to all these occasions.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, Julia S. Jenks, 2146 East Fourth Street; Tucson MA 3-5305.

ARKANSAS

LITTLE ROCK—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-9248.

CALIFORNIA

BERKELEY—Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings the last Friday of each month, at 7:30 p.m. Clerk, Clarence Cunningham.

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 34th Street.

PALO ALTO—Meeting for worship, Sunday, 11 a.m., 957 Colorado Ave.; DA 5-1369.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

COLORADO

DENVER—Mountain View Meeting, 10:45

a.m., 2026 S. Williams. Clerk, SU 9-1790.

CONNECTICUT

HARTFORD—Meeting, 11 a.m., 144 South Quaker Lane, West Hartford.

NEW HAVEN—Meeting, 9:45 a.m., Conn. Hall, Yale Old Campus; phone MA 4-8418.

NEWTOWN—Meeting and First-day school, 11 a.m., Hawley School.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting, 3 p.m., 1st and 3rd First-days, 145 First Avenue. Information, Sara Belle George, CL 2-2333.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 10 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepele, Clerk; TU 8-6629.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

GEORGIA

ATLANTA—Meeting for worship and

13—At Norristown, Pa., Meeting House, open meeting of the Race Relations Committee of Philadelphia Yearly Meeting, 10 a.m., meeting for worship; 11:15 a.m., James Bristol's lecture "An Asian Perspective on the American Racial Scene." 12:30 dinner (reservations to Helen Wand, 23 Evergreen Road, Norristown, Pa.; phone BRoadway 5-0945). At 1:30, R. Dean Short will lecture on "Integrated Housing in the Philadelphia Suburbs." Meetings of Subcommittees at 2 p.m.

17—Haddonfield Quarterly Meeting at Medford, N. J., 3 p.m.

19 and 26—Fall Teacher Training School at 1515 Cherry Street, Philadelphia, Pa. Starting both days at 10 a.m. For details write to Religious Education Committee, 1515 Cherry Street, Philadelphia 2, Pa.

19—Philadelphia Quarterly Meeting at Fourth and Arch Streets, 5 p.m.

19—Quarterly Meeting of Baltimore Yearly Meetings, Homewood and Stony Run, held at Sandy Spring, Md. Ministry and Counsel, 9:45 a.m.; meeting for worship, 11 a.m.; lunch will be served. At about 1:30 p.m., Henry J. Cadbury will speak on "Our Knowledge of Jesus of Nazareth." Business meetings will follow.

27—Annual meeting of the John Woolman Memorial Association at the Mount Holly, N. J., Meeting House, 99 Branch St., 3:30 p.m. Address by A. Burns Chalmers on "What Friends Today Can Learn from John Woolman." Tea following the meeting. Board meeting at 2 p.m., preceded by picnic luncheon.

Coming: Community Open House at Cornwall, N. Y., Meeting, on September 27, 12 to 5 p.m. Meeting for worship, 11 a.m. Exhibits, pamphlets, historical display of old books and Quakeriana; special display, "Quakers Today," with emphasis on the peace testimony. Tea will be served. All welcome.

Notice: The Missouri Valley Conference will be held on October 30 to November 1 this year instead of the Labor Day Weekend which has been the usual date for several years past. The place of the Missouri Valley Conference will be the 4-H Club Camp near Boone, Iowa.

First-day school at 10 a.m. at Gammon Theological Seminary, 9 McDonough Blvd., S.E. Phern Stanley, Clerk. Phone DR 3-5357.

HAWAII

HONOLULU—Meeting, Sundays, 2426 Oahu Avenue, 10:15 a.m.; tel. 999-447.

ILLINOIS

CHICAGO—57th Street Meeting of Friends Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7:30 p.m., every first Friday. Telephone BUTterfield 8-3066.

DOWNERS GROVE (suburban Chicago)—Meeting and First-day school, 10:30 a.m. Avery Coonley School, 1400 Maple Avenue. telephone WOodland 8-2040.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

IOWA

DES MOINES—South entrance, 2920 30th Street; worship, 10 a.m., classes, 11 a.m.

KENTUCKY

LOUISVILLE—Meeting and First-day school, 10:30 a.m. Sundays, Neighborhood House, 428 S. First St.; phone TW 5-7110

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

MARYLAND

SANDY SPRING — Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone WA 4-4548.

MASSACHUSETTS

CAMBRIDGE — Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

WELLESLEY — Meeting, Sunday, 10:30 a.m., at Tenacre Country Day School, Benvenue Street near Grove Street.

WORCESTER — Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MICHIGAN

ANN ARBOR — Meeting at 1416 Hill, 10:30 a.m. to 11:30 a.m.; Adult Forum from 11:45 a.m. to 12:30 p.m. each Sunday.

DETROIT — Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. TEexas 4-9138 evenings.

KALAMAZOO — Meeting for worship, 10 a.m., discussion, 11 a.m., Friends' Meeting House, 508 Denner. Call FI 9-1754.

SAGINAW — Meeting at First Congregational Church Memorial Room, 3 p.m. to 4 p.m., each Sunday. Phone PI 37827.

MINNESOTA

MINNEAPOLIS — Church Street, unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 5-0272.

MINNEAPOLIS — Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

MISSOURI

KANSAS CITY — Penn Valley Meeting, 306 West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-6958.

ST. LOUIS — Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 6-0429.

NEW JERSEY

ATLANTIC CITY — Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER — First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

MANASQUAN — First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR — 289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

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ALBUQUERQUE — Meeting for worship, 11 a.m., 515 Ash. S.E., Albuquerque. Marian Hoge, Clerk. Phone ALpine 5-9011.

SANTA FE — Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Sylvia Loomis, Clerk.

NEW YORK

ALBANY — Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.

BUFFALO — Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND — Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK — First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th floor
Telephone GRamercy 3-8018 (Mon.-Fri.
9-4) about First-day schools, monthly meetings, suppers, etc.

SCARSDALE — Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, William Vickery, 162 Warburton Ave., Hastings-on-Hudson, N. Y.

SYRACUSE — Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

OHIO

CINCINNATI — Meeting for worship, 10:30 a.m., 3601 Victory Parkway. Telephone Edwin Moon, at TR 1-4984.

CLEVELAND — Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

TOLEDO — Unprogrammed meeting for worship, First-days, 10 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

PENNSYLVANIA

DUNNINGS CREEK — At Fishertown, 10 miles north of Bedford: First-day school, 10 a.m., meeting for worship, 11 a.m.

HARRISBURG — Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

HAVERFORD — Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

LANCASTER — Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

MEDIA — 125 West Third Street. Meeting for worship at 11 a.m.

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PHILADELPHIA — Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.
Central Philadelphia, 20 South 12th Street. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Both Frankford meetings at Orthodox and Penn Streets at 11 a.m.

Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

PITTSBURGH — Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

PROVIDENCE — Providence Road, Media, 15 miles west of Phila. First-day school, 9:45 a.m., meeting for worship, 11 a.m.

READING — First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

STATE COLLEGE — 318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TENNESSEE

MEMPHIS — Meeting, Sunday, 9:30 a.m. Clerk, Myrtle Nash, FA 3-6574.

NASHVILLE — Meeting for worship, 10:30 a.m., Sundays, 2020 Broadway. Call CY 8-3747.

TEXAS

AUSTIN — Worship, Sundays, 11 a.m., 606 Rathervue Pl. Clerk, John Barrow, GL 3-7323.

DALLAS — Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.

HOUSTON — Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; JAcKson 8-6413.

UTAH

SALT LAKE CITY — Meeting for worship, Sundays, 11 a.m., 232 University Street.

VIRGINIA

CLEARBROOK — Meeting for worship at Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.

LINCOLN — Goose Creek United Meeting House. Meeting for worship, 11:15 a.m., First-day school, 10 a.m.

WINCHESTER — Centre Meeting House, corner of Washington and Piccadilly Streets. Meeting for worship, First-days at 10:15 a.m.; First-day school, 10:45 a.m.

WASHINGTON

SEATTLE — University Friends Meeting, 3959 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MEIrose 9983.

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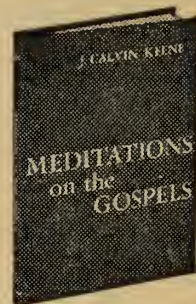
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FRIENDS JOURNAL

A Quaker Weekly

VOLUME 5

SEPTEMBER 19, 1959

NUMBER 31

IN THIS ISSUE

CONSIDER what Saint Augustine said, that he sought God in many places, till at last he came to find Him within himself. You need not go to heaven to see God, or to regale yourself with God. Nor need you speak loud as if He were far away. Nor need you cry for wings like a dove so as to fly to Him. Settle yourself in solitude, and you will come upon God in yourself.

—ST. THERESA

Peace—and Modern Russian Poets

. *by Sam Bradley*

Iowa Yearly Meeting, Conservative

. *by Herbert C. Standing*

The Whole Life

. *by Samuel C. Withers*

Indiana Yearly Meeting

. *by Leona Fussell Jordan*

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Book Review by Bliss Forbush

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VOL. 5 — No. 31

Editorial Comments

Eastern Orthodoxy and the Ecumenical Movement

WILL the iron curtain be lifted at long last? Russia's greater liberality in some fields is now being extended to the ecumenical relations of the Orthodox Church with the World Council. This summer the Moscow patriarch sent two leading members of his church as delegates to Geneva for a monthlong visit at the headquarters of the World Council. The Council's Central Committee meeting in Greece, August 19 to 27, has studied the significance of the Eastern and Western traditions within Christianity.

Russian Orthodoxy is in the enviable position of being wooed by Protestantism as well as Catholicism. Throughout the centuries both groups have accumulated a record of dramatic attempts to win Moscow, the "Third Rome," as an ally, if not a brother, in church matters. It would be unrealistic not to mention the considerable and typically Russian mistrust that existed among Russian church leaders long before 1917. The 1948 decision of the Moscow Synod declining rather curtly the World Council's invitation bears the earmarks of the Stalin period, but now there is more hope that a mutual understanding can be achieved. Patience is advised, however. Orthodoxy has still too many problems within its own large and scattered family. The tensions existing between Constantinople and Moscow and the churches in Bulgaria, Palestine, the Arabian countries, and the refugee churches all over the world are bound to hamper ecumenical efforts.

Russian Orthodoxy has a powerful attraction for artistically inclined and romantic spectators, especially the admirers of Dostoevsky, and her liturgy offers many interesting features to conservative Christians. The sense of colorful tradition, the relative freedom from dogma, and the federated structure of its organization intrigue Westerners as much as the resilience which Orthodoxy showed during the severe persecutions by bolshevism. History has already disproved Harnack's verdict of fifty years ago that Orthodoxy is nothing but a "petrified third century" and a fossilized religion suited for Asians. Orthodoxy can safely be expected to speak to ecumenical Christianity in terms of authentic prophecy.

Gesundheit

Sometime ago, when we were attending a meeting for worship, a Friend gave a heartwarming message that lifted everyone to prayerful meditation. As he spoke his last word, somebody sneezed rather forcefully. The sound from the explosion seemed to echo through the extended silence long after it occurred; it even affected the marble serenity of one of the Elders on the facing bench, who slightly raised his left eyebrow. Homer and Xenophon mention that in antiquity sneezing confirmed a truth, and Elisha's miraculous power of raising a boy from the dead was similarly confirmed by a sevenfold sneezing of the resurrected youth. But the sneezing of our Friend did not belong to such sacred categories. It was an uninhibited *fortissimo* release, after which our Friend did not fail to wave his handkerchief victoriously.

Sneezers, so we hear, are fairly evenly distributed among all denominations. They will, naturally, disturb a singing congregation less than silent worshipers. Frankly, Job's praise of Leviathan's sneezing energies impresses us little. We have come to admire those rare aristocratic souls who can sneeze almost inaudibly, with hardly any motion. These accomplished artists unwittingly illustrate a new term from modern physics that puzzles laymen greatly. We refer to the word "implosion," used in contrast to "explosion." These gentle souls can turn everything inward. Moreover, they disprove the often quoted opinions that sneezing stops the heart, tears the lungs, hurts our eyes or ear drums, or even affects the brain. School children are much more sincere in such matters, especially when meeting with defiant innocence their teachers' critical gaze after a sneezing incident. They "can't help it" and simply enjoy any noise. Are there hidden psychological motives to be analyzed in adult sneezing? Do we yet have to dig up further subconscious roots from remote childhood years and exhibit them as one more post-Freudian conversation piece? We don't know the answers. Meanwhile, we shall continue to admire the gentle sneezers. Their tactful habit of "imploding" silently deserves praise as one of the minor virtues in this age of unrestrained vitality, universal noise, and jovial self-expression.

Peace—and Modern Russian Poets

THE poet, if he differs from other men, differs in degree. In every man is the divine, the shaping spirit. Most men, however, feel too divided, too at odds with their world, to believe that they can portray either the world or themselves significantly.

I felt this particularly as a participant in World War II. The roots of the spirit are paralyzed by certain questions: What survives of the image of man? What is possible of love after so much dedication to death? And, quite over and above any justification, whom am I killing? Amid the most total sort of arbitrary creation of community, for the purpose of fighting, the individual was forced back on a frustrated dependence on himself. In himself, an isolated spirit, he had to try to find something to build on. For all he knew, his world was lapsing into barbarism. Would all his works be inhuman? Or would some be in defiance of death, even though produced in a death-directed society?

For me, at least, the war years were deeply disruptive and noncreative; the spirit was injured. The tension between individual and community was too great. And the chance of establishing individual significance through community was too slight. Later, in reading Dostoevsky, I realized how tragically little love is realized even in ordinary conditions of life. Yet I did not want to agree with the poet Tyutshev:

We love in a death-dealing way,
for in the rushing blindness of our passion
we do most surely kill
our heart's most dear delight.

Now, since it is the fashion and bane-light of the day to cast the Russian in the role of enemy, I am asking: What has he, as poet, to say of community and of peace? I realize that his vision of old humanity, or of new humanity, may be as faulty as mine. But what has he to say? What is there besides suspicion, isolation, failures of heart and vision which eventuate in the death-dealing?

Actually, Pasternak as a political portrayer of events is of no importance to most American readers. His *Dr. Zhivago* is read as a testament of how a man, in any sort of bitter world, keeps something of his integrity of spirit. And how his love is continual in its expression. Pasternak bids us to be unafraid of change as life constantly renews and transfigures. And he knows that the individual must be anchored in identity and in significance that can act powerfully in the creation of community. "In this era of world wars, in this atomic age, values have changed. We have learned that we are the guests of existence,

travelers between two stations. . . . During our short span of life we must find our own insights into our relationship with the existence in which we participate so briefly."

Even his brilliant fellow-poet, Mayakovsky, who celebrated the revolutionary struggle and who died a suicide, looked toward a future when man would have all the resources of nature subservient to him, and men would "be gentle like love that pulses with light to a star." He had wild hopes for man's change. He told the advent of "a people of today, gentler and better than God Himself."

Now I will give the testimony of a few poets — of whom my own knowledge is admittedly limited—whose names are little known here. From these we can see that not all Soviet poetry is public-speaking, but is aware of the fullness of life and of nature; it expresses a rich vitality.

Alexander Tvardovsky, born in 1910, has been writing a major poem, *Space beyond Space*, perhaps inspired by his wide traveling at home and abroad. He has written several books of verse, including a tremendously popular poem, *Vasili Tyorkin*. Here are a few lines adapted from a short poem on spring:

The river is lured by the great openness
and calling urgency of spring.
Boys who wait the bell-ring
to rush the schoolhouse, now shout:
"Come now! Come out!
Come shatter the ice!
Let the river go free!"

And now shall we try to hide
our pride?
and begin again, you with me?

Gafur Gulyam, born in 1903, has followed in the conversational style of Mayakovsky, and besides his "public" writing he has many-sided intimate lyrics. A translator, he also belongs to an academy of sciences. Semyon Kirsanov, born in 1906, also translates—including translations of Pablo Neruda and Adam Mickiewicz. Several volumes of his collected verse have been published. From his poem "The Gift" comes

Modest is this bloom,
this red carnation that I give . . .
with what exceeding tenderness
it was designed—to live!
. . . What workmanship—come by
with patience! And with love, too.

That I might have this lovely
gift to offer you!

A widely popular lyric poet, Mikhail Isakovsky, was born in 1900; his first book, *Wires in the Straw* (1927), was highly praised by Gorky. His songs are widely known in the Soviet Union. His feeling for nature is somewhat like that of Whittier. Yaroslav Smelyakov, born in 1913, has worked in a Moscow printing house. His first book of verse was *Work and Love* (1932). In 1956 he published *Exacting Love*. His short poem "My Generation" is a Gulliverlike fancy of a man grown big enough to rebuild the world in which war has raged.

In the name of all who are of my day,
I have spurned the tawdry amusements
and the easy success. . . .

First secretary of the Board of the Union of Soviet Writers, Alexei Surkov, born in 1899, has seen some of his poems set to music and become popular. In his poem "Paths of Friendship" he spans with memory, as with an airplane, many landscapes:

O Motherland! on what roads of friendship
you have sent us — how matchless far!

Maxim Rylsky, born in 1895, has translated into Ukrainian the works of Pushkin and Mickiewicz, Bualo's *Poetic Art*, and the work of Corneille, Racine, and Voltaire. In "To Friends of Every Land" he fancies that "my brother's voices, like a distant thunder" will make clear and loud the injunction: "'All glory—for peace! War's shadow—disappear!'"

The first book of verse of Nikolai Rylenkov, born in 1909, appeared in 1936; his postwar collections include *The Book of the Fields* and *The Spring*. The following is an adaptation of what he has written in a brief poem:

Our childhood was not one for spoiling;
we grew—under leaden skies.
Fate, that seized our shoulders cruelly,
glowered straight in our eyes.
Therefore: if our manner is unsmiling,
do not surmise the men are less.
Know our hearts. Feel them responding
to words, to love, to friendliness.
. . .
Years shall pass. Our children — will they
guess how, even in battle, we heard
soft singing birds in the branches,
breathed the spring of the earth?
Or guess how, when a sunrise woke us,
we believed: the lilac's in flower!
O no wonder will return, will refocus,
our fair youth and our thirst in that hour!

And this is the round of poets — true men despite their burden of the faults of men, and speaking not distantly but familiarly. This last poem seems to me to be healthy, not a product of a fear-neurosis which has corrupted the personality. These years are times in which fear may corrupt men, American or Soviet. We may speak from what Mrs. Roosevelt once termed "the arrogance of insecurity."

Surely our worst peril involves trying to build community on ill-shaped and ill-considered human nature. One peril involves trying to assess human nature in power terms. Who is "superman" when "man" is so imperfectly realized? Modern man fashioned in the image of superman is as abortive and terrible as was Dostoevsky's "superman," Raskolnikov.

The poet wants a world in which he can, like Mayakovsky, exclaim: "There's not a single gray hair in my soul!" Is this exclamation vanity, or is it an expression of the human depths?

However that may be, I agree with the Cambridge University psychologist, J. T. MacCurdy, who acknowledges that "in so far as we can affect her [Russia's] evolution, it will certainly not be by treating her either as an angel or as a devil. We should rather look on her as human, perhaps all too human." And as surely as power follows in the wake of purpose, I believe that her future depends on her poetry rather than on politics—which is to say, depends on the achievement of harmony of spirit before that spirit is engaged in the world's conflicts.

And since I believe the same is true for us, I believe that our peaceful relations depend on a great deal more of understanding than is now sought. Peace, perhaps uneasy peace, could depend on mutual tolerance. Fruitful peace depends on mutual acceptance and building, together, on the best we can envision.

SAM BRADLEY

The Whole Life

IN my youth there was a member of the church to which my parents belonged who claimed that he saw in the sky the letters GPC. He interpreted this as a message to him: "Go preach Christ." His fellow members told him that he misinterpreted the message. They said it meant: "Go plant corn." The implication that planting corn and preaching Christ have nothing in common follows from too narrow a view of what man is and what he may become. Since we are more influenced by what men are than by what they say, the most effective preaching of Christ may be done while planting corn.

We are more likely to get a balanced view of things

if we can see them in perspective. In studying the life of man on this earth, it will help to get at least a general idea of man's origin and development. Lecomte du Noüy in his book *Human Destiny* shows that the first traces of man on this earth appeared about one million years ago. There was a time when man could kill his brother and go to sleep. Then there came a time when he couldn't; conscience was born. But the sense by which men distinguish right from wrong itself is subject to development. It certainly would be unjust to judge Elijah, who thought he was doing the will of God when he killed the priests of Baal, for instance, by the same standard that we apply to the conduct of John the Baptist.

In Egypt, Babylon, Persia, Greece, and Rome very highly developed civilizations existed before the Christian era. But we would not sanction their standard of ethics if for no other reason than that all of them were based on human slavery. Our own Civil War, eighteen centuries after the birth of Christ, was fought to stamp out this monstrous evil, and John Woolman spent much of his time and energy in persuading Quakers to free their slaves.

William James in his *Principles of Psychology* wrote of the hierarchy of the *me's*. First, and at the base of all, is the *material me*. We must have a body to function at all in this world. Above this is the *intellectual me*, higher still is the *ethical me*, and above them all is the *spiritual me*.

As we think of the world today, it seems that we haven't developed much above the intellectual level of life. But dark as some aspects of the world today are—and there is no likelihood of exaggerating that darkness—civilization has made progress, and phenomenally so on the material and intellectual levels. No one would desire to condemn or to impede this progress, for it is the means for raising the standard of living for all people everywhere.

What is needed is the development of the higher levels of our being to match that of the material and intellectual levels. Our danger lies in this uneven development. We have become so engrossed in material progress that our sense of justice and fair play to some of our neighbors has become dulled. We have been living only on the lower levels of our being. Rufus Jones wrote of the conjunct life. By this he meant the merging of the natural and spiritual natures of our being. We must live in our whole selves; we must live the whole life if we want to do our part in helping to save the world.

What is suggested here is that we set aside some part of the twenty-four hours of each day, preferably the first thing in the morning, to spend alone with the Christ within. I believe that if we form the habit of doing this,

we not only shall become more efficient in our jobs but also shall find them much more interesting. Perhaps we shall then find that while we are planting, cultivating, and reaping our own crop of corn, we are also most effectively preaching Christ, though we may not be aware of it.

SAMUEL C. WITHERS

Book Review

THE QUAKERS, A NEW LOOK AT THEIR PLACE IN SOCIETY. By JOHN SYKES. J. B. Lippincott Co., Philadelphia, 1959. 287 pages. \$3.95

This is a searching, well-written, sufficiently documented history of the Society of Friends, containing some exceedingly interesting and original remarks about Quakers. The book is divided into two parts. The first is devoted to a description of the essence of Quakerism and its basic procedures and attitudes; the second, the historical development of the Society.

"Quaker worship," writes John Sykes, "is a method, a technique for inducing the Light of God to flood into the conscious mind, a therapy and an occasion for praise, and sometimes, through grace, for the practicing of His Presence." The mystical experience "transcends any set of words used to reflect or explain it." Yet it must always be remembered that "it is the group experience that Quakers look for," a search for unity which "has always been the main safety clause in the Quaker method."

The author's originality is shown in his treatment of historical matters. He declares that "at different stages of their history, Quakers have been very different people, with different backgrounds and problems to solve, reflecting the age in which they live." In the chapter on "The Quakers as Revolutionaries, 1652-1658," the movement, he says, was ably promoted, nationally organized, and able to absorb the remnants of many radical sects, until it was feared by the state and persecuted as an "undercover revolutionary" body. Toleration was secured when officialdom realized that Friends would not use methods of violence to secure their desired reforms.

In the chapter on "Quakers as Bourgeoisie, 1689-1918," the author states that "the mummifying breath of respectability settled about them, burned more quietly in their retired meetings to spark forth individual lives." The Society entered a "shuttered season." Success in trade and a rise in social status caused the Meetings to dry up. Quakers prospered because of their honesty and integrity, but they became over-involved in gaining money. Their benevolence was a poor substitute for their earlier social radicalism; instead of becoming the shock troops of the Spirit they became the shock troops of commerce. Quakers were no longer hanged or transported; they caused no alarm to the established order.

Evangelicalism was at first "a necessary medicine" but deflected attention from sociological inquiry, and became a strong support for socially conservative tendencies. The evangelical pattern "could well contribute to the constructive ten-

sion in the Friends Meeting," but was used as a means of control and in time forced divisions within the Society. Elias Hicks, "the outstanding liberal, the great American commoner of the time," struggled to keep Friends from losing their Quaker moorings.

In the chapter on "Quakers as World Citizens, 1918-1959," the author says that Friends have broken away from their positions of privilege and quiet conformity. They again go to prison. They keep "up their efforts to reach the public at a level of conscience deeper than the nationalistic barrage." This third period is potentially the most hopeful period in Quaker history. Quakerism now has a sense of shared commitment, of racial and political equality as well as equality before God. Today, "service should be the motive of all [Quaker] work." Service is "more fundamental than some confused inherited conflict." It will lead Friends to contest social privilege and property interests, especially where they are maintained by force.

This book is a new look at the Society, the reading of which will enable us to see our religious faith in better perspective.

BLISS FORBUSH

Indiana Yearly Meeting

INDIANA Yearly Meeting (Friends General Conference) of the Religious Society of Friends convened in its 139th session near Pendleton, Indiana, August 20 to 23, inclusive. Sessions were held in the Fall Creek Meeting House, which in August celebrated its 125th anniversary. Attendance over the weekend of Yearly Meeting was very good.

We were glad to have with us a number of visiting Friends. It is always a pleasure to have J. Barnard Walton, whom we have had with us for many years; as usual, he left an inspirational message.

E. Raymond Wilson of the Friends Committee on National Legislation was present the entire time. He spoke at different times, and gave a brief report on the work and needs of the FCNL, which we know is doing great work for peace.

Herbert and Ruthanna Hadley were with us over the weekend. On Saturday night they showed colored slides of Meetings and various pictures they had taken on their recent travels to other countries. On Sunday afternoon Herbert Hadley gave an address on "International Quakerism."

Other speakers were Herbert Fledderjohn of the Indiana Farm Bureau, who spoke on "Opportunities for All," and Sumner Mills, whose topic was "Friends Opportunity in a Divided World." Larry Miller led the discussion session on "Friends and Giving," and Esther Palmer was leader of the discussion on "The Program of the AFSC in Other Countries."

Many young couples and their children came, bringing tents, which were placed on the shady lawn. During the sessions the children were supervised by Roberta Eastman and Kathryn Hollister. On Saturday evening the Junior Yearly Meeting presented before the entire group a program of its

work. Some of the teen-age group gave reports of recent camp life.

Each afternoon the young people enjoyed a swim at Falls pool. On Friday evening at suppertime the teen-agers had a picnic, followed by group singing at Jason Jordan's cabin.

We always look forward to seeing the Friends from Waynesville, Ohio, Dr. Emma Holloway, Elizabeth Chandler, Editor of our newsletter, and the Furnas families: each leaves a special message.

Two letters were sent to President Eisenhower, one on the forthcoming exchange visits between Eisenhower and Soviet Premier Nikita Khrushchev, and one on the visit of Vice President Richard Nixon for good will and peace. A copy of the second letter was sent to the Vice President.

Listening to our traveling Friends and participating in the many discussions helped all who attended Indiana Yearly Meeting to return home with better understanding and love.

LEONA FUSSELL JORDAN

About Our Authors

For several years we have been indebted to Herbert C. Standing for his concise and effective report on Iowa Yearly Meeting, Conservative.

Sam Bradley, who has himself written many fine poems, is much interested in the role of the poet. Information on the lives of Tvardovsky, Gulyam, Kirsanov, Isakovsky, Smelyakov, Surkov, Rylsky, and Rylenkov in "Peace—and Modern Russian Poets," he writes, "is taken from *Soviet Literature*, a monthly published in English in the U.S.S.R. For the wording of the samples of poetry, I am responsible. My conviction is that there are few adequate translations of Soviet poets." In "Danger: Poet Working Here," an article contributed to the Spring, 1959, number of *Approach*, he considers how and why the poet speaks for man, making many references to Pasternak.

Sam Bradley is a member of Sadsbury Monthly Meeting, Pa., and formerly taught American literature at Lebanon Valley College, Annville, Pa. He hopes "to do a little writing in the coming year."

Samuel C. Withers, a member of Scarsdale, N. Y., Meeting, taught at Moses Brown School, Providence, R. I., Friends

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1515 Cherry Street, Philadelphia 2, Pa.

Select School, Philadelphia, Pa., and in the New York City high schools for many years. His last teaching assignment was in Friends Seminary, New York City. He is now retired.

Leona Fussell Jordan is a member of Fall Creek Meeting, Pendleton, Ind.

Friends and Their Friends

Whatever effect the visit of Khrushchev may have politically and internationally, it has touched off religiously a prayer movement that has affected many denominations. Fairly universal is the feeling voiced by a release of *Christianity Today*, a Protestant fortnightly magazine, that "it is an occasion when Christian America would do well to bow together in prayer." The movement was largely spontaneous, partly sparked by groups and partly by individuals, but almost always affecting large segments of the country.

Methodist churches in at least five states scheduled special prayer vigils beginning September 15, the day of Khrushchev's arrival. The Lutheran Laymen's League appealed to 5,200 ministers in the Lutheran Church (Missouri Synod) to hold special prayer services in their churches. A state-wide prayer plea among Baptists was issued in Texas. Ministers in Grand Rapids, Mich., cooperated in sponsoring a noonday mass meeting in the Civic Auditorium on September 15, and an interdenominational clergy committee urged that the following Sunday be proclaimed a day for 100 per cent church attendance. Evangelist Billy Graham planned an urgent call for prayer on his "Hour of Decision" broadcast, heard weekly over more than 300 radio stations.

And these are likely only a few of the numerous instances in which September 15 and later days were set aside for special prayer services, particularly in the cities on the itinerary of Khrushchev. Perhaps never before in the history of our country has the visit of a foreign dignitary aroused this reaction to a like degree. In this case it is noteworthy that the prayer movement, which took on so many aspects, grew steadily in spite of the lack of centralized sponsorship.

Albert Fowler, a free-lance journalist and a member of Radnor Monthly Meeting of Philadelphia Yearly Meeting, is the author of the newest advancement leaflet published by Friends General Conference. The article, entitled "What it Means to Me to Be a Quaker," first appeared in the FRIENDS JOURNAL. Albert Fowler and his wife, Helen Fowler, are Managing Editors of the literary quarterly *Approach*.

Joseph Karsner, Director of the Speakers Bureau of the Peace Committee of Philadelphia Yearly Meeting, has resigned after ten years of service. A letter sent him by the Committee, signed by its 32 members, spoke of their appreciation of his work and their wishes for his health and an abundance of interests in his retirement. He remains a member of the Committee, of which he is Vice Chairman. As Distribution Secretary of the Friends Tract Association, Joseph Karsner expects to maintain his office at 1515 Cherry Street, Philadelphia.

Adam Lohaus of 216 Gainsborg Avenue, White Plains, N. Y., sends word that it is hoped to continue the vigil at Fort Detrick, Md., until January 1, 1960. Those interested in participating should write Adam Lohaus at the above address.

The Social Order Committee of Philadelphia Yearly Meeting, 1515 Cherry Street, Philadelphia 2, Pa., has just published David S. Richie's book *Building Tomorrow* (100 pages). The price is one dollar; for ten or more copies it is reduced to 75 cents per copy.

New Brunswick, N. J., Friends will meet for the next ten months on Sundays, 10 a.m., at the Dunham's Corner Union Chapel, East Brunswick (Dunham's Corner Road, just off Ryder's Lane). Meeting for worship and First-day school will be held concurrently. This interim arrangement will provide opportunity for consideration of permanent housing. For further information or directions, visiting Friends may call John E. Brush, Clerk, at New Brunswick CH 9-7460.

Meditations around the World by Leonard S. Kenworthy (32 pages; 50 cents each, or 40 cents each for ten or more) has been released and is available from the Friends Book and Supply House, 101 Quaker Hill Road, Richmond, Ind., or the Friends Book Store, 302 Arch Street, Philadelphia 6, Pa. These little one-page meditations, assembled since 1941, are based on experiences of the author in various countries in Europe, Africa, the Near East, Asia, and North and South America. Simply stated, they end in a brief prayer. The little collection will help the reader in his search for more spiritual power and for a more sensitized, outgoing life.

The Taghkanic Hudson Meeting, N. Y. (formerly called Taghkanic Meeting), is about to acquire as a meeting house a small clapboard building, dating from 1828, at 343 Union Street, Hudson, N. Y. The little building, beautiful in its simplicity, served as a Quaker meeting house until the end of the century.

The present Meeting, the only one in Columbia County, was organized in 1951, and has been gathering for worship and monthly meeting in private homes. The clerk is Marjorie Altenburg of Boston Corner, N. Y. The acquisition of a meeting house in Hudson brings back to the capital of Columbia County, N. Y., an organized group of Friends. Friends founded the city. The first Quaker meeting house in Hudson was built on the south side of Union Street in 1784. A new brick building, erected in 1794 on Third Street, was able to accommodate 600, so large had the group become. The little frame building on Union Street was erected for the Orthodox group at the time of the split between Orthodox and Hicksites. The Third Street Meeting House was later destroyed by fire.

At one time Friends were numerous in Columbia County and there were meeting houses in Ghent and Rayville, besides Hudson. From Rayville came Elisah and Eunice Barnard Cornell, the parents of Ezra Cornell, founder of Cornell University.

Thomas and Norah Tregear, who have come from Hong Kong, are to be the new wardens at Woodbrooke College, Selly Oak, Birmingham, England, next term. They have retired from Hong Kong University. Thomas Tregear is a specialist in geography. He earlier taught at Sidcot School for 17 years. Norah Tregear is a qualified doctor. The Tregears were also at Huaching University, China, for several years. They joined Friends in 1930 while they were at Sidcot.

Cyrus H. Karraker, Associate Professor of History at Bucknell University, has been selected as the recipient of the Burma-Bucknell Bowl for 1959. President Merle M. Odgers made the announcement at the annual recognition chapel service. The bowl, given to Bucknell by the President of the Union of Burma and his wife, is awarded annually to an individual or group in the Bucknell faculty who has made a significant contribution to the ideal of brotherhood and good citizenship. In announcing the award, President Odgers pointed out that during the 26 years Dr. Karraker has served on the faculty he has devoted much time to the welfare of youth and children.

During World War II Cyrus Karraker was the leader of campaigns to set up the Lewisburg, Pa., Community House and the high school recreational field. In 1950 he was chairman of a committee that succeeded, after a decade of effort, in establishing a child welfare agency for Union County. Since that time he has labored tirelessly for the welfare of children of migrant workers. In 1952 he served as the first President of the Pennsylvania Citizens' Committee on Migrant Labor. The work of this committee in achieving improved conditions in housing, health, and education of farm workers and their children has become nationally famous. Recently Cyrus Karraker was elected a Trustee of the National Child Labor Committee in recognition of his service to migrant children. He is a member of Millville Meeting, Pa.

William A. Deans of Nyankunde, Bunia, Congo Belge, writes in part under date of April 28, 1959: "Conditions in Congo are changing rapidly since the Belgian King promised (in January) eventual independence. Racial discrimination has been abolished, and universal suffrage is proclaimed. Congo people are taking their part in the new self-government very seriously, and there is a new stature and dignity amongst them."

— Margaret S. Gibbins, a member of London Yearly Meeting, who was in the United States six years ago, is planning to come to Pendle Hill this fall. She expects to travel with Sigrid Lund, a member of Norway Yearly Meeting and Executive Chairman of the European Section of the Friends World Committee for Consultation. Sigrid Lund will be a member of the Quaker team at the United Nations this fall. They will have about two months for visitation among Friends in the early part of the year 1960.

Friends concerned with the religious education of our children will welcome two new books which come to us from overseas. *Friends and Their Children* by Harold Loukes, published in England, is excellent reading for parents. *The Quaker Way* was prepared by the Education Committee of the General Meeting of Australia. It deals with Quaker testimonies and beliefs and fills a need for teaching material on Quakerism in the elementary grades of our First-day Schools and homes. Both books will be on display and for sale at the Eighth Fall Teachers' Training School in Philadelphia, September 19 and 26.

Meditations on the Gospels by J. Calvin Keene has been published by Abingdon Press, Nashville, Tenn., at \$2.00. These one-page meditations, consisting largely of questions and comments on scriptural passages, have been used for some years by students at Howard University, where Calvin Keene was Jesse Holmes Professor of Religion. He is now Professor of Religion at St. Lawrence University.

A national conference of the Quaker Theological Discussion Group met at Barnesville, Ohio, June 27 to July 1. It brought together a widely representative group of American Friends from both the standpoint of geography and Quaker belief and practice. Major evening addresses were given by Douglas Steere on "The Essential Elements of Our Quaker Faith"; Lewis Benson on "The Early Quaker View of the Church"; Charles Thomas on "A Quaker View of Worship and Ministry"; and Cecil Hinshaw on "The Relevance of Our Quaker Faith Today." The mornings were devoted to worship and a full discussion of the previous evening address. Special afternoon interest groups were led by David Castle and Joseph Havens on the relationship of Quakerism to the philosophy and practice of depth psychology, and by Wilmer Cooper on the question of preparation and training of leadership among Friends.

This conference demonstrated that if Friends face frankly, openly, and in Christian love those things which divide as well as unite us, it can be done in a manner mutually beneficial to all. The conference agreed to continue the publication of the Quaker Theological Discussion Group which was started earlier in the year, *Quaker Religious Thought*. Tentative plans were also made for regional meetings during 1960 and another national conference during the summer of 1961.

Quaker Religious Thought, new mimeographed publication of the Quaker Theological Discussion Group, contains a lead article "The Quaker Doctrine of the Holy Spirit," by Howard H. Brinton. Comments by Lewis Benson, Thomas S. Brown, and Charles F. Thomas are then replied to by Howard Brinton. Copies, at 35 cents each, are available from Edward A. Manice, 380 Yale Station, New Haven, Conn. Those interested in being on the mailing list of the Quaker Theological Discussion Group should send two dollars or more.

Rudolf and Annot Jacobi, members of Matinecock, N. Y., Preparative Meeting, have been greatly impressed during a recent sojourn in Puerto Rico by the racial integration making itself felt there in all conditions of life. Rudolf Jacobi painted seven portraits of Pablo Casals, while Annot gave the initiative to forming the Puerto Rican Committee for a Sane Nuclear Policy, of which Pablo Casals and Albert Schweitzer are honorary chairmen. On leaving, Annot Jacobi was honored by being appointed an honorary chairman of the Puerto Rican group. She is establishing extensive international contacts in support of her concern and asks Friends and other groups active in this field to communicate with her. Her address is P. O. Box 117, Cold Springs Harbor, N. Y.

Bill Cooper, a member of Providence Monthly Meeting, Pa., has accepted a position at Pittsburgh University as Director of the Student Union and Associate Dean of Students. He was formerly at Allegheny College, where he taught human relations and administrative courses.

Wilmer Young, who participated in Omaha Action, was present at Iowa Yearly Meeting, Conservative, this summer and commented on Omaha Action. Earlier he had sent a letter to Iowa Yearly Meeting, which the Yearly Meeting decided to insert in its *Proceedings*. The letter said in part: "Now as to Friends' attitude toward civil disobedience. We have a long tradition of refusal to obey laws which violate our conscience. Beginning with George Fox, Friends for years regularly violated laws which prohibited them from attending religious meetings, and served sentences for refusing to do many things which they felt they could not conscientiously do. It is said that at one time 3,000 Friends were in prison in England, or one third of the membership. In the Civil War, many Friends went to prison rather than fight, and a few for helping slaves to get free. In our own generation, in World Wars I and II, many went to prison, and certainly many more would have gone if there had not been legal opportunity to do alternative service. And this freedom had undoubtedly been gained through the faithfulness of others in previous wars."

(For previous material on Omaha Action in the FRIENDS JOURNAL, see page 427 in the issue of July 25, 1959, and pages 461 and 464 in the issue of August 22, 1959.)

Robert T. Crauder has accepted an appointment as Assistant Business Manager at West Chester State Teachers College, Pa. He and Renee C. Crauder, with their children, Bruce (5) and Elaine (3), formerly lived in Damascus. They have been in the Middle East for the last five and a half years, where Robert Crauder was Finance Officer for UNRWA work in Syria. Previously, Robert and Renee were in Rangoon, Burma, with the Economic Cooperation Administration, and earlier Robert was in China with the Friends Service Unit. The family are now living in Waysmeet, adjoining Pendle Hill,

but plan to move near West Chester, Pa. They are members of Trenton Meeting, N. J.

Several English pamphlets recently published by various Friends organizations in England will interest American readers. The Friends Spiritual Healing Fellowship published a 24-page pamphlet *He Restoreth My Soul; a Quaker Approach to Healing* (one shilling).

The Industrial and Social Order Committee of London Yearly Meeting distributes Herbert G. Wood's *The Nature of Christian Responsibility for the Industrial and Social Order* (8 pages; 6d.).

The Friends Historical Society has published Thomas E. Drake's 1958 Presidential Address *Patterns of Influence in Anglo-American Quakerism* (16 pages; 1s. 6d.; available from Friends Book Store, 302 Arch Street, Philadelphia 6, Pa.).

The address of all organizations listed above as publishers is Friends House, Euston Road, London, N.W. 1, England.

Howard G. Taylor, Jr., writes as follows from Shimotsu, Ibaraki Ken, Japan, on June 13, 1959: "My errand in Tokyo last Wednesday was to join the Walk for Peace sponsored by the Council Against the A and H Bombs, largely supported by labor unions, whose locals had huge Red banners. Thursday's Japan *Times* said 100,000 took part. I don't know who was counted. The line was very long, maybe two miles, and I'd guess that 5,000 to 10,000 were marching. It looked as if 5,000 were in the Outdoor Music Hall at Hibiye Park. On the walk there were good police escorts, but the progress was very slow. When the rain began, the walkers were good sports and took it in their stride, literally. Along the route people on the roof tops of the big buildings and those standing at the windows of offices threw tons of confetti and rolls of colored paper, and many along the streets clapped and cheered. The first in line were six who intended to walk the whole 1,000 kilometers to Hiroshima. Then came only three non-Japanese: an English lady, Mrs. Manning, who had participated in the Aldermaston-to-London Walk in 1959, a lady from Australia, and I. I had a banner reading "Against Nuclear Weapons," and the other one in English said, "Stop the Tests." We walked about 20 kilometers, about three-quarters of the way to Yokohama, and I caught a 7:06 train for Shimotsu, arriving here at 9:30 before the Wednesday evening Quaker group had left."

The following excerpt comes from a letter written by Howard G. Taylor from Shimotsu on July 2, 1959:

"I had another day with the Walk for Peace on June 22, leaving here at 5 a.m. and joining the Walk at Shizuoka. We left that city at 1 p.m. in hot sunshine, but hard showers developed, and everyone of the group of about 200 got soaked. Part of our road was shut to auto traffic because of rock slides due to the deluge of rain, and it was a strange experience to look up at the steep cliff with almost overhanging trees and rocks and wonder what would happen if they broke loose. The ceremony at the tomb of the *Lucky Dragon* fisherman who

lied from radioactivity fallout was a most impressive one. I found myself not at all embarrassed to stand beside chanting Buddhists and others and have the smoke from my incense sticks mingle with the smoke of those lighted by others, as we stood with bowed heads and listened to common prayers. I am sure that such deaths should not happen again."

Recently Howard Taylor forwarded "The Hiroshima Appeal" adopted at the Fifth World Conference against Atomic and Hydrogen Bombs, held in Hiroshima August 1 to 7. In part the document said: "In the name of humanity and in the common interest, let all people, all organizations, and all governments support this Hiroshima appeal. Man-kind now has its fate in its own hands. We call on all men and women to enter into the great battle against war itself. War would benefit no nations and no people, but would be a disaster for everyone. Let us all walk together along the path of peace and reason and reverence for life, of the just and moral resolution of disputes between nations, of continuing international negotiation of international agreements, and of effective international law."

Cropwell Meeting Anniversary

Early minutes of Cropwell Meeting at Marlton, New Jersey, record that Friends assembled on the 2nd of Fifth Month, 1794, for their first Preparative Meeting, convening in the School House about a half mile south of the site of the present meeting house. (Earlier, according to a minute dated the 8th of Twelfth Month, 1786, an indulged Meeting was held in the "School House near Cropwell Creek." This Meeting continued for about eight years.)

The new meeting house was built in 1809. An appropriate celebration was held on August 14, 1909. Charles D. Barton presided.

On the afternoon of Saturday, August 8, 1959, the 150th anniversary of the building of Cropwell Meeting House was celebrated. About 250 signed the register. Lewis W. Barton presided.

The pastor of Marlton Baptist Church opened the program with an invocation. The pastor of Marlton Methodist Church next brought greetings from his congregation. Paul S. Lippincott, Jr., of Cropwell Meeting reviewed the religious life of our Meeting. James F. Walker gave the main address. He stressed the opportunities of the present and the future, especially as they pertain to those who are members of the Society of Friends.

About 20 men and women wore costumes of Friends of a century or more ago. Each rose as his name was called by Ezra Lippincott.

Cropwell Meeting is fortunate in having several interested young people. Young married Friends attend meeting with their small children. At one meeting in August ten children, ranging in age from three months to ten years, were present. Several in our young adult group are much favored in vocal ministry. Jesus Christ is our chief cornerstone, the same yesterday, today, and forever.

Following a brief period of silent worship, the meeting adjourned. Fruit punch and homemade cookies were served. A splendid social period was enjoyed.

The committee in charge included Rebecca J. Evans, Lewis W. Barton, Elizabeth W. Cooper, Howard J. Evans, and Margaret L. Wills.

PAUL S. LIPPINCOTT, Jr.

Crime and Treatment of Offenders Conference

There is a revival of interest among Friends for the humane treatment and rehabilitation of those who have transgressed the law. Following the concern of several groups of Friends and numerous individuals, the American Section of the Friends World Committee is arranging a national conference on the theme "Crime and the Treatment of Offenders," to consider the opportunities and responsibilities of Friends.

The conference is scheduled for November 12 to 15, 1959, at Camp Miami, Germantown, Ohio, 25 miles southwest of Dayton, Ohio. Quotas totaling 145 persons have been assigned to Yearly Meetings and Friends groups. Those who would like to attend should approach their Yearly Meeting officers.

The program provides not only for addresses by specialists but for group discussion on capital punishment, Friendly visiting, aftercare, teen-age crime, and county jails.

JAMES F. WALKER, *Secretary*

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

I should like at this time to add further comment on the paragraphs appearing on page 430 of the July 25th issue of the FRIENDS JOURNAL on the interest that Friends are showing in the various phases of criminology.

Of deep concern to me, and of equal importance, is the matter of men and women serving sentences in prisons who were wrongfully convicted, due to perfectly human mistakes. I have often wondered why religious groups who do so much other work in prisons leave this most vital piece of work completely undone.

Would it be possible that among the Friends there might be a large group of people who would be willing to pool their specialized talents, and time, either to set up something like the work the famous mystery writer, Erle Stanley Gardner, has going with his Court of Last Resort, or to join with him and give his group more manpower to do their very fine work more thoroughly, and on a larger scale?

Philadelphia, Pa.

JAMES A. DAVIS

In going over our books I have found three years of the old *Friends Intelligencer*, all bound and in fair condition, Vol. XIX (1863), Vol. XX (1864), and Vol. XXII (1866). As I leaf through them, I find a few yellow or brown spots. Is there some Friend or Meeting who would like to have them?

We at Goshen Meeting have twelve volumes of *The*

Works of George Fox (1831). The backs of the books are somewhat eaten by silver fish. No one reads these books. Should they be kept dusted and packed away on the top shelf of our bookcase?

400 North Walnut Street
West Chester, Pa.

JANE J. SMEDLEY

I was very much moved by the article of George A. Selleck about the martyred Mary Dyer (FRIENDS JOURNAL, August 8). I appeal to Friends General Conference and other Quaker bodies to designate June 1, 1960, as the day of rededication to Friends principles to take place at the monument of Mary Dyer with prayer and an expression of devotion.

New York City

DAVID BERKINGOFF

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

SEPTEMBER

19 and 26—Fall Teacher Training School at 1515 Cherry Street, Philadelphia, Pa., starting both days at 10 a.m. For details write the Religious Education Committee, 1515 Cherry Street, Philadelphia 2, Pa.

19—Annual Bazaar of Merion Meeting, Montgomery Avenue and Meeting House Lane, Merion, Pa., 10:30 a.m. to 5 p.m. Children's amusements, gifts, white elephants. Tea and art exhibit, late afternoon.

19—Philadelphia Quarterly Meeting at Fourth and Arch Streets, Philadelphia. Meeting on Worship and Ministry, 2:30 p.m.; worship, 4 p.m., and meeting for business; supper, 6 p.m.; address, 7:15 p.m.: Katherine W. Elkinton, "It's All Greek to Me."

19—Religious Education Seminar, sponsored jointly by the Religious Education and Ministry and Counsel Committees of Summit Meeting, N. J., at the Teels, 28 Upper Overlook Drive, Summit, N. J., 2:30 p.m. Ruth Ann Oliver will lead.

20—Quarterly Meeting of Baltimore Yearly Meetings, Homewood and Stony Run, held at Sandy Spring, Md. Ministry and Counsel, 9:45 a.m.; meeting for worship, 11 a.m.; lunch will be served. At about 1:30 p.m., Henry J. Cadbury will speak on "Our Knowledge of Jesus of Nazareth." Business meetings will follow.

20—Annual meeting for worship at Plumstead Meeting House, Bucks County, Pa., 2 p.m. All welcome. The meeting is under the guidance of Buckingham Worship and Ministry.

20—Potomac Quarterly Meeting at Goose Creek Meeting House, Lincoln, Va. Ministry and Counsel, 9:45 a.m., EST ("What Does Christianity Require of the Individual?"; discussion introduced by Ted Mattheiss); meeting for worship, 11 a.m.; lunch, 12:15 p.m.; use of audio-visual aids, 1:30 p.m.; business meeting, 2:15 p.m.

23, 24—DocuDrama, "Which Way the Wind?" presented by the American Friends Service Committee, a novel stage offering by Philip C. Lewis, based on the AFSC book, *Speak Truth to Power*, produced by Albert Bigelow and given at the playroom of Plays and Players, 1714 Delancey Street, Philadelphia, Pa., 8:30 p.m. Tickets, \$1.50.

25—Presented at the Fortnightly Club, Haddonfield, N. J., 8:30 p.m.

26—Presented at the New Century Club, South High and Lacey Streets, West Chester, Pa., 8:30 p.m.

26—Shrewsbury-Plainfield Half-Yearly Meeting at Manasquan, N. J., 10:30 a.m. Lunch at noon; meeting reconvenes, 2 p.m.; supper, 6 p.m.; at 7:45 p.m., Florence Schultz will review Herbert Hoover's *Ordeal of Woodrow Wilson*.

Sunday, September 27, First-day school, 10 a.m.; worship, 11:15 a.m.; lunch, 12:15 p.m.

27—Annual Meeting of the John Woolman Memorial Association at the Mount Holly, N. J., Meeting House, Main and Garden Streets, 3:30 p.m.: A. Burns Chalmers, "What Friends Today Can Learn from John Woolman." Tea following the meeting at the John Woolman Memorial, 99 Branch Street, Mount Holly. Board meeting, 2 p.m., preceded by picnic lunch at the Memorial.

27—Community Open House at Cornwall, N. Y., Meeting, 10 to 5 p.m. Meeting for worship, 11 a.m. Exhibits, pamphlets, historical display of old books and Quakeriana; tea will be served. All welcome.

27—Program by Edward and Esther Jones at High Street Meeting, West Chester, Pa. At 5 p.m., "United Nations Assistance around the World"; 6 p.m., intermission and refreshments; 7 p.m., "Life in India Today."

OCTOBER

3—Annual Autumn Fair at Buckingham Meeting on the meeting house grounds, Route 202, Lahaska, Pa., 10:30 a.m. to 4 p.m. Luncheon served in the gymnasium of Buckingham Friends School adjoining the meeting house grounds. On sale, handmade quilts, homemade goodies, secondhand books, remnants, antiques, jewelry, plants, odd furniture, handmade leather articles; also booths of interest for children.

Coming: A Day to Center Down, at Shrewsbury, N. J., Meeting, sponsored by the New York Yearly Meeting on Ministry and Counsel, October 17, beginning at 11 a.m. Participating, Jess Stanfield and Henry T. Wilt. Join in writing "A Psalm for Friends Today" and discover whether it will be a psalm of praise or one of thanksgiving or one of complaints and lamentations. For lunch and supper reservations, write Alice Kiessling, 62 Knollwood Drive, Eatontown Post Office, New Shrewsbury, N. J.

BIRTHS

HARVEY—On June 20, to Albert Buffington and Dorothy Jean Swope Harvey, a son, RICHARD BUFFINGTON HARVEY. The father and paternal grandparents are members of Hockessin Monthly Meeting, Del. The baby's great-grandfather, Edwin P. Buffington is a member of London Grove Meeting, Pa.

LESTER—On July 29, to Donald A. and Betty Ann Gilbert Lester, a daughter, MARIANNE LESTER. The grandparents are Mr. and Mrs. Clarence M. Gilbert of Linwood, Pa., and Herbert and Elizabeth Reamy Lester of Chester, Pa. She is a great-granddaughter of Mrs. Louise Reamy of Chester, Pa., and St. Petersburg, Fla. Donald Lester and his parents are members of Chester, Pa. Monthly Meeting.

ADOPTION

BARNEY—John Maynard and Anne Johns Barney have adopted two children through Welcome House, the Pearl Buck Agency. They are named MARIANNE YOO, born in Seoul, Korea, on January 14, 1957, and STEPHEN LEE, born in Seoul on July 20, 1952. They live at Media, Pa.

MARRIAGES

PALMER-WILCOX—On July 18, at Swarthmore Meeting House, Pa., ANDREA CHAPMAN WILCOX, daughter of Clair Wilcox of Swarthmore, Pa., and CLARKSON TAYLOR PALMER, son of Thomas V. and Esther L. Palmer of Thornton, Pa. The bride is member of Swarthmore Monthly Meeting, and the groom of Concord Monthly Meeting, Concordville, Pa.

REIFSCHNEIDER-PASCHALL—On August 20 in St. David's Episcopal Church, Baltimore, Md., Mrs. MARY LEES PASCHALL, Rock Hall, Md., and Dr. HERBERT E. REIFSCHNEIDER, Baltimore, Md.

The bride is a member of Wilmington, Del., Monthly Meeting. Mary and Herbert Reifschneider will live at 3409 Greenway, Baltimore, Md.

VEDOVA-BEAL—On August 8, at the Evanston Meeting, Illinois, and after the manner of Friends, ALICE ANN BEAL, daughter of Charles S. and Ida Beal of Winnetka, Illinois, and HAROLD FREDERICK VEDOVA, son of Grete Vedova and the late Dr. George J. Vedova. The bride is a member of Evanston Monthly Meeting, and the groom of Montclair Monthly Meeting, N. J.

DEATHS

ANGELL—On August 9, ALICE ANGEL ANGELL, wife of Stephen Leroy Angell of Scarsdale, N. Y.

After many years in Scarsdale Congregational Church, Alice was in active membership of the Society of Friends for the past 40 years. She had special concerns for the problems of the American Indians, prison reform, interracial justice, and geriatrics. She was cofounder of the Scarsdale Interchurch Council. She maintained a deep interest in Southern schools for Negro children, being a member of the Board of Directors of Bettis Academy, S. C. She was a founder and former Director of the George Washington Carver Center, and a Director of the YWCA, White Plains, N. Y. The years she and Roy Angell shared so lovingly together enriched not only their own lives but also the many other lives they touched.

BIDDLE—On September 2, suddenly, CLEMENT MILLER BIDDLE of Northgate, Bronxville, N. Y., in his 84th year. He was a retired President and Board Chairman of the Biddle Purchasing Company, New York. Surviving are his wife, Graceanna Brosius Biddle; a sister, Mrs. J. Lawrence Lippincott; his children, Clement M. Biddle, Jr., Mrs. Lewis S. Ayars, Mrs. Patrick Murphy Malin, Mrs. Robert V. Schembs; and eleven grandchildren. A private family service was held after the manner of Friends. Memorial contributions may be sent to the Mt. Vernon Boys' Club, Mt. Vernon, N. Y.

BOND—On September 1, at her home in Clarksboro, N. J., HANNAH LIPPINCOTT PEASLEE BOND, in her 76th year. Her husband, Edward Lupton Bond, passed on five years ago. She is survived by four sons, John Lupton Bond, Gideon Peaslee Bond, Edward Lupton Bond, and Amos Peaslee Bond; a sister, Ruth W. Engle; a brother, Amos J. Peaslee; and six grandchildren.

Hannah L. Bond was a much loved and valued member of Mickleton, N. J., Monthly Meeting. She contributed much both to the life and spirituality of the Meeting and will be greatly missed by all who knew her.

DANN—On August 18, suddenly, ROBERT HORNIMAN DANN, aged 69 years. He was born in Brighton, England. For 29 years he taught sociology at Oregon State College, Corvallis, Oregon.

His unusual capacity for friendship won response from all, and his sense of humor and gaiety eased many a tense situation. Consistently applying Friends principles to everyday living, he has left an indelible impression on a wide circle of students, associates, and friends.

Surviving are his wife, Lyra Miles Dann, Corvallis, Oregon; a daughter, Dorothy Dann Bower, Pittsburgh, Pa.; a sister, Margaret Marsh, Brighton, England; a brother, J. Dorland Dann, Reading, England; and two grandsons.

JACKSON—On August 27, NENAH L. JACKSON of Winchester, Va., wife of Llewellyn Jackson, aged 89 years. She had been ill since February.

Nenah Jackson was a member of Hopewell Monthly Meeting, Va. She was also an active, devoted member of the Winchester WCTU; for 33 years she was its President. She led by example rather than by words. Besides her husband, she is survived by two stepchildren, Mary V. Jackson of Hagerstown, Md., and L. V. Jackson of Rochester, N. Y., and a number of nieces and nephews.

PICKETT—On August 3, suddenly, ELMER PICKETT, in his 67th year. Born near Winchester, Ind., he had lived near Langhorne, Pa., for almost 34 years. He was a contractor and builder until 1954, when he was appointed to fill a vacancy as Middletown Township Assessor and was later elected to that office. He was an active and beloved member of Middletown Monthly Meeting, Pa., where he will be greatly missed. Surviving are his wife, Alice L. Edgerton Pickett; two children, Melva A. Smith, Wycombe, Pa., and Dr. Merle E. Pickett, Ft. Wayne, Ind.; a brother, Asa Pickett, Plainfield, Ind.; a sister, Ruth Amy Hampton, Danville, Ind.; and four grandchildren. The funeral service was held on August 6 at Middletown Meeting House, with interment in the adjoining burial ground.

WATERMAN—On August 26, ROBERT H. WATERMAN, aged 26 years, son of Harry and Elva Waterman. He was a member of Solebury, Pa., Meeting. Two sisters, Margaret Warner of Lambertville, N. J., and Elizabeth, at home, survive besides the parents.

Edwin K. Bonner, Sr.

Edwin K. Bonner, Sr., member of a pioneer Quaker family of Byberry, Pa., died in the Jeanes Hospital, Philadelphia, on August 24, 1959, after a short illness. His was a life dedication to service for the good of mankind. He is survived by his wife, Elizabeth H. Bonner; a son, Edwin Bonner, Jr.; a daughter, Rebecca Montego; a brother, Arthur Bonner of Reading, Pa.; and four grandchildren. Memorial services were held in Byberry Meeting House, Pa., with interment in the adjoining burial grounds.

That best portion of a good man's life,

His little nameless, unremembered acts of kindness and love.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, Julia S. Jenks, 2146 East Fourth Street; Tucson MA 3-5305.

ARKANSAS

LITTLE ROCK—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-9248.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 34th Street.

PALO ALTO—Meeting for worship, Sunday, 11 a.m., 957 Colorado Ave.; DA 5-1369.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

CONNECTICUT

HARTFORD—Meeting, 11 a.m., 144 South Quaker Lane, West Hartford.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting, 3 p.m., 1st

and 3rd First-days, 145 First Avenue. Information, Sara Belle George, CL 2-2333.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 10 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk; TU 8-6629.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

GEORGIA

ATLANTA—Meeting for worship and First-day school at 10 a.m. at Gammon Theological Seminary, 9 McDonough Blvd., S.E. Phern Stanley, Clerk. Phone DR 3-5357.

ILLINOIS

CHICAGO—57th Street Meeting of Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7:30 p.m., every first Friday. Telephone BUTterfield 8-3066.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

IOWA

DES MOINES—South entrance, 2920 30th Street; worship, 10 a.m., classes, 11 a.m.

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

MARYLAND

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone WA 4-4548.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

WELLESLEY—Meeting, Sunday, 10:30 a.m., at Tenacre Country Day School, Benvenue Street near Grove Street.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MICHIGAN

SAGINAW—Meeting at First Congregational Church Memorial Room, 3 p.m. to 4 p.m., each Sunday. Phone PI 37827.

MINNESOTA

MINNEAPOLIS—Church Street, unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 5-0272.

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-6958.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 6-0429.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

NEW MEXICO

ALBUQUERQUE—Meeting for worship, 11 a.m., 515 Ash. S.E., Albuquerque. Marian Hoge, Clerk. Phone ALpine 5-9011.

SANTA FE—Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Jane H. Baumann, Clerk.

NEW YORK

ALBANY—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th floor
Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

SCARSDALE—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, William Vickery, 162 Warburton Ave., Hastings-on-Hudson, N. Y.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

OHIO

CINCINNATI—Meeting for worship, 10:30 a.m., 3601 Victory Parkway. Telephone Edwin Moon, at TR 1-4984.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

PENNSYLVANIA

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools.
Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.
Central Philadelphia, 20 South 12th Street. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m.
Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 11 a.m.
Frankford, Unity and Wain Streets, 11 a.m.
Green St., 45 W. School House L., 11 a.m.
Powelton, 36th and Pearl Streets, 11 a.m.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

PROVIDENCE—Providence Road, Media, 15 miles west of Phila. First-day school, 9:45 a.m., meeting for worship, 11 a.m.

READING—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Myrtle Nash, FA 3-6574.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., 606 Rathervue Pl. Clerk, John Barrow, GL 3-7323.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept. S.M.U.; FL 2-1846.

HOUSTON—Live Oak Friends Meeting Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; JAcKson 8-6413.

UTAH

SALT LAKE CITY—Meeting for worship, Sundays, 11 a.m., 232 University Street.

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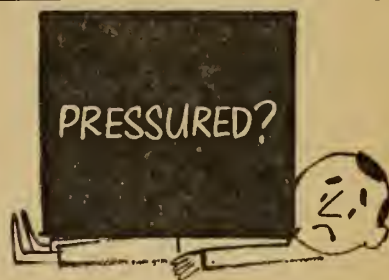
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FRIENDS JOURNAL

A Quaker Weekly

VOLUME 5

SEPTEMBER 26, 1959

NUMBER 32

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Book Survey

THE great question which each religion must be asked is how far it produces permanent and profound incentives to the inward perfecting of personality and to ethical activity.

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ESTABLISHED 1955

PHILADELPHIA, SEPTEMBER 26, 1959

VOL. 5 — NO. 32

Editorial Comments

End Expectations

FRIENDS who take a look at the religious thinking of other churches and sects inevitably expand their all too modest theological vocabulary. Two of the terms most frequently used in modern theology refer to the "fulfillment" hope or end-expectation cherished widely by many fellow Christians who are awaiting the termination of human history and the beginning of God's rule, if not the so-called Second Coming of Christ. The terms are "eschatological" and "apocalyptic." They are often used interchangeably and thus cause confusion. The following brief explanation and distinction may help to clarify them.

Eschatological thought refers to the religious faith of Hebrews and Christians that God's will shall prevail "in the end" (*eschaton* being the Greek term for "end"). The evils of man and society will terminate. Ultimately, justice will be victorious, and our sorrows and deprivations will be over. In this process man's struggle is needed. God's purpose in history and within the human heart are working toward this end.

Apocalyptic beliefs also await the end but rely on supernatural and catastrophic events to bring it about. One biblical writer illustrates this condition in detail. Walls will tumble. All animals of the sea and land and men "shall quake at my presence." Mountains and cliffs will collapse. Pestilence, bloodshed, fire, and brimstone will "show my greatness and holiness" (Ezekiel 38 and 39). God is a remote ruler and inscrutable judge. Other heavenly or satanic spirits will be actors in the apocalyptic drama to come. God's day will be "darkness, not light" (Amos 5:18). If the people will practice asceticism and self-discipline, they will be rewarded by becoming clairvoyant about the coming Day of Judgment or the Day of the Lord. His secret plans can only be divined from symbols and "sealed" writings. Only God can shorten or lengthen the days toward this end.

Apocalyptic imagery is weird and of a strange beauty, likely to attract the literalists, numerologists, or overanxious. It is needless to say that events in our time and our potential future favor the rapid growth of apocalyptic beliefs. Incidentally, Frederick C. Grant's

admirable book *Ancient Judaism and the New Testament* (Macmillan) contains some most enlightening pages on this subject.

In Brief

Ten million Soviet high school students study English (for six years). When they go to college, they must take a second language, and one must be Asian or African. Less than 15 per cent of U.S. students study any language for one year.

The Roman Catholic Church in Europe is faced with an apparent insolvable problem of an acute shortage of priests. This is the opinion of Father J.J. Dellepoort, head of the Netherlands Catholic Sociological-Ecclesiastical Institute and a leading authority on religious vocations. A few statistics were revealed: Parisian parishes have an average of 30,000 parishioners, while throughout the country there are 15,000 parishes that have no more than 30 people each. In Austria there is only one priest for every 1,439 people, and in Vienna only one priest to every 3,100 members. In Portugal, one area has only 12 new priests ordained each year. As Father Dellepoort put it, "Even more alarming is the fact that 30 per cent of the diocesan priests and 27 per cent of the regular priests are over 60 years of age, and only 12 per cent are under 35 years of age."

In India literacy rates are jumping far ahead of missionary vision. In 1931 literacy was 8 per cent; in 1941 it jumped to 12 per cent. UNESCO by 1947 placed literacy at 18 per cent, an advance of 40 millions. The 1958 *Hindustan Year Book* informs us that one out of every four men in India knows how to read. More people have learned to read in India in the past three years than in the previous 22.

Dr. Laubach says that the curve of literacy which has been nearly stationary in Asia and Africa since the dawn of man, is now turning upward. The present trend of that curve indicates that we may expect within fifty years that 500,000,000 new readers will step out of the silent ranks of illiteracy and speak for the first time. That is the most stupendous, the most arresting, the most ominous fact on this planet.

The Gift of the Meeting House

THE Blue Ridge Mountains circled the horizon to the west, and green rolling hills stretched across the valley from them, where a friendly silence was broken only by the meadow lark's whistle and the call of red-winged blackbirds. In the meadows between the hills hundreds of white-faced Hereford cattle grazed, with flocks of birds busily searching for food at their feet. In one meadow a big, old dapple-gray work horse stood motionless in the warm sun, alive for no other reason than that he was well-loved by his owner. Through the meadow by the road wound a clear stream, edged with watercress, where the animals could get a drink or cool themselves if the sun became too warm.

My husband and I drove on leisurely and after awhile noticed a sign, "Meeting House." We left the car to walk in the shade of a grove of black oak trees toward a simple red brick Colonial building. The shadows on the ground reminded one that there cannot be dark without light or light without dark, good without evil or evil without good. "All things work together for good."

Near the meeting house was a peaceful cemetery with its small moss-covered stones of uniform size that marked the spots where the discarded bodies of energetic, well-beloved people were once placed, a peaceful place like a meadow because there was nothing there that money had bought. We had once heard that the Quakers did not pay for their burial places.

The side of the meeting house we were approaching was covered with a vine, where sparrows rustled, looking for insects. We felt welcome. Up two wooden steps onto a wooden porch we went, and sat down on an old bench that stood against the building. Here was an unpretentious place built for worship. Here one could sit and clear his mind.

After awhile we entered the door. Plain wooden pews, no doubt in use for a couple hundred of years, filled the room, and sunlight mellowed by the leaves through which it filtered shown in the windows. In the quiet, old thoughts came to the surface of my mind:

Each of us is a concept of God, and therefore each is a perfect being in God. We do not have to make ourselves, for we have already been perfectly conceived. By realizing this fact and letting our consciousness be fully aware of the thought, we can contact God and learn anew what He has already given us.

In the flight of a singing meadow lark that developed from a tiny egg we see God expressing Himself in the way He has conceived for this bird. And so it is with

each of us, if we let God express Himself through us in the way He has conceived for us. When we forget God and take matters into our own hands, problems arise. "Where I do not choose for myself, God chooses for me," said Meister Eckhart, a medieval man of faith.

When we let destructive thoughts of others into our consciousness and say to ourselves, "I can't," or "I'm not," we hypnotize ourselves into believing we are something we are not, that is, separate entities from God. The energies and potentialities of any of us can be used either in self-fulfilling or in self-frustrating ways.

What I express returns to me; therefore I express only good. Good returns to me only as good. Whatever I sow, I must reap sometime.

We know there are two opposite forces in the universe, good and evil. One cannot be without the other. We must be conscious of our strength and use it to pass by evil. We can strengthen others by not accepting the evil or weakness they attempt to impose upon us. There is no virtue in carrying another's burdens if he is able to carry them himself, or if he will learn to know his strength by carrying them. Give him gentleness and kindness, yes.

Thought is as real as action. I spend this moment blessing the whole world, every atom of life in it.

Shortly we left the peaceful meeting house in its woodland setting. It made a lasting impression on my mind, and now wherever I go it will be with me. It is good to have a store of memories of beauty and harmony to draw upon. I recall the long years I spent in a desert land far from my homeland. Sometimes I'd close my eyes and imagine I was walking through a cool Virginia woodland with lichen-covered gray rocks by the path, where wild pink honeysuckle and velvet violets grew, and I'd be sustained. I'm thankful for the memory of the meeting house.

DOROTHY BENTZ

The Unruffled Soul

By FRANCIS D. HOLE

How carry a fire
in a wooden bowl?
But the Lord does require
that I carry my soul,
Which burns out the frame;
the vessel rescinds,
Then endures as a flame,
unruffled by winds.

A Nutritional Approach to Alcoholism

MY approach to alcoholism is from the nutritional angle; yet I do not regard this as the only approach. The fact that the disease has physiological components does not prevent it from having psychological and sociological aspects, also. It is my opinion that alcoholism as a disease does indeed have anatomical, physiological, biochemical, psychological, and sociological aspects.

The fact that individuals differ in their body chemistries has been known ever since bloodhounds have been used. That the biochemical differences are large has come to light in recent years through studies of urinary excretion, blood composition, enzyme activities, endocrine activities, etc. One of the questions which naturally arise out of these considerations is: Can it be that alcoholics possess differences in their body chemistry which are responsible for their affliction? If so, what may these differences be, and what may be done about them?

An important idea which enters into our thinking about alcoholism is that appetites in general, insofar as we know, are always mediated by physiological mechanisms within our bodies. When we crave water, food, sugar, fat, salt, lime, phosphate, etc., a bodily mechanism is involved in the craving. The mechanism for the control of water consumption is located in the hypothalamic region of the brain. Injury to this region may cause polydipsia; as a result the individual may consume many gallons of water daily. Other injury can cause a cessation of thirst altogether.

In the same general region of the brain is the appetat—the control center for food consumption. In many individuals this center works perfectly. Injury, however, may cause bulimia; the individual has a continuous craving for food and may eat more than his own weight in food in a week. Other injury can abolish appetite altogether, and the individual is likely to die of inanition.

Since many other cravings—for fat, sugar, salt, lime, or phosphate—have a physiological basis, it seems reasonable to suppose that craving for alcohol has a bodily control mechanism, also. Presumably in the hypothalamus of the brain or elsewhere there are cells and tissues which serve to control alcohol appetite. The mode of action of these cells and tissues is little understood at the present time.

From Lashley's report we may conclude that individuals may differ *enormously* in the hypothalamic area of the brain, and if the control mechanism for alcohol

consumption is partly located here, it is but reasonable to suppose that the cultivation of an appetite for alcohol might take place to a much higher degree in some people than in others.

When we put together these three ideas, (1) an inner physiological control mechanism which governs alcohol craving, (2) cellular nutrition as a means of keeping cells and tissues active and healthy, and (3) biochemical and anatomical individuality, which accounts for widely diverse responses and needs on the part of different individuals, we easily arrive at a working hypothesis both for understanding alcoholism and for treating it as a disease.

This working hypothesis is in line with all the established facts, so far as I am aware, and it has been supported by extensive animal experimentation as well as the successful treatment of hundreds of alcoholics. In scores of cases the results have been little short of miraculous. Well-controlled experiments, though seriously faulty in some respects, tend to support our hypothesis.

In experimental animals the existence of a physiological mechanism controlling alcohol consumption has been demonstrated many times. In hundreds of experiments with rats it has been shown unequivocally that the appetite for alcohol is determined largely by the character of the diet. Deficient diets promote increased alcohol consumption; well-formulated, abundant diets decrease alcohol consumption, often to a very low level. Since in experimental animals physiological mechanisms exist which govern the appetite for alcohol, the existence of similar control mechanisms in human beings seems certain. This is not equivalent to saying that the factors which operate in human beings are necessarily limited to those which function in experimental animals.

Our working hypothesis, however, is that in compulsive drinking, the urge is an inner one and has a physiological basis. An alcoholism-prone individual is one whose regulatory mechanism with respect to alcohol consumption is easily deranged—often by alcohol itself. This susceptibility to derangement may have both an anatomical and a biochemical basis and has its roots in the complex genetics of the individual concerned. Each alcoholism-prone individual has, in common with all nonalcoholics, a distinctive biochemical personality and a distinctive quantitative pattern of nutritional needs. The nerve cells in his regulatory mechanism are not only distinctive anatomically but have genetically a distinctive metabolism and nutritional need which follow a distinctive pattern.

High quality nutrition causes the regulatory mechanism in animals to work effectively. Upon this and many other facts rests the hope that improvement in the nutrition of the cells, which comprise the regulatory mechanism in humans will prevent derangement and will cause the mechanism to operate effectively in such a way as to bring back health to the individual alcoholic. This hope has actually been realized in many cases. The way to insure, as far as possible, the fully adequate nutrition of the cells and tissues which govern alcohol consumption is to see that the individual gets abundant and well-balanced food, and to supplement this food with such vitamins, minerals, etc., as may be found effective.

That our ideas have a sound basis is also indicated by the findings of my colleague, Dr. William Shive, with respect to glutamine. He found first that there was present in natural extracts from liver, etc., some unknown substance which protected bacterial cells against poisoning by alcohol. This protective unknown was not any vitamin or any of the commonly suspected amino acids, and had the effect of allowing the bacterial cells to grow in an alcohol concentration which was otherwise intolerable. Upon isolation, the unknown turned out to be the easily decomposed amino acid, glutamine.

This same substance was then tested in comparison with asparagin, glutamic acid, and glycine, and was found to be effective statistically in decreasing the appetite of experimental animals for alcohol. The other substances tested were without effect. This finding strongly suggests that cellular nutrition is involved, and that the cells in the regulatory mechanism in rats are protected by glutamine in the same way that the bacterial cells were in the earlier experiments.

That glutamine operates to protect certain regulatory cells and tissues in human beings from poisoning by alcohol is evidenced by the fact that a considerable number of alcoholics have brought their appetites for alcohol under control as a result of glutamine administration. Dr. Trunnell cites the case of one patient who was rehabilitated by glutamine, without knowing that anything whatever had been administered.

If our hypothesis is valid, the possibility presents itself of detecting potential alcoholics before alcoholism gets a grip upon them, and by careful attention to their nutrition, preventing them from ever becoming alcoholics. We have made a start in exploring this possibility in that we have found eleven blood and urinary items which on a statistical basis are different for adult alcoholics as compared with controls. The indications are that many of these items are under genetic control. The results of these investigations are up to the present extremely promising.

In view of the fact that extreme alcoholics of long standing have been rehabilitated by nutritional means, it seems most probable that early attention to nutrition can effectively prevent alcoholism from developing. Nutrition at the cellular level probably has potentialities far beyond what has been realized.

In view of the biochemical individuality which inescapably enters into the problem of alcoholism, there is no simple formula which can be counted on to be effective in all cases. The sooner we realize that human beings innately possess a high degree of individuality, the sooner we will be able to cope with their problems. There is basis for hope, however, that potential alcoholics can be detected before the disease takes hold, and that by nutritional means the disease can be prevented from developing.

ROGER J. WILLIAMS

Letter from Japan

AFTER a hectic last week of packing and paying bills to butcher, baker, and *tatami*-maker, this correspondent and his family left Japan on August 17. We were both glad and sorry to go—glad because we were exhausted, simply worn out by the activity and excitement of living in Tokyo, and we badly needed the relaxation of a homegoing sea voyage. Yet we were sorry to leave many new and old Japanese friends, who made our departing days as hectic as they were delightful by a succession of *sobetsukais* (farewell parties) until the very last moment, even beyond the “all ashore” call for ships’ visitors.

With Japan only a week behind at this writing, there has not really been time for studied reflection, but perhaps, before the details of the last year’s experiences fade, a few recapitulations would be in order.

Japanese society is at present in a felicitous combination of gaiety and hard work. The old *samurai* idea that life must be serious, unmitigated attention to duty, relieved occasionally by drunken geisha parties, has been replaced by a feeling that everyday life can be fun, and Japanese in all walks of life are making it so. They have acquired, after years of class consciousness, war, and defeat, a zest for living that puts freedom-loving (but somewhat overly sophisticated) Westerners to shame. Where we are irritated beyond compare by a television knob that fails or a vehicle that is not in first-class condition, they are delighted that these mechanical marvels work at all; and when one fails, they fall to repairing it with the greatest enthusiasm. Japanese mechanics literally disappearing under the hoods of balky motor cars or three-wheel trucks constitute one of my most vivid

memories of 1959 Japan. However inclement the weather, crowded the intersection, or ancient the vehicle, anything that is supposed to move will be made to move by a pliers-wielding mechanic, whose legs may be too short to enable him to reach the motor with decorum, but who finds his reward in making that motor go.

So much of the old decorum associated with class and kimono has been discarded that the old Japan hand, who liked a world of aristocrats and their servants, must be distressed; but the new dignity in the common man and the growing willingness to work (born of necessity) in the former aristocrat cannot be gainsaid. Though many are poor, no one begs in Japan, and few will even accept a tip. There has developed a pride in occupation, held even by the refuse collector, who will take your garbage only if you attend his bell when he rings it. And the first son of an aristocrat is not too proud to ride a decorated motorcycle in behalf of his father's election campaign.

Japanese women still study tea ceremony and flower arrangement to equip themselves culturally for marriage, but less and less do they hide their faces behind fans. "Chic" and "pert" are the adjectives which best describe the present-day ideal of Japanese womanhood, and more and more a Japanese woman insists on being her husband's love as well as his wife. Japanese men, having recovered from the first shock of this change, are finding a new exhilaration in bringing the wife out of the kitchen for an evening at the movies or baseball game; and the latest motor scooters are being made with two seats, the rear one being more often than not occupied by a young woman, who somehow manages to maintain dignity and attractiveness and to hang on at the same time.

It should not be thought, however, that the new Japan is indiscriminately rejecting everything traditional. It is true that tradition is no longer being allowed to stifle initiative or standing on ceremony to keep a bright person down, but there is a pride in Japan's traditional arts and achievements, stimulated, oddly enough, by the hordes of foreigners who have visited Japan in recent years. These foreigners want to see their Japanese friends in kimono, to eat *tempura* and raw fish, to experience the simple luxury of Japanese inn and bath, to stand in awe of Buddhist carvings, to which (but for them) the modern Japanese might never give a second look. But finding his foreign friend delighted by the Japanese traditional way of doing, the modern Japanese refurbishes his knowledge and appreciation of it, just as a Philadelphian will rediscover a long unnoticed Liberty Bell in showing it to an eager Japanese friend. True, a Japanese specialist in preparation of *tempura* may lose some of his purely Japanese trade to foreign-

style restaurants, but he regains something from the foreigners seeking the old Japan. This volume of trade may be less, but his price can be higher as fine *tempura* preparation comes to approach an art form—no longer suitable for everyday, but the delight of the special occasion.

This, one may reflect, is one of the magical results of cultural interchange. Everyday living will demand the utilitarian, whatever its national or cultural pedigree, but the very foreign intrusion which challenges and may destroy tradition as a way of doing-everyday will enhance it as a way of enjoying-once-in-awhile. And who knows what wisdom will flow from Americans studying Zen Buddhism while Japanese analyze the Bill of Rights, if the resulting new perspectives can be correlated?

We left Japan with a feeling rather different from that of a visit some years ago, when we felt sad and a little guilty to be going back to riches and wide streets while our Japanese friends had to stay behind in poverty and squalor. This time we are sorry to leave them, but not sorry *for* them. Their life in Japan is no less promising than ours in America, and in some ways it is happier and even freer—standing somewhat aside from the maelstrom of international politics, free of conscription and military commitments, no Pentagon, no McCarthyism, no serious racial tension. Japan's problems are difficult and real—balancing imports with exports, building houses and roads, discovering tolerance and friendship for half a million Koreans in Japan, continuing to raise living standards. But until or unless the cold war closes in, their problems are less terrible than ours, to which one feels a certain reluctance to return.

Saigon, August 27, 1959

HILARY CONROY

Pacific Yearly Meeting

(Continued from page 502)

clamping of authority on people but a way that provides for the clearest, most efficient, and most democratic utilization of the time and resources of Friends.

Friends were grateful for the experienced advice of Amelia Swayne, as she led workshops in religious education every afternoon.

Young Friends, who met in larger numbers than ever before, reported progress in working toward the development of a Junior Yearly Meeting. In one session high school friends spent an hour and a half discussing the first two questions posed by the Queries.

Friends from Southern California reported that a time and place have been set for the first meeting of a Half-Yearly Meeting in that area, which is expected to further the business and concerns of its Meetings and of Pacific Yearly Meeting. Friends of Arizona and New Mexico as well as Southern

California will continue to meet once a year in the more informal Pacific Southwest Friends Fellowship.

Friends found great value in the intimate sharing of experiences in the small worship-fellowship groups which met every morning. These groups have become a feature of the Yearly Meeting.

In its consideration of the peace witness, the Yearly Meeting proved that it is still an organization in which controversial questions are likely to break open on the floor of the whole Meeting. While there were distressing moments during this session, the experience on the whole was rewarding. Discussion was stirred by the concern sent by a Friend not present that Friends adopt as a "major effort" the setting in order of their own house. Are there "seeds of war in our own garments"? Let us win every Quaker to a moral and occupational consistency with the things that make only for peace.

Many Friends spoke to this and related concerns. Friends were asked whether they would "hold one another up" in occupational difficulties; were reminded that pacifists have both suffered and benefited in their personal careers because of their peace witness; were asked to keep the problem of young Friends especially in mind; were told that no one can wholly withdraw from the culture in which he lives; were warned that we often salve our consciences through ringing but short-lived appeals to others; were reminded that it is the light within which wins people, not we ourselves.

The three groups into which Friends tend to fall, those who urge (1) self-purification, (2) direct action, and (3) the use and development of law to bring peace, are not necessarily at cross-purposes. Friends may follow or support all these ways when rightly motivated.

This Meeting dropped several times into searching and moving periods of worship, in which Friends felt a strong sense of unity beneath differences.

In sessions or in special interest groups Friends considered the problems of the American Indians, the World Refugee Year, the nation-wide peace education and action program of the Council of Churches (which the American Friends Service Committee is aiding), the relation of Friends to the Christian ecumenical movement, the concern of Friends with the treatment of offenders against society, plans for a possible Friends secondary school on the West Coast, plans for a Home for Elderly Friends, and other concerns. Floyd Schmoe showed pictures of his recent visit to Africa, and Mary Louise Hooper spoke on the Ghana Conference.

Saturday evening's fun period was under the "ebullient and creative leadership" of Foy and Elizabeth Van Dolson. Young people from the summer secondary school entertained with a play about Lucretia Mott and a "hiss-the-villain" melodrama.

The Meeting selected Catherine Bruner, Harold Carson, Edwin Morgenroth, and James Riddles to continue as Clerks. It will meet next year in the Northwest; the exact time and place have still to be determined.

FERNER NUHN

Book Survey

The Writer in Extremis. Expressionism in Twentieth Century German Literature. By Walter H. Sokel. Stanford University Press, Stanford, Calif., 1959. 251 pages. \$5.00

The revolutionary changes in German literature, the theater, art, philosophy, and music in the first decade of our century are the starting point of this erudite study. Expressionism was the forerunner of the revolt in social, moral, and political life that swept away the old order not only in Germany but all over Europe. The author traces the origin of the literary illustrations (also those from other countries) which reflect and represent the new era. This study is a masterpiece of diagnostic literary analysis and will interest primarily the reader familiar with German and French. The reader who is searching for the deeper-lying causes of our cultural crisis will also benefit from it.

Ancient Judaism and the New Testament. By Frederick C. Grant. Macmillan Company, New York, 1959. 155 pages. \$3.50

Dr. Grant gives in this book a new and enlightening meaning to the commonplace truth that one can understand Christianity only in the light of Judaism's immense and distant spiritual past. His thorough knowledge of the Old and the New Testaments enables the author to mark clearly the often tortuous paths leading back and forth between the two. The roads of communication between Judaism and Christianity have too often been dimmed by ignorance, prejudice, and a multitude of misinterpretations, to which the author gives some space. It is refreshing to read his clear analyses of Jewish beliefs (for example, the distinction between eschatology and apocalyptic expectations). Dr. Grant's enormous admiration of the traditions and the piety of the Jews gives the entire study an inspirational note, factual and eminently scholarly as it is.

Maya, The Riddle and Rediscovery of a Lost Civilization. By Charles Gallenkamp; drawings by John Skolle. David McKay Company, Inc., 1959. 223 pages; 32 pages of photographs. \$5.50

Direct experience on archaeological sites and extensive research form the background of this colorful presentation of the origins, history, and achievements of the Mayan civilization. Because of its concise summary and evaluation of previous writings, it is an excellent first book on the subject. No novel is more entertaining than this story of the ruined cities found in the rain forests of Yucatán, Guatemala, and Honduras.

The Amish Folk of the Pennsylvania Dutch Country. By Vincent R. Tortora. Photo Arts Press, Lancaster, Pa., 1959. 30 pages. \$1.00

This popular booklet is a pleasant blending of anecdotal material with a description of Amish religious life. There are numerous illustrations.

About Our Authors

Ferner Nuhn is our regular correspondent from the West Coast.

Dorothy Bentz was for 15 years Audio-Visual Librarian of the Burbank, Calif., City Schools. She now lives at Frederick, Md.

Roger J. Williams is Head of the Department of Chemistry and Director of the Biochemical Institute at the University of Texas. Recently he spoke on "A Nutritional Approach to Alcoholism" at two Friends forums in the Philadelphia area. His two newest books, *Biochemical Individuality* and *Alcoholism, Its Prevention by Nutrition*, are available at Friends bookstores. If any Meeting would like a copy of either for its library or for study, the Temperance Committee at 1515 Cherry Street, Philadelphia 2, Pa., will be glad to send a copy without charge. Chairman of the Committee is Willard Tomlinson.

It is a matter of sincere regret that this "Letter from Japan" concludes the valuable contributions which Hilary Conroy made to our pages while he was in Japan. He held there a year's appointment with the American Friends Service Committee as Director of the International Student Seminar Program and represented in Japan the School Affiliation Program of the University of Pennsylvania.

Friends and Their Friends

Stewart Meacham, formerly Director of the Labor-International Affairs program of the American Friends Service Committee, has been appointed to direct international affairs programs of the Foreign Service Section of the Committee.

The new post will include supervision of Quaker International Centers, Quaker International Affairs Representatives, and two residences for foreign guests in Washington. The Committee now has centers or representatives in Washington, Geneva, Vienna, Paris, Delhi, Beirut, Mexico City, Tokyo, and Salisbury, Southern Rhodesia. In Washington it operates International Student House and Davis House for other foreign visitors.

Stewart Meacham is a member of Southampton Monthly Meeting, Pa.

Pendle Hill's autumn term begins on October 2. Two courses are open to the public without charge: "The History and Doctrines of the Society of Friends" by Howard H. Brinton, beginning Thursday, October 8, through December 10; "The Disciple Church in History" by Lewis Benson, beginning Monday, October 5. In a series of six lectures Lewis Benson will trace the historical development of the Disciple Church, giving special attention to the relation of Quakerism to the Anabaptist vision, and deal with factors relevant to the present religious situation. Both courses are held from 8 to 9:30 p.m.

A group of academicians who are Fellows of the American Academy of Arts and Sciences met for three days of discussion and relaxation the middle of September on the island of Nantucket, Mass. They were attending the close of the summer-long celebration of the 300th anniversary of Nantucket and were paying homage especially to the memory of Maria Mitchell, the Quaker astronomer of Nantucket, who was the first woman elected an Academy Fellow. In 1847 she discovered a comet through her backyard observatory. A photograph of a painting of Maria Mitchell done by H. Dassel in 1851 appears in *The New York Times* for September 15, 1959. Henry Cadbury mentions the various honors which came to Maria Mitchell in "Donne and Fox on Women's Souls" (FRIENDS JOURNAL, issue of August 22, 1959, page 462).

Florence L. Kite, for many years Executive Secretary of the Philadelphia Yearly Meeting Committee on Race Relations and more recently its Secretary of Community Relations in Housing, has resigned to accept a position with the Philadelphia Commission on Human Relations. She will work there as a field representative.

R. Dean Short, formerly Director of the United Christian Fellowship, Kent State University, Kent, Ohio, has succeeded Florence Kite as Secretary of Community Relations for the Committee on Race Relations.

Federal Indian policy has taken a new direction since 1957, reports the Friends Committee on National Legislation. Greater efforts are being focused on health, education, and the development of economic opportunities.

The controversial "termination" policy of the years 1953-1957 has also been modified. Under the termination policy the Indians' status as wards of the United States was to have ended "as rapidly as possible," in the language of a 1953 Congressional resolution endorsing the policy. The FCNL points out that the termination policy caused great consternation among Indians, who feared the final breakup of their tribal organizations and their tribal lands. Indian groups and organizations interested in Indian welfare began an extensive campaign to reverse this policy, with a Friends seminar in Washington in January, 1956, stressing the need for the government to obtain the *consent* of the Indians involved in any termination.

In September, 1958, Secretary of the Interior Fred A. Seaton emphasized that there should be no termination without the consent of the tribes affected. Recent activities of the Department of the Interior indicate a basic intention to carry out this policy, though it evidently has not yet been accepted by federal officials at all levels.

This year, three resolutions have been introduced to put the Congress on record as repudiating the termination policy. These proposals and pending bills providing for improved health, sanitation and education services, and for economic assistance to Indians are described in the FCNL's *Action* bulletin of June 5, 1959.

Robert Schultz, a member of Summit Monthly Meeting, N. J., has been appointed Dean of the College of Liberal Arts, Drew University, Madison, N. J. He will take office on October 18, and in the interim will serve as Acting Dean. Dr. Schultz is Head of the Economics Department and has been at Drew since 1938. He will retire in June, 1960. In 1954 he contributed an article on "The Meeting for Worship" to the *Friends Intelligencer*.

Earlham College, Richmond, Indiana, begins a three-year program for the development of non-Western studies in September, in cooperation with Antioch College, Yellow Springs, Ohio. The joint project is supported by a \$35,000 Ford Foundation grant. The program will include both an expansion on the undergraduate level as well as a series of faculty seminars devoted to Asian social, political, and cultural questions. It will be carried on simultaneously on both campuses.

Dr. Jackson Bailey, a member of the Earlham history department, will direct the project. Dr. Bailey joined the Earlham faculty in the Department of History last February. A specialist in oriental history, he recently returned from a year's study and research in Japan, where he specialized in modern Japanese political development. He first went to Japan as a soldier in the army of occupation and returned later to do educational work with the Quakers in Tokyo. An Earlham alumnus of the class of 1950, Jackson Bailey holds a Ph.D. degree from Harvard University.

Friends and attenders in Trinidad hold a Friends meeting for worship on the first Sunday of the month. A notice in the *Trinidad Guardian* of the preceding Saturday will give the time and place of meeting. The correspondent is Marion Glean, c/o Apex Oilfields, Fyzabad, Trinidad.

The Friends Medical Society in the United States has issued the following statement: "Members of the Friends Medical Society, having studied and discussed the hazards of radioactivity from a medical and genetic standpoint, have reached the conclusion that any exposure to ionizing radiation is potentially harmful. Radio-active fallout following nuclear weapons testing in any country is potentially as dangerous as would be the uncontrolled use of medical X-rays or nuclear fuels in atomic power plants.

"In medicine, X-rays are used to relieve human suffering; the exposure can be controlled to minimize harmful effects. The purpose of nuclear weapons tests, however, is the perfection of methods of human destruction, and the radio-active fallout cannot always be controlled.

"As physicians, concerned with the health and welfare of all peoples, and as members of a group concerned with peace and the dignity of each individual, we believe that this potential danger cannot be ignored. We therefore urge the healing professions of the world to join forces, together with those who have already expressed themselves, in seeking ways to effect a prompt cessation of nuclear weapons tests."

Swarthmore College for 1958-1959 recorded the largest year in its history in fund raising. Joseph B. Shane, Vice President—Public Relations and Alumni Affairs—announced that gifts to the College from all sources went over the two-million-dollar mark to the all-time high of \$2,457,204 in 1958-1959. Previously the fund-raising record for the College for any one year was attained in 1957-1958, with a total of \$1,829,309. In the five-year period since July, 1954, gifts to the College amounted to \$7,067,790, a notably large total for a small, coeducational college.

The Emma Barnes Wallace Memorial Fund continues to grow. It is now \$3,274.74, and the Committee on Education of the Philadelphia Yearly Meeting (1515 Cherry Street, Philadelphia 2, Pa.) is entrusting the funds, as they come in, to Friends Education Fund for investment under the following terms: "That a separate Fund be maintained; the income only to be used; said income to be allocated by the Committee on Education for tuition aid to children of the Philadelphia Yearly Meeting below college level."

This Fund was planned with Jane Rushmore as a tangible and continuing expression of the loving care for our children so exemplified in Emma Barnes Wallace's own life.

Jeannette Mather Lord of Hanover, N. H., has a 20-page, illustrated article "John Brown—They Had a Concern" in the April, 1959, number of *West Virginia History*, a quarterly published by the State Department of Archives and History, Charleston, West Virginia. It is the story of the efforts of the Quaker community of Springdale, Cedar County, Iowa, to free Negro slaves by peaceful means. The three parts of the article deal with the relation of these Friends to the Underground Railroad; to John Brown and his band of followers, who spent the early winter of 1857-58 in Springdale; and to the fortunes of two Quaker boys, Edwin and Barclay Coppoc, who after other "wayward tendencies" followed John Brown out of the state and eventually met tragic ends.

The organizational meeting of South Suburban Meeting, held at Park Forest Nursery School, Park Forest, Illinois, was held on June 7, 1959. The minutes of the April 12 meeting noted that the Meeting in 1955 had adopted as a Discipline the *Faith and Practice* of Philadelphia Yearly Meeting. As of June 7, charter members were Don Dietrich, Sue Dietrich, Robin Dietrich, Fred Lehmann, Marcella Lehmann, Donald Lehmann, Robert Lillibridge, Helen Lillibridge, Nick Paster, Laurel Paster, Gunnar Peterson, Betty Peterson, Margaret Schmidt, Charles Shields, and Jeanne Shields. Junior members (children, aged 6 through 18) are Patricia Dietrich, Betty Lehmann, Edward Lillibridge, Hilary Paster, Robin Paster, Lislann Peterson, Eric Peterson, and Chip (Charles) Shields. The charter was held open until September 7, 1959, to enable each member to reflect on his decision and also to permit other persons to become charter members.

Pendle Hill's latest pamphlet, *Psychoanalysis and Religious Mysticism*, by David McClelland, discusses first the origins of psychoanalysis and its identity with Jewish mysticism and then explores the characteristics of psychoanalysis as a religious movement and its challenge for us today. The author is Professor of Psychology at Harvard University. The pamphlet costs 35 cents and is available from Friends Bookstores or Pendle Hill.

The Contemporary Press of 8481 Melrose Place, Los Angeles, Calif., has just published *The Baby Dodds Story*, edited by Larry Gara. The book contains the autobiography of Warren "Baby" Dodds, a pioneer Negro jazz musician of outstanding ability. The editor, who tape-recorded the musician's life story and prepared it for publication, is a member of Reading, Pa., Monthly Meeting and Chairman of the History Department of Grove City College, Pa.

Each of the resident pastors in Princeton, N. J., who is a member of the Princeton Pastors Association has invested as an individual in the common stock of Modern Community Developers, Inc., 84 Nassau Street, Princeton, N. J., the first national firm dedicated to integrated housing exclusively. Seven faiths are represented in the group of eleven.

"We do not take this step as a symbolical demonstration, but rather as practical action to end segregation in housing," the Rev. Richard H. Luecke, Church of the Messiah (Lutheran), President of the Princeton Pastors Association, stated. "Evidence of the gap between churchly resolutions and their translation into action is all too abundant," he continued. "Churchly resolutions break down when the church does not involve itself in practical steps toward their implementation. It is time that men of good will of all faiths get busy to reach ethical goals such as equal housing opportunity for all, through nonchurch agencies formed for these purposes."

Modern Community Developers, Inc., is dedicated to combating residential segregation through a three-phase program: (1) lending funds and guidance to builders and groups interested in building integrated housing; (2) building integrated housing itself where necessary; and (3) buying land and apartment houses for integrated living.

Morris Milgram, President of MCD, is executive Vice President of Concord Park Homes, Greenbelt Knoll, Princeton Housing Associates, and Prospect Construction Corp., all in the field of integrated housing. Among the members of the Board of MCD are Frank C. Montero, Vice President; David H. Scull, Chairman; Dean Chamberlin, Treasurer; Jackie Robinson, Maynard Krueger, Max Delson, and William Hooper.

Discrimination in Housing

An analysis of the questions involved in whether or not the state should intervene to prohibit discrimination in housing has been released by the Philadelphia Housing Associa-

tion. The feature of the Association's publication, *Issues*, is an article by Henry C. Beerits, a member of the Association's Board and past Chairman of its Committee on Minority Housing Problems. He is a member of Radnor, Pa., Monthly Meeting.

"Discrimination against Negroes is so widespread and so apparent that it scarcely needs documentation," he comments. "Although Negroes do somehow find a place to live, the solutions available to them are often most unsatisfactory and discouraging. For the most part, the available accommodations are confined to certain limited sections of Philadelphia, frequently in old houses which are in deteriorated condition and seriously overcrowded.

Henry Beerits discusses the role of business. He notes that "there is some tendency to place the blame for this discrimination upon certain businessmen. . . . However, this is probably unfair, and undoubtedly there are many in this group who feel a real sense of social concern. . . ."

"It appears that there is a widespread disturbance of conscience in the field of racial discrimination and that people are more ready for legislation than we might suppose. Or, it will be said, you cannot compel right social conduct by legislation. . . . We should note that the same view was expressed in anticipation of fair employment practice legislation, and yet that legislation appears to have been quite successful and has not brought about the dire consequences that were predicted. . . ."

"Each of us should seek the inner guidance of his conscience, responding to the best that is within him, in arriving at the answer to this question."

Quaker Dialogue

Rachel Davis DuBois of New York Monthly Meeting has recently completed visits to ten Meetings along the Eastern seaboard and in Florida under the sponsorship of the Advancement Committee of Friends General Conference. The purpose of the visits was to experiment with a new application of "group conversation," a method successfully used by Rachel Davis DuBois in intergroup and intercultural relations.

Specifically, the "Quaker Dialogue," as this new kind of ministry has now been named, is directed towards helping small groups of Friends share informally their ideas and concerns on the nature and role of the unprogramed meeting for worship, the business meeting, and outreach. Generally speaking, the aim was to help individuals to become more inwardly aware of the religious process in themselves, to sense what steps to take to stimulate spiritual growth, and in so doing to attain a greater sense of the inner harmony needed for counteracting the strains of today.

Typically, there were three two-hour sessions spread over two or three days, or, as in the case of one Meeting, all on one day. Each session included at least a half-hour of worship based on silence. No arrangements were made for notes to be taken, and in each case, to assure frankness and spontaneity, the groups were told that no decisions had to be made or agreements reached. The actual content of the dis-

cussions was different in each case, because of the differences in individuals and in the Meetings.

Most of the Meetings visited were enthusiastic about this type of ministry. The Advancement Committee of the Conference is considering the possibility of releasing Rachel Davis DuBois for additional service in another part of the country.

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

During a discussion of the recent FRIENDS JOURNAL article on juvenile delinquency ["Today's Millstone," June 27] the point which the author so thoroughly and realistically makes, "There is no place in our industry for these young people," was borne out by such comments as, "It's certainly true where I grew up in Chester County, Pa. Paper routes, shoveling snow, clearing up yards, though to some extent available in smaller towns and residential neighborhoods of cities, are at best limited—and the more urban and industrialized the locality, the fewer the opportunities. Boys do not ordinarily have the chance even to learn things from their fathers the way girls learn cooking, sewing, and the rudiments of housekeeping from their mothers."

It seems to me that heretofore we have never really gotten at the root or cause of the problem of juveniles. This splendid article points the way to some sound thinking on the subject; it comes to grips with the problem and offers positive solutions.

I was especially happy to hear of the reception given the article among readers of the JOURNAL because I have grave doubts as to how cognizant the teachers and administrators in Friends schools are of the problem. The world of private schools, Friends or otherwise, is quite a sheltered world and a life apart from the mainstream of American life. Here no solution is needed because there is not the problem of *all* the youth of *all* the people from *all* situations—tenements and slums as well as suburbia, etc. To my mind there are not enough people who have grown up in the Friendly way of life who are teaching in public schools, where the real need must be faced and where Friends could do something. *If we really want to wage peace, I'd suggest we begin with our public schools!*

Saginaw, Michigan

RUTH W. LONG

I believe Friends will be responsive to the appeal of a teacher training school for Africans in Southern Rhodesia for books for its library. Mr. P. H. M. Bellew, Vice Principal, Umtali Teacher Training School, P.O. Box 3001, Sakubva, Southern Rhodesia, is in need of reference books, English classics; recent works on education, psychology, science, geography, history; and books on hygiene, physical education, religion, plays and play production. The African student teachers also need pictures 18" x 24" or larger on all elementary school subjects. Books at the high school level, well-illustrated, are particularly valuable.

United States postal regulations allow parcels to be no heavier than 6 lbs. 9 oz., or 11 lbs. for a single book. Address should be directly on package in crayon. Postage is about 13 cents a pound.

This would seem a most constructive way to help African advancement at a critical time in Central Africa.

Croton-on-Hudson, N. Y.

WINIFRED F. COURTNEY

The symbolism of Jesus was always related to the everyday essentials of life, particularly food. Through such phrases as "I am the bread of life" and "Ye are the salt of the earth" he conveyed deep spiritual understanding.

It occurred to me as I was preparing a pie recently that this familiar dish might carry a message for our generation. Twelve years ago in war-torn Germany I baked a pie with materials shipped from home for 15 hungry young Germans. These young people, who were studying English, were eager to learn about life in the United States, and pie was a completely new dish to them. Many a cookbook states that "Pie is as typically American as the 4th of July." Because of my experience, "pie" signifies for me one of our nation's unique gifts to the world's palate. To bake a good pie is for me a matter of national pride.

It has been said that "Nationalism is egotism writ large." But Gandhi brings us a truer understanding:

It is impossible for one to be an internationalist without being a nationalist. Internationalism is possible only when nationalism becomes a fact, i.e., when people belonging to different countries have organized themselves and are able to act as one man. It is not nationalism that is evil, but narrowness, selfishness, and exclusiveness. These are the bane of modern nations. Each wants to profit at the expense of, and rise on, the ruin of the other.

As a nation we can learn only to love our neighbors as ourselves, as Christ commanded. Then we can rightly prize our national accomplishments as gifts of God, of which we are stewards—gifts to be shared and used for the benefit of all mankind.

Cincinnati, Ohio

JEAN STOFFREGEN

During the summer of 1943, in Sharon Springs, N. Y., eight adults and three small children lived purposely in extremely uncomfortable, crowded quarters to learn techniques of peace in everyday situations. I shall never forget one incident. One morning I was responsible for preparing breakfast. Lucien appeared very late and complained rather sharply that his coffee was cold. "Well, if you were here on time, it would be hot!" I said in an angry voice.

Six adults looked at me reproachfully, while Lucien tried to zigzag to the hotplate with the coffee pot. I suddenly realized how my aggressive reply had alienated him, destroying the happy feeling of unity we had been enjoying. I stuttered: "I am sorry, Lucien. Let me make you some coffee, fresh coffee. It is my turn today."

Lucien turned around, astonished. We were all smiling

now. "You— I— You are quite right," he said. "It is *my* fault. Know what? I shall never be late again for breakfast and give so much trouble."

We discarded the next scheduled item on the morning's agenda, made sure our three babies were safe at their play, and settled down for a real digging at the roots of loving concern instead of the impulsive fighting back at the slightest provocation, legacy of the caveman.

Los Angeles, Calif.

MARA MOSER

When Jesus commanded to seek first the rule of God and His justice, our translators put in righteousness, which might mean only piety. When he said you cannot serve God and riches, they put in mammon, to make it harder to understand.

It is unjust, unkind, and indefensible that some children should be born rich and others poor. It is unjust that all the chances to get a job and earn a living are the private property of a few owners, who have no legal responsibility for the unemployment that they cause.

It is no excuse for Christians that this injustice is the result of law. Laws can be changed. A 100 per cent inheritance tax would do something to promote justice between children, and such a law would be passed in this Christian land if Christians loved their neighbors enough.

Oxford, Pa.

A. CRAIG

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

SEPTEMBER

27—Annual Meeting of the John Woolman Memorial Association at the Mount Holly, N. J., Meeting House, Main and Garden Streets, 3:30 p.m.: A. Burns Chalmers, "What Friends Today Can Learn from John Woolman." Tea following the meeting at the

John Woolman Memorial, 99 Branch Street, Mount Holly. Board meeting, 2 p.m., preceded by picnic lunch at the Memorial.

27—Community Open House at Cornwall, N. Y., Meeting, 12 to 5 p.m. Meeting for worship, 11 a.m. Exhibits, pamphlets, historical display of old books and Quakeriana; tea will be served. All welcome.

27—Program by Edward and Esther Jones at High Street Meeting, West Chester, Pa. At 5 p.m., "United Nations Assistance around the World"; 6 p.m., intermission and refreshments; 7 p.m., "Life in India Today."

27—Cox Reunion, at Willistown Meeting House, Pa. Program, 3 p.m.; box supper, 4 p.m. (coffee provided).

OCTOBER

3—Annual Autumn Fair at Buckingham Meeting on the meeting house grounds, Route 202, Lahaska, Pa., 10:30 a.m. to 4 p.m. Luncheon served in the gymnasium of Buckingham Friends School, adjoining the meeting house grounds. On sale, handmade quilts, homemade goodies, secondhand books, remnants, antiques, jewelry, plants, odd furniture, handmade leather articles; also booths of interest for children.

3, 4—Green Pastures Quarterly Meeting at Cedar Lake Camp in the Waterloo Recreation Area, Michigan. Program for adults, Junior Quarterly Meeting, and children. Send reservations by September 28 to James Calvert, 713 Tefft Road, Jackson, Michigan.

10—Report to Friends of the American Friends Service Committee at the Friends Meeting House, 20 South 12th Street, Philadelphia. Henry J. Cadbury, presiding.

9:30 a.m., film on refugee problem, introduced by Richard F. Smith.

10 a.m., "AFSC Response to the World Refugee Year," Louis W. Schneider; "Japan's Position in Today's World," Hilary Conroy; "Project Panorama," brief reports from participants in projects in Cuba, New York, Bucks County (Pa.), Kentucky, Chicago.

12 noon, international luncheon (\$1.25). Reservations by October 5 will assure you of service; telephone or write Thelma Heine, AFSC, LO 3-9372.

12:30 p.m., repeated at 1:30 p.m., two short films, "Barpali," about AFSC village work in India, introduced by James E. Bristol, and new prize-winning film on Italian village work, introduced by Grace Perkinson.

2:30 p.m., "Dramatizing the Peace Message," Norman J. Whitney; "Community, Status, and Housing Beliefs," Drayton Bryant; "AFSC Across the Nation," Colin W. Bell.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

ARKANSAS

LITTLE ROCK—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-9248.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 34th Street.

PALO ALTO—Meeting for worship, Sunday, 11 a.m., 957 Colorado Ave.; DA 5-1369.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting, 3 p.m., 1st and 3rd First-days, 145 First Avenue. Information, Sara Belle George, CL 2-2333.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 10 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk: TU 8-6629.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

GEORGIA

ATLANTA—Meeting for worship and First-day school at 10 a.m. at Gammon Theological Seminary, 9 McDonough Blvd., S.E. Phern Stanley, Clerk. Phone DR 3-5357.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

IOWA

CEDAR FALLS—Meeting for worship, 10:30 a.m., 524 Seerley Blvd. Telephone CO 6-9197 or CO 6-0567.

MARYLAND

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone WA 4-4548.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Long-

fellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MICHIGAN

DETROIT—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. TO 7-7410 evenings.

SAGINAW—Meeting at First Congregational Church Memorial Room, 3 p.m. to 4 p.m., each Sunday. Phone PI 37827.

MINNESOTA

MINNEAPOLIS—Church Street, unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 5-0272.

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

NEW YORK

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—First-day meetings for worship:
11 a.m. 221 E. 15th St., Manhattan
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th floor
Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

SYRACUSE—Meeting and First-day school, 11 a.m., YWCA, 339 E. Onondaga Street.

OHIO

CINCINNATI—Meeting for worship, 10 a.m., 3601 Victory Parkway. Telephone Edwin Moon, at TR 1-4984.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

PENNSYLVANIA

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

HAVERTFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, 20 South 12th Street.

Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 11 a.m. Frankford, Unity and Waln Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

READING—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Myrtle Nash, FA 3-6574.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., 606 Rathervue Pl. Clerk, John Barrow, GL 3-7323.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; JACson 8-6413.

UTAH

SALT LAKE CITY—Meeting for worship, Sundays, 11 a.m., 232 University Street.

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HOUSEKEEPER for motherless home. Two girls, age 5 and 7 years, attending school. Nice quarters in suburban West Chester, Pa. Live in. Write details to S. E. Elinsky, Jr., 124 South 5 Point Road, West Chester, Pa.

PHYSICIAN: General practitioner for medical group in coal-mining area near Barnesville, Ohio. Starting salary \$12,000-\$17,000. Bellaire Medical Group, 4211 Noble Street, Bellaire, Ohio.

SMALL FRIENDS organization would be grateful to volunteers who would be willing to do an occasional day's typing this fall. Location, Central Philadelphia. All we can offer is pleasant working conditions, appreciation of such service, and a cup of coffee or tea, always ready in three minutes' time. Telephone LOcust 3-7669.

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The position of RECEPTIONIST and TELEPHONE OPERATOR in the Philadelphia Yearly Meeting Office will become vacant on November 1. Those interested should request further information from

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FRIENDS JOURNAL

A Quaker Weekly

VOLUME 5

OCTOBER 3, 1959

NUMBER 33

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Anger

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Friends Conference on Religion and Psychology, 1959

. *by Rachel R. Cadbury*

News of the U.N.

. *Contributions by
Esther Holmes Jones, Nora B. Cornelissen,
and Gladys M. Bradley*

Some U.N. Abbreviations

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ESTABLISHED 1955

PHILADELPHIA, OCTOBER 3, 1959

VOL. 5 — No. 33

Editorial Comments

The Use of Silence

SILENCE has many facets. The privileged place it holds in the life of Friends derives from the specific character of the silence used in our mode of worship. Quaker silence is a worshipful, listening, and expectant silence. It ought to rise from unspoken prayer and meditation. Both are apt to puzzle us. Our crowded minds tend to be disordered, centrifugal, and little capable of concentration. Listening with the inner ear demands, therefore, an effort. We may have reasons for mistrusting the voice from within, and caution is, indeed, advised. The sense of expectancy as an overarching mood may well reach beyond the personal to the communal character of silent prayer. It hopes for an answer to a question, silent or articulated by someone else; it may receive guidance toward evolving a better question; it may sense a call for action.

Many Interpretations

Silence has found many advocates and interpreters. Not all of them have in mind a worshipful silence. Some, like Herman Melville in *Pierre or the Ambiguities*, have, nevertheless, beautiful things to say about it: "All profound things and emotion of things are preceded and attended by silence. . . . Silence is the general consecration of the universe. Silence is the invisible laying on of the divine pontiff's hands upon the world. Silence is at once the most harmless and the most awful thing in nature. It speaks of the Reserved Forces of Fate. Silence is the only Voice of God."

The Apostasy of Silence

It is helpful to be reminded of the fact that silence is not the monopoly of Quakers; nor is it always of a beneficent nature. Not all silence is worship. Martin Luther King laments the "appalling silence of the so-called good people" in view of the "glaring noisiness of the so-called bad people" in this period of social transition. Our generation, he warns us, will not only have to repent for the "diabolical actions and vitriolic words of the children of darkness, but also for the crippling fears and apathy of the children of light."

Silence as a form of worship, as the medium in which to listen to God's voice, and as a mood of expectancy is vastly different from the silence of indifference, cowardice, or hate. He who uses silence as a means of worship must not degrade it to a convenient technique by which to deal with all problems of life.

In Brief

Foreign exchange teen-agers—116 last year—from eight countries were living in private homes and going to school in Michigan communities under the Youth for Understanding program sponsored by the Michigan Council of Churches. Mrs. Rachel R. Andresen of Ann Arbor, Program Director, also reported in the summer of 1958 228 American high school students returned visits in their friends' homes in Western Europe.

Since April 9 Chinese has been taught to American adults in New York City for the first time under the Bureau of Community Education of the Board of Education. The course, offered at P.S. 125, Amsterdam Avenue at 123rd Street, is conducted under the Informal Adult Education Program. The teacher, selected from many applicants, is Miss Loretta Pan, a young lady who graduated from Ginling College in China before the bamboo curtain descended, and took graduate studies at Mount Holyoke College. Ginling College in Nanking was one of 13 colleges supported for many years by American funds through an organization now known as the United Board for Christian Higher Education in Asia. (It was formerly called the United Board for Christian Colleges in China.)

Swiss conscientious objectors, according to the *Geneva Diplomat*, have a choice, when sentenced, of serving their time by installments. A nine-month penalty, for example, can be served over a period of three years. They are segregated from other prisoners, their quarters have no iron bars, and most of them spend their time continuing their studies.

In the past 12 years by allocating a total of \$282 million, UNICEF has attracted \$520 million in matching funds from recipient countries, making a total of over \$800 million.

Night-Blooming Cereus

THE night-blooming cereus that I saw when I was a child has continued to open through the years since. When it presses for expression in later life, it is pressing for release into open-ended permanence, for an act of completion that yet will not put a period; it is pressing, not to have its first occurrence described, but to continue to grow, to be let out into ever-wider reaches of nourishment and breathing. . . .

That night the floor of Green Valley is clean with fertility. Moonlight sifting down through the pine tree in Mrs. Williams' front yard finds an earth all sprouting with low shrubs and grass in the freshness of June—the great cereus plant in a tub—

That ground is the ground of my being. There is no telling where earth leaves off and my heart begins. In me the moon rises.

These people arriving—I know them all, Green Valley is that small—the woman always ailing, Grandpa says because she doesn't have enough to think about; the barber who has never learned to read or write, but who knows enough to close his barbershop when he wants to go fishing, which is more than the literate know; gossips, a town drunk, a banker; the prim spinster who takes exactly the same walk every afternoon at five o'clock; the man thought by many to have poisoned his wife, but it couldn't be proved at the trial; my family; other families I love; my best school friend; neighbors.

Only twice before in the eighteen years since Mrs. Williams got the plant has it bloomed. It has seemed almost consciously recalcitrant in the face of her care, day in, day out—in the house in the winter, the house already crowded, and the plant six feet tall.

Now, finally, there are twenty-seven buds, longer than my hand. Their outsize heaviness impresses me strangely. I am used to shy smallness in buds, a kind of light freedom, as if they were hardly there.

Hours pass; nothing happens. By midnight the enormous buds show no change; maybe this isn't the night, after all.

"Don't you want to go home and go to bed?"

I do. O, I do. My eyes keep closing in spite of myself. Only some fierce pride holds out against sleep, the good strong ego-pride of a child.

Only my ego stands between me and the dreadful fate of missing the whole event.

Who sees the first movement, I wouldn't know. There is a letting go on one side of a bud. I am fully awake. There is a parting at the tip of the sheath.

One outside green petal falls back.

A bud higher up is also in action, but I choose to stay concentrated on one.

I am surprised that the opening proceeds in little jerks and sudden loosening, instead of smoothly. This bud I am watching is so large and so ready that its loosening is actually visible. A whole layer on one side gives way, and glistening waxy-white petals fall back.

Moonlight filtering down through the pine tree falls across the flower as if it had been planned as a spotlight. Not a word is spoken in all that crowd. The magnificent white flower—almost as large as a dinner plate finally—takes its time, in a highly irregular, unpredictable manner.

Then, when we think it is all accomplished—surely now all opened out—I sense rather than see a little flurry of movement, and the anther at the very heart of the flower, in the form of a perfectly wrought gold star, is freed all at once, pushed out toward us by its fine filament.

I am beside myself with excitement. I look around the circle, seemingly grown more light, and the faces are beautiful—all the faces of the people.

We are in a place deeper than our guilts and eccentricities. They are not obliterated: they are even, in a way, more clear. But I can't *feel* them any more. It is as if they aren't real, in the sense that we now are real. Yet not ourselves. . . .

We should go singly and in groups, to kneel. We should take gifts.

All the buds open before daybreak, but it is not for the other openings I stay. It is to let this new knowledge sink in, deep, so I will have it for life—how we can be when we are most ourselves. . . .

I never question that what I have here known is an experience of our most real selves.

Later, years later, when I am asked how I can speak so confidently, I answer with nothing but more description: how all of us seemed to have entered into that Kingdom not built with hands, so that (between us, among us, around us) it was the place wherein we saw we were natural citizens. How could we have missed it so long?

"But why aren't your ordinary selves the next day fully as real? You encounter real resistance there, don't you?"

I do indeed. The next day everything is at sixes and sevens, everything nettley, wrong, ugly . . . myself most of all . . . as if—the night has unfitted me!

"Is this not real, too?"

Nothing about it is so real. I have a sense of being lost from myself, so that it isn't myself that is acting. Pressures of misery cast up images of a fish out of water, a bird without space. I am lost from my element. It is no longer clear that I *have* a natural element. I am completely shut in, surrounded, by darkness, ineptitude.

In the hour of the cereus, when our personal limitations seemed as nothing, having no felt relevance in the midst of the splendor, still they stood out clear for what they were in their own world, on their own plane. That hour opened life up to its heart.

"Is this not all subjective?"

When still later I come upon Simone Weil, I hear with the hearing of my whole being: "That which distinguishes higher states from lower ones is the coexistence in the higher states of several superposed planes."

After the cereus, I know what I know; but this plunges me into wrestlings with the Adversary. The name of this Adversary is Legion. All vices and all virtues make up his power. All careful fulfillment of the conditions which yesterday were seen to be right, today leaves us convicted of an effort in magic. All effort is wrong, all no-effort is wrong.

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth. . . . Marvel not that I said unto thee, Ye must be born again."

I learn something about times when the heart seems a stone, and hope a dead bird. "The furnace is for gold." There seems an inordinate amount of burning for the tiny bit of gold in each day's open hand.

Yet this is looking at it timewise: an hour of light for eleven in the dark.

The measure of the heart is quite different.

For when that which is perfect is come, then that which was in part has been done away. The tree from the mustardseed fills the whole sky: all hours come home to it, nest in its branches. . . .

Then we know even as also we are known.

RUTH SMITH

October

By STEPHANIE CHASE

There is a pattern of quiet
in the golden light,
broken gently
by the shadow-fall
of a drifting leaf.

Friends Conference on Religion and Psychology, 1959

THE 17th annual Friends Conference on Religion and Psychology was held at Haverford College on the weekend of June 12 to 14 under the title "The Authority of the Spirit in Quakerism." Once again deliberations seemed to be corroborated by the experiences and insights of early Friends, whose *Journals* are such invaluable sources of information.

Howard Brinton's approach was historical, but he included much that was interpretative as well. "How do we know when we are guided by the Spirit?" This central question was explored by both Barclay and Dymond. Since there is nothing higher than the Spirit, we may test the guidance of the Spirit only by the Spirit itself. Even as Jesus appealed to no other authority than the Spirit of his Father, so we have no higher way of testing our guidance. Howard Brinton spoke of "enlightened reason" as a guide, but reason may be based on false assumptions. "Moral truths," he said, "are ascertained by the feeling function," which guides us toward authentic religious values and which may be discovered in silent worship. There is no final certainty in any field of man's knowledge, but a sense of peace, which followed obedience to the Spirit among early Friends, may be ours today.

Howard Brinton mentioned four checks for ascertaining right guidance: (1) the Scriptures; (2) reason and common sense; (3) the fruits of obedience, which increase as we follow the intimations; and (4) the identification of the Holy Spirit with Christ.

We were warned that long periods of dryness may be experienced, but perseverance through them may be maintained. As we are emptied of ourselves and our directed thinking, we may follow the light we have, and leave the result with God.

Fruitful periods of discussion followed all addresses, and were pursued further in small discussion groups. These groups were limited in size and met twice during the conference.

Joseph Havens, College Counselor and Assistant Professor of Psychology at Carleton College, spoke on "Toward a Pastoral Theology of the Holy Spirit." This provocative and illuminating address showed an interaction between theological understanding and personal caring for one another.

From his counseling experience Joseph Havens warned against dangers involved in the search for perfection. The self-condemnation which follows failure may be crippling unless the reaction to frustration is one of healthy acceptance. Modern psychology offers bridges between religious ideals and "self-actualization," the growing understanding and acceptance of one's self. It is God's intention that each person fulfill himself. Balance between reason and emotion may be achieved so that one may look squarely at what *is*, and come to feel at home in the world. The crucial tests in developing self-actualization are the growth of genuine love and increasing honesty in self-expression, which allows one's weaknesses to appear. In the process of growth one may move from one discipline, one deep interest, to another, not losing anchorage, however, in what we believe to be fundamental. A person

is a process, and what one knows from experience is more authoritative than the ideas of others. Ability to be free and to give others permission for full freedom may be hazardous, may be frightening, indeed, but growth lies where risks are taken, and if we are involved in a Christ-centered therapy, may we doubt the outcome?

Teresina Havens had made an exhaustive study of John Woolman's comments about and attitudes toward guidance by the Holy Spirit. She furnished us with a helpful outline, calling it "When Woolman Wasn't Sure," and followed with six steps in "distinguishing the language of the pure spirit which inwardly moves upon the heart": (1) attention to the inner voice; (2) exposure to human need; (3) trial and error; (4) biblical norms; (5) self-examination; and (6) surrender of self-will. Many problems are posed by these suggested conditions for distinguishing the language of the pure spirit. Woolman had no final answers. He was a seeker as well as a finder to the end.

The spate of unanswered questions aroused by Joseph and Teresina Havens is a challenge for further study, and provides material on which small groups and individuals could work for months to come.

RACHEL R. CADBURY

Anger

A WORD is not always as simple as a study of semantics would make us believe. "Anger" is a word that dovetails with "fear" and "frustration," and yet it is neither one nor the other. Nor is it fear and frustration combined, as $2 + 2 = 4$.

Anger takes so many forms. It is so many things. It is our feeling when we see our weaker selves in others. It is our feeling when we fail to achieve standards we set for ourselves. It is often the end result of frustration—sometimes of fear. It is much, much more.

Anger is expressed in so many ways. It is sometimes obvious in the manner in which a man walks or talks. "He walks with anger." He talks too fast, filling in the gaps of time where anger might seep out and show. We are taught not to display anger. Anger hides. It even hides in the disguise of the smiling, smiling face. To paraphrase Shakespeare and conjoin dissimilar sources, "Yon man, he doth protest too much: such men are dangerous." Dangerous because they are angry. And anger hides, too, in the too soft voice, and in its extremity, in utter silence and entire withdrawal from all communication. Anger is as noisy as it is quiet. It is as busy as it is catatonic. It is smiling and stern. It is hungry and eating all the time, and it is often evident that people who eat little are angry and hungry.

How can we see anger in all its guises? How can we watch ourselves for a too quickly closed door, a too

raucous laugh, a sudden surge of hunger? Are we angry, then, when we are ill? Is it possible that sometimes anger is expressed in illness? Illness is accepted and endured, sympathized with and administered to. Anger often dares not show itself entirely. It is never used to the degree with which we *feel* it. If we are so angry that we wish to strike out and harm someone, by the rules of the group we may not. But we can, figuratively, strike ourselves. We can hurt ourselves by falling and breaking a bone, slipping and cutting ourselves. We can burn our hands at the open fire, or get sick in many ways and in many degrees. How can anger be so much, so many things, so contradictory, so obvious, and so subtle?

What is anger? Is it possible to say that anger is nothing more than infantile thought of self? Is it possible that as adults we are merely saying in a thousand little camouflaged ways, "I am a helpless baby. Feed me. Feed me now. Feed me love, and feed me food. If you don't, I shall be, I *am* angry—because you have not served me selflessly." Is this the key word, "self"? Is anger selfishness expressed? Is anger immature self-love? Does anger stand in the way of expressing our selfless spiritual love for others? Does it stand in the way of accepting the spiritual selfless love that comes to us from that divine mysterious source of all love?

Can we, perhaps, seek deep into our hearts and find the anger *in* our hearts, its cause and manner? Can we then see the anger in the hearts of others, and better understand our fellow men? If we see the anger in our own turbulent souls, if we open the gates wide, will the tide of infinite love come in and help to wash the self sweet and clean of anger? Shall we then, perhaps, see the vision of the infinite sea of love stretching endlessly before us forever?

LOUISE MATTLAGE

About Our Authors

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news of the U.N.



FRIENDS GENERAL CONFERENCE
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VOL. 3 — NO. 3

From Our U.N. Representative

In this report I desire to write about a new aspect of United Nations Assistance. On our recent journey we saw abundant evidence of the need for this assistance.

During the nineteenth century contacts between the colonial powers and Asian and African peoples did not result in sufficient cultural exchange or the spirit of solidarity which we seek today. These contacts did not break down the closed character of Western European culture. To only a small degree did the people share in the economic and administrative responsibilities of their homelands, except in India.

Since the Second World War more than 20 new nations have come into being. We had the opportunity to visit nearly half of these. They have all emerged from colonialism, and their peoples have been united in the task of achieving independence. Since then, they have been struggling to establish their own national governments, preferably along democratic lines.

The present confrontation of East and West is within the United Nations, of which these new nations have already become a part. In this universal association some of the stated purposes are the "equal sovereignty of all nations, large and small," the principles of human rights, and the observance of no discrimination on account of religion, race, sex, or language. These ideas inspire the new nations with hope for a brighter future.

The Specialized Agencies of the United Nations have been supplying Technical Assistance to help overcome the barriers of poverty, ignorance (illiteracy), and crippling diseases. The modern wonder-drugs have increased the man-hours available—by reducing malaria, for example. Such assistance is replacing the old imperialism.

The lack of experienced administrative and managerial personnel is the reason that several countries have turned from their democratic experiment to some form of dictatorship as a temporary expedient to prevent graft and to "get things done." (For instance, we happened to be in Rangoon, Burma, when the military authorities in political control

ordered the citizens and university students to clean up the city streets and university grounds.) Some governments are setting up institutes for the training of personnel. We visited such in Cairo, Delhi, and in Malange, Indonesia, where the Ford Foundation has provided experts.

This need of the governments of many nations for trained administrators was discussed at the Economic and Social Council session in Geneva in 1958, and a recommendation was made to the following General Assembly that such aid be undertaken "on a limited and experimental basis as a supplement to the existing United Nations programs of Technical Assistance."

The proposal was considered by the appropriate committees of the Assembly, and on November 14, 1958, the Assembly took affirmative action in Resolution 1256, providing \$200,000 for an experiment during 1959 and limiting the number of appointed experts to 25. The need to assist governments, not only with advice, as through the Technical Assistance program, already established, but directly in executive and operational fields, was thus recognized.

This Assembly resolution, which is now known as OPEX (Operation Executive), was distributed to governments. Since then there have been at least 100 requests. Before an expert leaves to undertake his assignment, a definite agreement is negotiated between the requesting government and OPEX. The government is required to pay the officer at least what would be paid to one of their own nationals performing similar duties. The United Nations then makes up the difference to bring his emoluments up to the level appropriate to the international expert of his standing.

On account of the limited funds available, the requests have not been supplied in order; it was felt to be a sounder policy to distribute personnel as equitably as possible with due regard to priority of needs. Space will permit the mention here of only a few posts, as examples of those already filled:

to Burma, an executive engineer, an expert from The Netherlands;

- to Libya, an economist for the Ministry of Finance, an expert from the United Kingdom;
- to Nepal, a legal officer for the Ministry of Foreign Affairs, an expert from Sweden;
- to Tunisia, an air traffic controller, an expert from Belgium.

In the report on OPEX to the Economic and Social Council of July, 1959, after one year's evaluation, it is stated that experience has shown an emphatic need for this assistance; it is regretted that the possibilities to meet the needs have been so severely restricted; no difficulties have developed, and the number of appointments is to be increased to meet the urgent requirements of governments during 1960.

In a recent address Mr. Hammarskjöld stated: "To an increasing extent, experts from the West have gone out to the new nations in Asia and Africa to help the governments in different posts. In this, they have embarked on a career entirely in the spirit of the age, and one which belongs to the future. I hope that . . . men and women will go out into the world . . . , not as some kind of missionaries either for the West or for a world community, but in order to serve, by practical work, the evolution toward the synthesis which is on the way."

ESTHER HOLMES JONES

Friends at the U.N.

A Spiritual Concern: The Refugee Year

Among Friends, someone's "concern" is always met with interest and respect. It may be encouraging to all Friends to hear how such a concern of three young Englishmen about the fate of the refugees has been accepted and has spread until it has now reached an international scope.

This is the story of the Refugee Year and the response it found in Great Britain and later throughout the world. The idea started with the publication of a simple article in a magazine, *The Crossbow*, in which the young authors suggested organizing a world-wide campaign to focus public attention on the problem of the refugees.

The British government and voluntary agencies adopted the idea and submitted it in 1958 to the Executive Committee of the United Nations Refugee Fund, which requested the U.N. High Commissioner for Refugees, August R. Lindt, to bring the proposal to the attention of the U.N. General Assembly "as a practical means of securing increased assistance for refugees throughout the world, in accordance with the national wishes and needs of each country."

The principle of organizing an official World Refugee Year was adopted by the Thirteenth Session of the General Assembly, following the presentation of a draft resolution sponsored jointly by Argentina, Austria, the Dominican Republic, France, Iran, Italy, The Netherlands, Norway, the United Kingdom, and the United States.

The aims of the World Refugee Year (WRY) as defined in the resolution are to focus interest on the refugee problem; to encourage additional financial contributions from govern-

ments, voluntary agencies, and the general public for its solution; and to encourage additional opportunities for permanent solutions through voluntary repatriation, resettlement, or integration, on a purely humanitarian basis and in accordance with the freely expressed wishes of the refugees themselves.

The General Assembly also requested the Secretary General of the U.N. to take steps to assist in the promotion of such a World Refugee Year. Conversations immediately started between the special U.N. staff and the permanent missions of the interested countries regarding the implementation of the resolution, and in many countries national committees for the WRY were created.

The most striking example of unanimous cooperation under highest leadership took place in Great Britain, the country where the idea was born. On March 4, 1959, a debate on the WRY took place in the House of Lords. The Bishop of Sheffield called attention to the continuing plight of stateless persons and refugees. The Marquis of Landsdowne, Under Secretary of the Foreign Office, speaking for the government, paid tribute to the young men who had written the article. He said that the debate showed a will to contribute towards a solution of that great human problem, "and I have been relieved to note," added the Under Secretary, "that it has not all the time been 'What is the government going to do about it?' There has been quite an emphasis on what we men and women are going to do about it as individuals." Among other things, the speaker pointed out that the cost of four cigarettes, contributed by every single member of the population of the United Kingdom, would produce something in the neighborhood of two million pounds sterling (\$5.6 million).

Another Member of the House of Lords who referred to comparative costs was Lord Amulree, who stressed that the \$6 million required per year by the High Commissioner's Office for Refugees at the United Nations represented about the cost of one or two jet airplanes.

"If this problem is to depart from the realm of speeches into the realm of reality during the year," said the Earl of Woolton, "then let us think big about it, and let us realize that the nations of the world are all involved." Lord Shackleton asked the Members of the House if they could really be satisfied that they were doing enough. "We have never taken into this country a single blind refugee," he said, "and so far as I know, we have taken only 25 tubercular cases."

The United Kingdom's Committee for Refugees was created under the patronage of Her Majesty, Queen Elizabeth II, and the vice patronage of leaders of all three political parties.

On June 1, the World Refugee Year was inaugurated at a special meeting held in the City of London. There gathered the most representative national group ever to meet in the historic Mansion House. Among the 500 persons present were the Prime Minister; the Leader of the Opposition; the Leader of the Liberal Party; the ambassadors of many countries taking part in the WRY; Lady Churchill; Lady Mountbatten; Lady Reading; the U.K. spokesman for the Refugee Year at

the U.N. Assembly and Member of Parliament, Miss Pat Hornsby-Smith; the Permanent Secretary of State at the Foreign Office; the Chairman of the Trade Union Congress; the apostolic delegate; representatives of the Archbishops of Canterbury and of Westminster; the Chief Rabbi; and representatives of British organizations working for refugees.

The international organizations were represented by Mr. John Davis, Director of the U.N. Relief and Works Agency for Palestine Refugees; Mr. James Read, Deputy High Commissioner for Refugees; Mr. Marcus Daly, Director of the Intergovernmental Committee for European Migration; and Mr. John Kelly, representing the Secretary General of the U.N.

The President of the U.K. National Committee read the following message from H. M. Queen Elizabeth II: "We who know the comfort and security of family life must feel real concern for our fellow men and women who have lost everything and who now live in poverty and distress. As Patron of the Committee, I am confident that my people will respond generously to the appeal which you are making."

The Lord Mayor of London, in his speech, urged all mayors and chairmen of District Councils throughout the U.K. to give their maximum support and encouragement to WRY appeals. He concluded by reading the following message from the Secretary General of the U.N., Mr. Dag Hammarskjöld: "I am happy to pay tribute on this occasion to the initiative taken by the United Kingdom. This generous idea, launched only a few months ago by three young Englishmen, becomes a reality today. Before the end of this month, World Refugee Year will have been inaugurated in many countries. Already 36 states have announced that they will be actively participating. Many of them have testified in the United Nations to the inspiration which Great Britain's lead has given them. I am sure that it will do much to rally support throughout the world, and I wish you every success in your great humanitarian endeavor."

Friends everywhere are moved by the tragic suffering of the uprooted, without home or hope. They will feel the urgency contained in the words of James Read, Deputy High Commissioner for Refugees and a Friend himself, in a speech given at the opening ceremony for the Refugee Year in Scotland: "While the year 1959 may mark for us the beginning of World Refugee Year, for many people every year of the past decade or so has been a Refugee Year. They should not be kept waiting any longer. With your effort, your concern, your contributions, the World Refugee Year can mean that these will not be the Forgotten People."

NORA B. CORNELISSEN



Advancement in Pacific Islands Trust Territory

"The people of Rongelap have returned to their homes, and the inhabitants of Utirik are living normal lives," stated the United Nations Mission to the Pacific Islands Trust Territories. This mission, the fourth to visit the Pacific Islands Trust Territories of the United States, reported to the Trusteeship Council meeting this summer in its 24th session. The Council has followed the situation of the people of Rongelap and Utirik, temporarily displaced in 1954 due to the accidental irradiation caused by hydrogen bomb tests.

Basing its views on information furnished by the administrative authority, the mission expressed confidence that the people of Rongelap have recovered from the immediate physical effects of irradiation and that the administering authority has given adequate material aid for rehabilitation. Fear and apprehension on the part of the people concerning their state of health persist, however, and have become an emotional problem requiring prompt attention, the mission stated. The administering authority would not have taken the people back to Rongelap if the island were not safe, the mission stated. The people, however, are uneasy, doubting their ability to resume a useful life.

The Trusteeship Council recommended that the administration provide every possible assistance to enable the Rongelap people to overcome their problems. The people are also worried about the effects of radiation on the coral atoll and on the lagoon. The coconut crabs and the fish in the lagoon, they fear, have been poisoned. The mission was told that only coconut crabs have been found unsafe for eating and that fish inside and outside the lagoon are safe.

The Council also follows the situation of the people of Eniwetok and Bikini, who were transferred to Ujelang and Kili (1946-7). The original home islands of these two groups of people were used as atomic testing grounds by the United States government. The administering authority reported to the Council at its 20th session that all claims of the people of Bikini and Eniwetok had been settled in full. Former residents of Eniwetok now living in Ujelang atoll accepted \$175,000 and the right to use Ujelang atoll in exchange for the right of the administering authority to indefinite use of Eniwetok. Bikinians accepted \$325,000 and the right to the atoll Kili.

The visiting mission was composed of representatives from China, Belgium, Burma, and Italy. Speaking before the Trusteeship Council, the Chairman, Chipping H. C. Kiang of China, reported that the group had marveled at the way in which the administration had overcome obstacles to progress in islands so widely scattered over a vast ocean area.

The islands, a total land area of 687 square miles, are scattered over an ocean area of some three million square miles. The population of 70,600 is classed as Micronesian, but includes groups of nonindigenous persons, Polynesians and Gilbertese. The mission had been impressed with the

excellent relationship and mutual confidence between the inhabitants and the administration.

As administering authority of the Pacific Islands, Micronesia (the Marshalls, the Marianas with the exception of Guam, and the Carolines), the United States holds a "strategic area agreement" with the Security Council. This means that the extent to which the powers and functions of the Trusteeship Council apply to the islands is made dependent on security requirements of the United States.

To promote self-government is the policy of the administering authority, the mission reported. The basic units of self-government are still the municipalities, having local legislative powers. The mission noted considerable progress in the development of district-wide organs of self-government. Since 1957 interdistrict conferences have been held annually. The Trusteeship Council again expressed the hope that the headquarters of the government might be transferred from Guam to the Pacific Islands. It further recommended that the territory be placed under a single civil authority. (The administration is divided between the United States civil and naval authorities.)

The Council commended the administration for its efforts in the field of public health and the work done by Micronesian medical practitioners. It noted with satisfaction the progress made in education. The Pacific Islands Central School, the only public school in the territory which provides three years of secondary school training, is attended by young people from all of the seven districts. It contributes to a "territorial consciousness" as well as to the development of academic standards in education. The Trusteeship Council hopes this school will obtain full accreditation as a high school comparable to similar schools in the United States so that Micronesian students can enter American universities on equal terms with American high school students.

In order to develop the territory's limited resources, the administration is attempting to improve agriculture and establish a fishing industry. A fisheries' biologist was assigned to survey the territory's fishing resources. A pilot cannery, which it is hoped will be in operation not later than 1962, is being built. Each year \$30,000 leaves the territory for the purchase of canned fish. The people derive some cash income from copra (a coconut product), government employment, trochus (a shell fish), and handicrafts. But lack of funds holds back economic development. The people would like to have the industries which the Japanese established before the war, especially sugar refining and pineapple canning, as well as to have the fisheries developed and the copra industry improved. They feel that industrial development is the only thing that might provide them with more cash income.

Three typhoons swept the territory in late 1957 and early 1958. The Council congratulated the administering authority upon "its generous and effective efforts to relieve hardship and to rehabilitate the economy of the devastated areas."

GLADYS M. BRADLEY

"As I look out on this Assembly, with so many of you representing new nations, one thought above all impresses me.

"The world that is being made on our planet is going to be a world of many mature nations. As one after another of these new nations moves through the difficult transition to modernization and learns the methods of growth, from this travail new levels of prosperity and productivity will emerge.

"This world of individual nations is not going to be controlled by any one power or group of powers. This world is not going to be committed to any one ideology.

"Please believe me when I say that the dream of world domination by one power or of world conformity is an impossible dream.

"The nature of today's weapons, the nature of modern communications, and the widening circle of new nations make it plain that *we must, in the end, be a world community of open societies.*

"And the concept of the open society is the ultimate key to a system of arms control we can all trust."

PRESIDENT EISENHOWER,
13th GENERAL ASSEMBLY

Fortieth Anniversary of the ILO

The year 1959 marks the fortieth anniversary of the International Labor Organization. The ILO brings together representatives of the governments, employers, and workers of 79 countries to collaborate for lasting peace based on social justice.

The ILO was founded in 1919 as part of the peace settlement which followed World War I. For many years it was connected with the League of Nations. In 1946 it became the first specialized agency associated with the United Nations.

Although the ILO is intergovernmental and is supported by contributions from governments, it differs from other diplomatic bodies in one important way: its national delegation consist not only of government representatives but also of workers and employers.

The worker and employer delegates are not bound to follow government instructions. They may, and often do, disagree with their government's policy and with each other. It is this tripartite character which gives the ILO much of its strength and which helped it to survive the various wars and depressions which swept over the world in the last 40 years.

A booklet on the ILO's various activities may be secured free by writing the International Labor Organization, 915 15th Street, N.W., Washington 5, D. C.

U.N. Day—October 24, 1959

Leaders' handbooks for individual and community action may be secured free from United States Committee for the United Nations, 816 21st Street, N.W., Washington, D. C.

NEWS of the U.N. is issued four times a year. Editors: Gladys M. Bradley, Nora B. Cornelissen, Esther Holmes Jones, and Jean S. Picker. Art Editor: Gaston Sudaka.

Friends and Their Friends

A group of 100 clergymen and others representing the National Council of Churches and 30 of its constituent Protestant and Orthodox communions met in Washington, D. C., on September 9 to discuss with President Eisenhower and other government officials a Nationwide Program for Peace being sponsored by the Council's Department of International Affairs and the constituent communions.

The purpose of the meeting with the President was to assure him of the Church's prayers and concern for him, and for the total dimensions of the total task of peacemaking, and to apprise him at firsthand of the dedication at the local church level to a tremendous study program for peace. It wanted to urge the Administration and the State Department to the creation of a more peaceful national image, and to a greater use of the ministry of reconciliation.

Four Friends were members of the delegation. Charles J. Darlington and George Hardin attended from Philadelphia Yearly Meeting. The Five Years Meeting was represented by Sumner A. Mills and Milton M. Hadley.

Leonard S. Kenworthy, Associate Professor of Education at Brooklyn College, is currently giving a series of eight lectures on Quakerism at the 15th Street Meeting House (221 East 15th Street), New York City, Sundays, 9:50 to 11 a.m. The series started on September 27. The public is cordially invited. Leonard Kenworthy is editor of the "Speaks Series" of pamphlets and author of *Meditations around the World*, recently published.

The new address of the Tract Association of Friends is 1515 Cherry Street, Philadelphia 2, Pa.

Saturday, September 12 was declared "D-Day Burlington County," New Jersey. The elaborate civil defense show featured an all-day celebration, including disaster displays, a medical exhibit, a C.D. Control Center tour, free movies, a fall-out shelter, decontamination demonstration, and a simulated air attack, followed by "daring rescues." The four-page announcement, an issue of the *Burlington County Defender*, released from the County Office Building, Mt. Holly, N. J., was illustrated with posed photographs of the "dead."

Rancocas Meeting, N. J., in protest of the Mt. Holly demonstration, sent to the local *Herald* a letter which said in part: "Civil Defense has only one real function: to persuade Americans that they can somehow handle and survive nuclear war much as men have handled and survived earlier forms of warfare. This is a snare and an illusion! The fact is that what the scientists have been saying since Hiroshima—that there is no defense against atomic war—applies to civil as well as military efforts."

Another letter, sent to the Burlington County Board of Freeholders, said in part: "To survive the American people must direct their attention to disarmament and the settlement

of disputes by peaceful means. We must put the kind of money and effort now being used for arms into a world campaign to eliminate poverty, hunger, and fear. President Eisenhower has said, 'There is no alternative to peace.' Let us recognize the truth of this statement and stop the expenditure on weapons for humanity's destruction and futile defense efforts."

Pendle Hill announces a weekend with Maurice Friedman on "The Life of Dialogue: Martin Buber's Answer to Modern Man." The weekend begins with dinner on Friday evening, October 23, and ends at noon on Sunday, October 25. The total cost is \$20 (\$10 for room and meals; \$10 for tuition). An advance registration fee of \$10 (nonrefundable) is required. The weekend is open only to persons enrolling for the entire program. The group will explore Buber's interpretations of the Bible and religion, as well as his philosophy of dialogue and its implications for psychotherapy, teaching, personal and social ethics. Maurice Friedman is the author of the authoritative study *Martin Buber: The Life of Dialogue*. He is Professor of Philosophy at Sarah Lawrence College, editor and translator of many books by and about Buber, and a visiting Fellow at Pendle Hill during this autumn term. Send registrations to the Secretary, Pendle Hill, Plush Mill Road, Wallingford, Pa.

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

OCTOBER

3, 4—Green Pastures Quarterly Meeting at Cedar Lake Camp in the Waterloo Recreation Area, Michigan. Program for adults, Junior Quarterly Meeting, and children.

10—Report to Friends of the American Friends Service Committee at the Friends Meeting House, 20 South 12th Street, Philadelphia. Henry J. Cadbury, presiding.

9:30 a.m., film on refugee problem, introduced by Richard F. Smith.

10 a.m., "AFSC Response to the World Refugee Year," Louis W. Schneider; "Japan's Position in Today's World," Hilary Conroy; "Project Panorama," brief reports from participants in projects in Cuba, New York, Bucks County (Pa.), Kentucky, Chicago.

12 noon, international luncheon (\$1.25). Reservations by October 5 will assure you of service; telephone or write Thelma Heine, AFSC, LO 3-9372.

12:30 p.m., repeated at 1:30 p.m., two short films, "Barpali," about AFSC village work in India, introduced by James E. Bristol, and new prize-winning film on Italian village work, introduced by Grace Perkinson.

2:30 p.m., "Dramatizing the Peace Message," Norman J. Whitney; "Community, Status, and Housing Beliefs," Drayton Bryant; "AFSC Across the Nation," Colin W. Bell.

10—First of a series of Five Seminars on "Quest for Peace" at the Friends Meeting House, 221 East 15th Street, New York City. Subject, "Direct Action, the Problem of Violence." At 10 a.m., free movies, including "The Forbidden Voyage of the *Phoenix*" and "Walk to Aldermaston." Registration, 1:30 p.m. (\$2.00 for one seminar; for the series of five, \$7.50). Address by Bayard Rustin, "Nonviolent Men in a Violent World"; panel members,

George Bliss, Ted Olsen, T. Y. Rogers, Lawrence Scott, Michael Scott; small group discussions. The series is sponsored by the Peace and Service Committee of New York Monthly Meeting under the auspices of the New York office of the AFSC.

11—Public Meeting on "China Today" at Germantown Friends School Auditorium, Germantown Avenue and Coulter Street, Philadelphia, 7:30 p.m. Introduction, Arthur W. Clark of Germantown Meeting, Chairman of the Planning Committee; speaker, Lewis C. Walmsley, Associate Professor, Department of East Asiatic Studies, University of Toronto. Intermission (refreshments; exhibit of recent publications on Chinese art and archaeology). At 9 p.m., panel discussion, Derk Bodde, Anneliese G. Bulling, William Hinton, Adele and Allyn Rickett, Nora Waln. The Planning Committee was instigated by the Peace Committees of Germantown, Green Street, and Chestnut Hill Meetings, Philadelphia, and is composed largely of Friends, but other denominations have been drawn in. William T. Moore, Jr., pastor of the Cliveden Presbyterian Church, will give the invocation, and Dr. V. Carney Hargroves, pastor of the Second Baptist Church of Germantown, will present for discussion questions from the audience.

12—Fritchley General Meeting at Fritchley, near Derbyshire, England.

17—A Day to Center Down, at Shrewsbury, N. J., Meeting, sponsored by the New York Yearly Meeting on Ministry and Counsel, beginning at 11 a.m. Participating, Jesse Stanfield and Henry T. Wilt. Join in writing "A Psalm for Friends Today." For lunch and supper reservations, write Alice Kiessling, 62 Knollwood Drive, Eatontown Post Office, New Shrewsbury, N. J.

17—Western Quarterly Meeting at New Garden, Pa., 10 a.m.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, Julia S. Jenks, 2146 East Fourth Street; Tucson MA 3-5305.

ARKANSAS

LITTLE ROCK—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-9248.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 34th Street.

PALO ALTO—Meeting for worship, Sunday, 11 a.m., 957 Colorado Ave.; DA 5-1369.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

CONNECTICUT

HARTFORD—Meeting, 11 a.m., 144 South Quaker Lane, West Hartford.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting, 3 p.m., 1st and 3rd First-days, 145 First Avenue. Information, Sara Belle George, CL 2-2333.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 10 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk; TU 8-6629.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S. E.

GEORGIA

ATLANTA—Meeting for worship and First-day school at 10 a.m. at Gammon Theological Seminary, 9 McDonough Blvd., S.E. Phern Stanley, Clerk. Phone DR 3-5357.

ILLINOIS

CHICAGO—57th Street Meeting of Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7:30 p.m., every first Friday. Telephone BUTterfield 8-3066.

DOWNERS GROVE (suburban Chicago)—Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue; telephone WOODland 8-2040.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

IOWA

CEDAR FALLS—Meeting for worship, 10:30 a.m., 524 Seerley Blvd. Telephone CO 6-9197 or CO 6-0567.

BIRTHS

BEER—On August 13, to Martin M. and Winifred Cadbury Beer of Haddonfield, N. J., their fourth daughter, CHRISTINE BEER.

PELLETT—On August 3, at New Martinsville, W. Va., to Gerald Foster and Nancy Lou Schwantes Pellett, a son, GERALD FOSTER PELLETT, JR. The mother is a member of Purchase Executive and Preparative Meeting, N. Y. The child is the grandson of Paul and Glad Schwantes.

WAGNER—On August 14, to Andrew G. and Nancy Beck Wagner, a son, ANDREW SCOTT WAGNER. His mother, father, and brother, David Bruce, are members of Green Street Monthly Meeting, Philadelphia, Pa., as are also his maternal grandparents Henry and Erma Beck.

MARRIAGES

FLETCHER-CADWALLADER—On August 22, in Salem Meeting House, N. J., SUSAN LAWRENCE CADWALLADER, daughter of William P. and Marion L. Cadwallader, all of Salem Monthly Meeting, N. J., and STEVENSON WHITCOMB, III, son of Stevenson W., Jr., and Wanda M. Fletcher, all of Newtown Monthly Meeting, Pa. For the ensuing year Stevenson and Susan Fletcher will live in State College, Pa.

JONES-WILLS—On September 12, at Cropwell Meeting, Marietta, N. J., H. MARILYN WILLS, daughter of Clayton B. and Margaret L. Wills of Church Road, Moorestown, N. J., and K. HERBERT JONES, son of S. Kenneth and Dorothy R. Jones of South Washington Avenue, Moorestown, N. J. The bride is a member of Cropwell Preparative Meeting, which is part of Medford United Monthly Meeting, N. J.

DES MOINES—South entrance, 2920 30th Street; worship, 10 a.m., classes, 11 a.m.

KENTUCKY

LOUISVILLE—Meeting and First-day school, 10:30 a.m. Sundays, Neighborhood House, 428 S. First St.; phone TW 5-7111.

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone U 1-1262 or TW 7-2179.

MARYLAND

SANDY SPRING—Meeting (united First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert Miller, Jr.; telephone WA 4-4548.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Lowell Park (near Harvard Square), 9: a.m. and 11 a.m.; telephone TR 6-6883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-8887.

MICHIGAN

ANN ARBOR—Meeting at 1416 Hill, 10 a.m. to 11:30 a.m.; Adult Forum from 11:45 a.m. to 12:30 p.m. each Sunday.

KALAMAZOO—Meeting for worship, a.m., discussion, 11 a.m., Friends' Meeting House, 508 Denner. Call FI 9-1754.

MINNESOTA

MINNEAPOLIS—Church Street, unprogrammed worship, 10:15 a.m., University M.C.A., FE 5-0272.

MINNEAPOLIS—Meeting, 11 a.m., Friday school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9040.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-6958.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 6-0429.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

NEW MEXICO

SANTA FE—Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Jane H. Baumann, Clerk.

NEW YORK

ALBANY—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND—Northern Boulevard at Heltzer Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th floor
telephone GRamercy 3-8018 (Mon.-Fri.)
(4) about First-day schools, monthly meetings, suppers, etc.

CARSDALE—Worship, Sundays, 11 a.m., 13 Popham Rd. Clerk, William Vickery, 12 Warburton Ave., Hastings-on-Hudson, N. Y.

SYRACUSE—Meeting and First-day school, 11 a.m., YWCA, 339 E. Onondaga Street.

OHIO

CINCINNATI—Meeting for worship, 11 a.m., 3601 Victory Parkway. Telephone 447-1400. dwain Moon, at TR 1-4984.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

CLEVELAND—Unprogrammed meeting for worship, First-days, 10 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

PENNSYLVANIA

LEWISBURG—At Fishertown, 10 miles north of Bedford. First-day school, 11 a.m., meeting for worship, 11 a.m.

LEWISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

LANCASTER—Meeting house, Tulane Terrace, 1 1/2 miles west of Lancaster, off U.S. 222. Meeting and First-day school, 10 a.m.

LANCASTER—125 West Third Street. Meeting for worship at 11 a.m.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools.
Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.
Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane.
Coulter Street and Germantown Avenue.
Fair Hill, Germantown & Cambria, 11:15 a.m.
Fourth & Arch Sts., First- and Fifth-days.
Frankford, Penn & Orthodox Sts., 11 a.m.
Frankford, Unity and Wain Streets, 11 a.m.
Green St., 45 W. School House L., 11 a.m.
Powelton, 36th and Pearl Streets, 11 a.m.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

PROVIDENCE—Providence Road, Media, 15 miles west of Phila. First-day school, 9:45 a.m., meeting for worship, 11 a.m.

READING—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Myrtle Nash, FA 3-6574.

NASHVILLE—Meeting for worship, 10:30 a.m., Sundays, 2020 Broadway. Call CY 8-3747.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., 606 Rathervue Pl. Clerk, John Barrow, GL 3-7323.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; JACKSON 8-6413.

UTAH

SALT LAKE CITY—Meeting for worship, Sundays, 11 a.m., 232 University Street.

VIRGINIA

CLEARBROOK—Meeting for worship at Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.

LINCOLN—Goose Creek United Meeting House. Meeting for worship, 11:15 a.m., First-day school, 10 a.m.

WINCHESTER—Centre Meeting House, corner of Washington and Piccadilly Streets. Meeting for worship, First-days at 10:15 a.m.; First-day school, 10:45 a.m.

WASHINGTON

SEATTLE—University Friends Meeting, 3959 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MEIrose 9983.

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*William Eves, 3rd
General Secretary
at 1515 Cherry Street, Philadelphia 2, Pa. Phone LOcust 8-4111.*

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FRIENDS JOURNAL

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IN THIS ISSUE

I NEVER ask God, or hardly ever, for outward things; I do not know that I ever asked Him for glory and honor, and I hope I never shall; and I very seldom ask Him for material things apart from the Kingdom. But I sometimes say things like this, that if God will give me three or four good friends, I think I can manage to continue to the end, because love is the machinery of life and the motive power.

—RENDEL HARRIS

Building Meetings for the Society of Friends

. *by Mary Sullivan Patterson*

Peter and Nikita

. *Letter from the Past*

Internationally Speaking

. *by Richard R. Wood*

Baltimore Yearly Meetings

. *by Edna P. Legg and Emerson Lamb*

Books

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Baltimore Yearly Meetings

AT the joint meeting of Homewood and Stony Run Yearly Meetings, held at Westminster, Md., August 7 to 12, and attended by 400 Friends, the most impelling concern was the union of the two Yearly Meetings. Much progress toward union has already been made. For the first time a joint epistle was issued; as in several previous years, business sessions, lectures, committee meetings, and all meetings for worship were held jointly. Over half of the members of the two Yearly Meetings already belong to united Monthly Meetings. The whole question of union was fully and prayerfully considered; detailed reports advocating union, at least as a goal, were presented by both the Cooperating Committee of the two Yearly Meetings and the Young Friends Committee. The former was accepted as a minute, but amended to read, "We urge Monthly Meetings in the coming year to consider whether in 1960 we can accept as our goal the reuniting of the two Yearly Meetings."

Among the "growing tips" of concern were the participation of members in the vigil at Fort Detrick, near Frederick, Md.; the continued development of Camp Catoctin near Gettysburg, Pa., where improved facilities now make possible a full camping program; and the project to start a new Quaker secondary boarding school in Sandy Spring, Md. This latter project, while still very much in the planning stage, received cordial support as a Yearly Meeting school. The appointed Headmaster, Sam Legg, and his family hope to be in residence in Sandy Spring within a year.

We are grateful to the many Friends from other Meetings who added much to the value of our sessions: Landrum Bolling, who gave the Carey Memorial Lecture on "What Speaks to Our Condition?"; Edward Bronner, who reported on the Friends World Committee for Consultation booklet, "Sharing Our Faith"; Herbert Hadley, who gave an interesting account of his visits to Friends around the world; Olcott Sanders, who reported on the American Friends Service Committee and helped with the Junior Yearly Meeting; John and Erica Pearce of London Yearly Meeting, Robert and Patricia Westervelt of Atlanta, and Arthur Jackson, William Hubben, and James Walker of Philadelphia.

EDNA P. LEGG and EMERSON LAMB

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Wall of Deafness

By ALICE M. SWAIM

What utter loneliness to have no key
To unlock the doors of meaning, and respond
To subtleties whose rare infrequency
Could easily create a lasting bond.
Worse than seclusion in these walls of glass
Must be the knowledge they will never pass.

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Editorial Comments

The Meeting House Fund

THE renewed interest which Friends as well as the general public are taking in our meeting houses is a pleasant surprise. Somehow the mad speed of progress in all areas of life seems to increase our appreciation of the few surviving landmarks of spiritual security and lasting simplicity. Just as an individual endowed with a clear inward character exerts a quiet attraction on us, so a building can inspire a sense of harmony and stability. Of many a Friends meeting house we can say with Will Carleton, "You seem like a human bein'—a dear old friend to me." The tradition in our meeting houses witnesses also to the initiative of those who erected them, Friends who often carried out their building projects under hazardous circumstances. More than one meeting house has been the scene of dramatic events.

Our generation is again called upon to shelter the enterprising spirit to which we owe our historic places of worship. The work of the Meeting House Fund of the Friends General Conference (1515 Cherry Street, Philadelphia 2, Pa.) has met with a ready response from Friends who want to build or enlarge a meeting house as well as those concerned to further such constructions. During the past five years the Conference has secured \$45,300 for loans or outright grants. A small number of Monthly Meetings are contributing annually, their total contribution being \$10,000 (one New York Meeting alone contributed one half of this amount). Individual contributions now amount to \$2,500. Two Quaker Foundations have given the major share (\$25,000) to the Fund, but we may not be able to count indefinitely on such generous donations. It is greatly hoped that the initiative of individuals and especially of Monthly Meetings will make the Fund an even more helpful agent in future building plans.

Russian Bear or Russian Soul?

Sometime ago Mr. Khrushchev likened our complicated international problems to a head of cabbage. He said, "When tearing off the leaves, one after another, you will finally come to the core piece. The core prob-

lem of all international politics is the relationship between the Soviet Union and the United States." He told Haile Selassie how patient he had to be when as a young man he was ploughing the fields of his native village with a pair of oxen: "Whatever you do, the oxen remain stubborn and will not speed up. . . . To some degree it is the same with big diplomacy. I can't increase its speed and therefore have to be patient." And when writing to Adenauer last August, he made it plain that he would speak in Washington also about Germany and "not only about corn and cucumbers." At one point during his American visit, he spoke of our farmers as "peasants."

Khrushchev's joviality and happiness when visiting our farms may have added another cliché to the Russian bear and the Russian soul, images that have been "ghosting" our minds for centuries. The strange Russian soul of the past seemed composed of unpredictable moodiness, passionate patriotism, and a rage capable of volcanic outbursts. These were followed by sudden kindness and excessive religious sentiments, and the pale face of the Russian nihilist hardly ever revealed all the mysteries of this Russian soul. But bear, soul, or peasant—all these types seem subject to the whims of the climate of politics. Khrushchev's behavior illustrated some facet of all three images. A born politician, he could indulge in garrulous exuberance as well as anger. He surprised those who had expected a semioriental Nebuchadnezzar by poking fun at the "labor slaves" under capitalism as well as communism, and even by mentioning God. He was the jovial grandfather, but at a moment's notice could turn disciplinarian, as the Mayor of Los Angeles learned, who launched into a private summit speech. Khrushchev, the statesman, made him blush rather severely.

Our intervisitation program and our international exhibitions are rapidly doing away with standard images. Instinctively the American as well as the Russian people know this because they distrust their news services. At both exhibitions, in Moscow and in New York, the people were anxious to meet the other nationals. Khrushchev also saw to it that the right kind of salute was fired

into space before he came. We had already learned from earlier events that the heavens are of late doing more than declaring the glory of God. Apparently we must revise much more of our standard thinking than we had ever thought. And the most important change will have

to occur in the most beautiful way of declaring God's glory. We must work for peace and friendship with other nations. We must do this with or without the aid of our statesmen. We must do it now before it is too late.

Building Meetings for the Society of Friends

A HUNDRED years ago the Society of Friends, particularly along the Atlantic seaboard, was losing ground. The ministry did not make for an expanding membership. Many meeting houses were closed—partly due to migration—and the upkeep of some has remained a continuing burden.

In the twentieth century, Quakerism has become a personal religion. All the assembled worshipers share the responsibility for a live meeting. Teachers like Rufus



Friends Meeting House, Swarthmoor, England

M. Jones have stirred the imagination. Work such as that carried on by the American Friends Service Committee has touched many thousands outside the Society, who are anxious to learn what the central core of Quakerism is. A number of closed Meetings have reopened. Dozens of new Meetings have started where none existed before. College communities have become focal points, often beginning with a small student meeting centered around a few of the faculty. Frequently students from Quaker homes or those back from work camps are the prime movers.

A century ago new buildings, except for replacements, were almost unheard of. Now we have a very different picture. The Society of Friends in many places is bursting at the seams.

An awareness of the need resulting from growth brought about the organization of the Meeting House Fund of the Friends General Conference, a Fund which

has just completed its first five years of fruitful service. In this time it has provided \$28,400, partly in loans, partly in small grants, to help old and new Meetings at Ann Arbor, Michigan; Madison, Wisconsin; Urbana-Champaign, Illinois; Kalamazoo, Michigan; Lancaster, Pittsburgh, Norristown, and Old Haverford Meetings in Pennsylvania; Purchase, New York; Stamford, Connecticut; Oklahoma City, Oklahoma; Phoenix, Arizona; and Honolulu. To all of them this assistance was helpful. To a few it really made the difference between going ahead and waiting. One college Meeting could not have taken up an option without assistance from the Fund.

In addition to the money entrusted to the Meeting House Fund, one Monthly Meeting has set aside a considerable surplus to be used for mortgages by other Meetings which have first met all the tests and been approved as good financial risks. It would be helpful if other Meetings as well as individuals who have money to lend would designate its availability to Richard P. Moses, Chairman of the Meeting House Fund Subcommittee, Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa.

In August the Fund had a balance on hand of \$16,900, but \$12,000 was tentatively reserved for three Meetings whose applications have received favorable consideration. Other applications are continually being processed, and there is strong indication the present balance may be entirely expended this fall.

With the receipts so nearly exhausted, the Fund Subcommittee decided to make a postcard survey early in 1959 to try to determine what the needs of the coming five years might be. Approximately 250 unprogrammed Meetings in the United States and Canada received the brief questionnaire. These were the ones who might logically turn to the Friends General Conference for assistance if they planned to build or enlarge. How many had definite plans which they hoped to carry out by 1964? If plans were far enough along to make an estimate, could the construction be financed by their own membership? Could they raise the money locally, or would they need assistance from outside sources?

About 180 Meetings answered. The replies indicate that the Meeting House Fund should quadruple its resources in the five years ahead. Fifty-three Meetings in twelve states have fairly definite plans, estimated to cost \$745,000, of which \$126,000 would be needed from sources beyond their own borrowing capacities. Among these 53 are nine fairly young Meetings, several in large cities with populations of 500,000 to a million, which may be having the hardest time of all. Land is expensive, and nearby churches are inviting. As one group expressed it, "We are a very young Meeting, but are growing, and are united in the feeling we must have a home." Unless the Society can help these small groups meet this hurdle, as other Christian churches do, we may be losing some very devoted Friends.

In line with this increased need, the Clerk of every Monthly Meeting within the Yearly Meetings of Friends General Conference has received a letter from the Conference's Chairman stating the needs of the Fund, and representatives in Quarterly Meetings will try to meet with Monthly Meetings in October, asking each to put into its annual budget an appropriation for the Meeting

area. It comprises six Monthly Meetings and about 40 meeting houses. They pool their funds, and with the sale of disused meeting houses, war damage claims, etc., they can provide quite generously for Friends in that area. In two current cases, both involving new Meetings in fast-growing communities where it would be well to



Purchase Meeting House, New York



Urbana-Champaign Meeting House, Illinois

House Fund. The goal is \$1 for each active adult member. It is only with sustained income from thousands of concerned Friends that this wide-range expansion of Friends Meetings in America will have any hope of success.

English Friends have had much more than five years' experience in this field. They have two funds, one set up by the Six Weeks Meeting, which was started by George Fox in 1671. This is concerned only with London and Middlesex Quarterly Meeting, the wider London

have an attractive meeting house, the Six Weeks Meeting has offered a grant equal to one third of the cost, paid on a pound-for-pound basis, if the Meetings can match it. The Quarterly Meeting has endorsed the project, and Friends over the country have been trained to help meet the emergency. When the two-thirds point has been reached or passed, the Six Weeks Meeting will lend the rest of the money, free of interest, but the loan is to be paid back later.

Nor is the need of funds for new meeting houses or for the repair and alteration of existing meeting houses being felt only in England and America. Friends across the British Empire write back to London Yearly Meeting for assistance in building. English Friends, already burdened, print these appealing letters in the *London Friend*, hoping someone can help with these worth-while projects. A Japanese Friend studying at Pendle Hill picked up the literature about the American Meeting House Fund, and now an appeal has come from Japan. It is difficult to resist when a small amount of American money would go so far, but limited resources cannot be spread too thinly. Bad Pyrmont, only Friends Meeting House in Germany and host last year to the World Committee, is also in need of funds. Eventually the calls on the American and English funds may become world-wide.

George Fox died in 1691. The Act of Toleration, which allowed Friends to build Meetings freely and

openly, was passed in 1689. True, there are a few older Meetings in England, but more than 90 per cent of the Friends were gathering in private dwellings, or in meeting places which had been converted from houses, barns, weaving sheds, or two cottages joined together. The cost was slight; a large room would be cleared, and benches or forms would be added. Since the Society had no capital, a number of the early meeting houses were gifts from the few well-to-do members.

Early Friends were seldom called upon to help Meetings at a distance, Quakers whom they did not actually know. Until the recent rise in building costs, most groups were self-supporting and self-sufficient. Friends have turned their efforts, particularly in the last forty years, to healing troubled spots over the world.

We have abundant evidence that George Fox considered a suitable meeting house most important. He gave, in fact, most of his worldly goods to establish one, a few minutes' walk from Swarthmoor Hall. It is the gift he left to the Society. When he was down in London in 1687, he saw that toleration was about to come, after forty years of persecution. He knew that he and his wife might not live long, and Friends who had gathered so long at the Hall might have no place to worship. In this year he wrote a document giving up "freely to the Lord for the service of His sons and daughters called Quakers" the house, barn and kiln, stable and all the land, and the garden and orchard of a three-acre tenement called Petty's. It was a husbandman's house which Fox had bought some years before from his stepdaughters, Susannah and Rachel Fell, for the sum of 72 pounds. The cottage and barn, apparently joined, were to be made into a meeting house. The house was free of tithes, and he thought that the malt house, plus an extra £20, which he gave for the purpose, would maintain the property so that Friends would forever have a free meeting house.

As a Society we will not go far without suitable housing. If the task is shared by Friends in every Meeting, it can readily be done. Providing houses for dedicated

groups of Friends may well be the most significant contribution we could make for the growth and expansion of the Society in the final forty years of the twentieth century.

MARY SULLIVAN PATTERSON

Peter and Nikita

Letter from the Past—179

AS the public press has noted, the recent visit of Premier Khrushchev to the West had a kind of precedent in 1698, when Czar Peter I of Muscovia visited Holland and England. The latter traveled incognito, but each was ruler of all the Russias, and each was the first of his kind to travel extensively abroad. It may be added that each had a substantial build-up of inspiring fear and terror from the reputation of his position and from his predecessors.

The recent visitor has not been an object of curiosity or concern to Friends especially. We may contrast the relation of our forebears to Peter the Great, as he was called. When Friends learned of his presence in London, they made special efforts to see him, and by good fortune Gilbert Molleson, Robert Barclay's brother-in-law, and Thomas Story got into conversation with him in the house where he was living. The conversation turned upon their religion, their failure to remove their hats, and their uselessness as citizens because they would not bear arms.

The Friends offered him copies of Barclay's *Apology* in Latin, which he could not read and which he suspected as written by a Jesuit. They later wrote him a letter (February 23, 1698) signed by George Whitehead, William Penn, and three other London Friends. By this time Peter had moved to Deptford, where, in accordance with his major hobby, he was interested to observe the shipbuilding. The Quaker delegation to call on him there was rebuffed, but Peter at least twice attended

IT is to be hoped that all who assemble to worship in silence do so in the spirit of the Psalmist: "My soul, wait thou only upon God; for my expectation is from him."

The choice is ours as to how we shall use the silence, but, as has been shown, most of it will undoubtedly be spent in ways related to what one wants to be or do. There will be times when the worshiper will sit as with a beloved friend, or as in listening to soul-stirring music, and just "feel without doing and enjoy without possessing." For some it will be these moments of spiritual rapture and thankful appreciation that will highlight the meeting for worship. For others it will be flashes of intuition or revelation that will reward the silent seeking. Of this, all may be sure: "Blessed are they that keep his testimonies, and that seek him with their whole heart."—CLARENCE A. WESP, Newsletter of Green Street Monthly Meeting, Philadelphia, December, 1958

Friends meetings, once in Gracechurch Street, London, and once probably at Deptford. For April 3 Peter's own journal has the brief note: "Visited the Quakers' Church."

Learning that Peter understood only German beside Russian, Friends decided to present him some Quaker books in that language, specially bound. But a typical hitch occurred, for as the minutes of the Meeting for Sufferings show, the books had been "bound much finer than Friends expected." Therefore it was "ordered that they be not delivered as they are but anew bound in Turkey Leather plain." This was done before the next week's Meeting for Sufferings, and William Penn, who could speak German, was added to the delegation to present them.

Peter left England on April 25, but Penn twice waited upon him before that. We know about these visits from a letter which Penn subsequently wrote him, the original draft of which, sent to the Historical Society of Pennsylvania in 1841, was finally received in 1939! Written May 2, 1698, to "the Zarr of Muscovy" in the usual rhetorical style of William Penn, this letter refers to Peter's "unexampl'd travel," commends the Latin title *Optimus* as preferable to *Maximus*, and also commends to him the principles of Quakerism.

Fourteen years later at Friedrichstadt we next hear of his contacts with Friends and his friendly attendance at the local Friends Meeting.

Peter had a strange mixture of idealism with his cruelty, and it is not surprising that some observers thought Friends felt an affinity for him. Will the same idea occur as the peace ideals of later Czars and even of the present ruler of Russia are contemplated?

NOW AND THEN

In Aeternam

By LUCILE ROBBINS

I saw him on a barren clay hillside
Plant seedlings of ash and oak and pine.
'Twas plain, at eighty-six
He would never see a tree mature from these small roots.
Still he
On the hillside where he had passed his days
Willed a living relic to remain.
A tree would be himself—
Straight and tall—
Standing firm to wind and sun and rain.

Internationally Speaking

PEACE is a process, not a state of affairs. New problems must be expected—often arising from the very acts of solving previous problems. A meeting of heads of states cannot be final. The process of continuing adjustment, of seeking mutually satisfactory solutions of an unending flow of disagreements, has to be carried on unceasingly.

Meetings of heads of states can help develop a favorable atmosphere in which to carry on the never-ending process of peace. The meeting between President Eisenhower and Premier Khrushchev appears to have done this, so far as one can tell less than twenty-four hours after the end of the Premier's visit. The Russian leader put himself on record as favoring real coexistence. Presumably he hopes for increasing security and well-being for Russia, just as it is the President's business to hope and work for increasing security and well-being for the United States. Where these hopes conflict, it is the business of diplomacy—the process of peace—to find mutually satisfactory adjustments. Both statesmen have made it clear that neither state can expect increasing security and well-being through a continuation of the arms race.

Premier Khrushchev's proposal in the United Nations for total disarmament down to the levels necessary for maintaining internal order received a cool reception in the United States. But, as Secretary of State Herter said, it requires very close attention. The United Nations has already agreed to discuss the entire subject thoroughly. As Mr. Herter pointed out, the question of controls, supervision or inspection, to prevent violations of such a disarmament agreement remains to be solved. The Secretary also asked how, in case of general disarmament, an aggressor is to be restrained.

In the television address at the end of his visit to the United States, Premier Khrushchev spoke of Russia's willingness to accept thorough-going controls. He did not suggest a detailed solution, but he did something to improve the atmosphere in which to seek the solution.

Mr. Herter wondered whether a disarmament program such as Mr. Khrushchev suggested would lead to an international police force. Mr. Selwyn Lloyd, British Foreign Secretary, raised the same question. Neither emphasized the fact that disarmament such as the Russian Premier proposed would bring a United Nations police force into the realm of practical politics. Mr. Lloyd spoke of the cost of such an institution. If, as Mr. Herter suggested, disarmed nations were to fight

with knives, a relatively small and economical U.N. force could be expected to make a prompt and effective impression with its measures to restrain aggression.

As many people shy away from thorough-going solutions, preferring more gradual—even if more expensive and more difficult—changes, it is encouraging that Mr. Khrushchev, in his final talk to the American people, stated that Russia is willing to make agreements for partial disarmament if a general agreement for total disarmament cannot now be reached.

Disarmament and methods of restraining aggression without threat or risk of general war are again on the agenda of active official discussion. The immediate need is for vigorous expressions of informed unofficial opinion to support and encourage real efforts by officials to reach useful agreements. Such problems as Berlin or the Chinese offshore islands are nearly insoluble in a context of arms competition, because they involve too many factors of strategic importance in case the arms are to be used. Solutions are more likely to be possible when it is generally understood that neither threat nor use of military force is to be employed in seeking the solutions.

September 28, 1959

RICHARD R. WOOD

Books

SEGREGATION AND THE BIBLE. By EVERETT TILSON. Abingdon Press, Nashville, Tenn., 1958. 176 pages. \$2.50

Everett Tilson is a minister in the Methodist Church, an Associate Professor of Biblical Theology at Vanderbilt University Divinity School, and holds the B.D. and the Ph.D. degrees from Vanderbilt. He has also done graduate work at Hebrew Union College, where he was a Horowitz Foundation Interfaith Fellow, and at Yale University Divinity School.

This book is an excellent, sound, and reasonable study of the problem of segregation in light of the Bible. He demonstrates well indeed that using the Bible either to support segregation or integration is a faulty method. Such a method serves merely to shore up an individual's own opinions by the time-worn method of using texts out of context, out of meaning, and perhaps in a deliberate attempt to use the Bible for one's own ends. At the same time he does indicate that the usual biblical arguments for segregation have been of great harm to Christianity.

This is a book primarily for the reasonable individual. It probably will not be of much help against the deeply emotional involvements of individuals in the problems of segregation or integration. One can well imagine a person reading this book and then saying, "What he says is true, but I'm still convinced that segregation is Christian." In this area of unreasoning emotion the problem lies, and here also the solution may lie. This is both an excellent and a scholarly book.

ERNEST KURKJIAN

LIGHT BEYOND SHADOWS. By R. FREDERICK WEST. Macmillan Company, 1959. 160 pages. \$3.75

Here is an extremely readable account of a vital period in the life of Dr. R. Frederick West, beloved minister of the Hillyer Memorial Church, Raleigh, N. C. With great candor and insight Dr. West describes the hospitalization (both private and public) and treatment of a severe nervous breakdown which culminated one Sunday morning in his pulpit. Though diagnosed as "schizophrenic with paranoid tendencies," he experienced complete cure. The story of his return to his family, his parish, and the new opportunities for service which opened because of his illness is highly interesting and definitely helpful.

The description of life in two mental hospitals, the therapy received, the quality of friendliness—and its great healing value—which he discovered among the staff members, fellow patients, and friends from "outside" speak volumes for the kind of person Dr. West is himself but also point toward some ways in which lay members of a community may help in such a situation.

After some extremely frustrating experiences and severe tests for any man, well or ill, Dr. West has resumed full charge of his parish, to which have been added heavy demands for help from disturbed people or their families. His experiences have increased his usefulness and added to his stature as a Christian minister. Now through his book he will be introduced to a wider public, who will find help and inspiration in its pages. The tribute to his wife and children, the diagnoses of the influence of his early childhood on the later crisis in his middle years, the description of his search for deeply rooted spiritual life, and the magnificent way in which acceptance and understanding have changed apparent defeat into victory make this book a valuable contribution in the field of much needed and more widespread general comprehension of the problems of mental, emotional, and spiritual health. It is a moving human document.

RACHEL R. CADBURY

A THEOLOGY OF THE LAITY. By HENDRIK KRAEMER. Westminster Press, Philadelphia, 1959. 125 pages. \$3.00

At the end of a long and elaborate theological thesis, Hendrik Kraemer announces the conclusion which Friends have held through these centuries, that the church is the people and *not* the clergy. Our only difference with him must be this: he thinks a professional theologian was needed to prove this, while we think it required only common sense. This theologian completely confirms our common sense.

BERNARD CLAUSEN

A YEAR IN PARADISE. By FLOYD SCHMOE. Harper and Brothers, New York, 1959. 235 pages, illustrated. \$4.50

This book is an informative and cleverly written story of the experiences of the author and his wife, Ruth, during the period they lived in Mount Rainier National Park. Floyd Schmoë was a park ranger, a park naturalist, and a guide for the tourists who climbed the steep and dangerous trail up

beautiful Mount Rainier. A trained observer, he knew the secrets of the flora and fauna that live in the park and on the mountain. His clever descriptions of his own, his wife's, and later their little son's experiences with the teeming life of the park add much to the story.

Readers of the FRIENDS JOURNAL will be interested to know that Floyd Schmoe is a Friend who has served as Regional Secretary for the American Friends Service Committee in Seattle and who was Field Director of the Houses for Hiroshima and Houses for Korea projects. "Today he lives with his wife in Seattle in a house which commands a magnificent view of Mount Rainier," his publisher reports.

EDITH NEWLIN

OUR TROUBLED YOUTH, Education against Delinquency.

By FREDERIC MAYER. Public Affairs Press, Washington, D. C., 1959. 91 pages. \$2.50

This is a brief but remarkably comprehensive survey of youths' underworld by a prominent educator, philosopher, and, in practice, sociologist. As a consultant, Professor Mayer knows the work of rehabilitative centers throughout the country; as a humanitarian, he has lived familiarly among delinquents in camp. Unflinchingly he lays bare the depravities of our city slums and the moral corrosives undermining more prosperous localities. His analyses of case histories throw light on parental and community mistakes, negligencies, and, too frequently, brutalities. Throughout we are haunted by his statement: "We may be losing the battle against juvenile delinquency." "Ours," he sums up, "is the choice: Either we shall be complacent or we shall take action, knowing that delinquency is a social cancer which can destroy the fabric of our society." The book is intimate and often photographic, an authoritative record of experience and diagnosis.

MIRIAM MULFORD THRALL

MAKER OF HEAVEN AND EARTH. By LANGDON GILKEY.

Doubleday and Company, Garden City, N. Y., 1959. 311 pages. \$4.50

Langdon Gilkey, a lay professor in the Divinity School of Vanderbilt University, seeks in this volume to examine the basic Christian doctrine of God as the Creator of all things in the light of recent insights from the physical sciences, metaphysical philosophy, and the study of myths and symbols. This sounds as if it should be a challenging undertaking, involving, as it does, a host of questions about man's omnipresent riddle: the ultimate meaning of his existence.

Yet in the present reviewer's eyes the sad truth is that this praiseworthy project never succeeds in catching its readers' interest, being overburdened throughout by too many "thens" and "therefores" and "thuses" and "howevers" and "secondlys" and "on the other hands" and "as we have noted" and the like. Perhaps the theological students for whom it presumably is intended will find the separating of the wheat from the chaff less intimidating than does this layman.

Maker of Heaven and Earth is one of the Christian Faith Series edited by Reinhold Niebuhr.

FRANCES WILLIAMS BROWIN

LABOR UNIONS AND PUBLIC POLICY. By EDWARD H. CHAMBERLIN, PHILIP D. BRADLEY, GERARD D. REILLY, and ROSCOE POUND. American Enterprise Association, Washington, D. C., 1958. 177 pages. \$4.50

The major issues facing the formulation of an intelligent public policy toward organized labor are explored in this collection of essays. Although devoted to the same end of creating public awareness, the four parts of this book treat different subject matter.

Dr. Chamberlin's discussion of labor union power from an economic point of view is a brilliant, clearly written analysis. He pleads for the abandonment of prolabor and antilabor clichés, and a more intelligent recognition that some public control of labor union powers must soon be forthcoming.

Dr. Bradley's discussion of involuntary participation in unions and Gerard Reilly's treatment of states' rights and labor law, both laborious reading, appear to have a predetermined point of view and lose value thereby.

Dean Pound's article is written at a high and well-balanced level of scholarship and presented from a conservative point of view. The discussion of legal immunities of labor unions is well-written and documented, occasionally lapses into "legalese," but effectively makes the point that unions receive favored treatment to which they do not appear to be entitled.

Although a spotty job of writing and objective analysis, the book clearly deals with four of the more significant issues of our time. They are issues with which every responsible citizen needs to acquaint himself. This book is a convenient summary for this purpose.

HERBERT HUBBEN

EAST TO WEST: A Journey Round the World. By ARNOLD J. TOYNBEE. Oxford University Press, New York, 1958. 237 pages; five-page folding map. \$4.50

This travel book has no exact counterpart. Because its author is a well-traveled historian who moves freely in many places, times, and civilizations, he brings together completely unexpected associations, all arising spontaneously from the vast knowledge he carries so easily. Toynbee has avoided the banal and the trite as he would a major plague, whether of destination or of expression. Yet *East to West* is not a learned book, for the impressions are brief, on-the-spot jottings of things seen, felt, and done as reported in a series of articles for *The Observer*. When travel is by air, descriptions of earth surfaces are often sweepingly panoramic in a way never possible while writers were earthbound.

The author spent 17 months on a lecture-travel tour, journeying from London to the West Indies and the northwest coastal area of South America; New Zealand and Australia; most of the countries of southeast Asia, Japan; India, and the Middle East. As an historian he was quick to note how the character of land and the geography of water had influenced the course of history. Sometimes a single allusion reveals an awareness of a century or two of some civilization which in its detail is unknown to the average reader.

Sentences are usually brief and vivid. "Coastal Peru is a tawny desert slashed, at right angles to the coastline, by sinuous

ribbons of green." Fantasy and literature, philosophy and a feel for color, rhythm, and sound flow together in an effortless whole that comprehends a basic uniformity of human nature. A few of the chapter headings will give an idea of the rich variety of subject material: "The Elusive Continent" [Australia], "The Land Where the Religions Are Good Neighbors" [Indonesia], "Mercurial Manila," "The Battle of Trees and Men" [Cambodia], "Indian Temples," "Iran's Hidden Valleys," "The Spell of Palestine."

M. A. P.

About Our Authors

Edna P. Legg and Emerson Lamb are members of Baltimore Monthly Meeting, Stony Run.

Mary Sullivan Patterson is a member of the Meeting House Fund Subcommittee of the Advancement Committee, Friends General Conference, and Chairman of the Entertainment Committee of Friends Historical Association. Her Meeting membership is at Swarthmore, Pa.

Henry J. Cadbury is now generally known to be the author of the popular and informative "Letters from the Past."

Sources used for "Peter and Nikita" (Letter from the Past—179) were the journals of George Whitehead and Thomas Story; the *Journal of Friends Historical Society*, Vol. 18 (1921), page 4 f.; *Pennsylvania Magazine of History and Biography*, Vol. 66 (1942), pages 49–99; and the *Proceedings of the American Philosophical Society*, Vol. 97 (1953), pages 12–25.

Richard R. Wood, who writes "Internationally Speaking" for the FRIENDS JOURNAL, was for many years Editor of *The Friend*, Philadelphia.

Friends and Their Friends

Henry van Etten's *George Fox and the Quakers*, which was published several years ago in France, has now been published as a Harper Torchbook (Harper and Brothers, New York; 191 pages; \$1.35). Its numerous illustrations and the moderate price make it an informing guide for study groups and classes as well as for private reading.

Harry Helmsley of New York Monthly Meeting has donated \$65,000 to Brandeis University, Waltham, Mass. This donation was cited as unusual inasmuch as a non-Jewish donor gave to a Jewish educational institution.

During the visit of Khrushchev to the United States, Henry J. Cadbury, on behalf of the Board of Directors of the American Friends Service Committee, sent to Khrushchev a letter which said in part: "The people of America genuinely want to live at peace with the people of the Soviet Union. Nevertheless there is deep distrust on both sides. The causes of the distrust between us need to be looked at frankly. But even more there

is the need to turn our attention to practical steps which can nurture confidence. We have in mind greater and freer intervisitation and cultural exchange. We have in mind cooperation in works of service and scientific advance for the betterment of men everywhere. We have in mind extensions of freedom in all our national communities. We have in mind disarmament."

To President Eisenhower a letter was sent, which said in part: "To reject war is by no means a path free of risk. The risks are great no matter what is done. But the risks for peace are on the side of God and man. They are the risks really worth taking."

"In your conversations with Mr. Khrushchev the American Friends Service Committee wishes you God's strength and wisdom and a lively sense of the enormous creative possibilities that lie before you."

The U.S. Committee for UNICEF, the United Nations Children's Fund, announces the availability of new materials for the approaching Halloween season. These include a set of 30 colored slides depicting the work of UNICEF around the world. Accompanying speakers' notes provide basic facts about the Children's Fund and describe disease control, nutrition, and maternal and child health programs currently being assisted in over 100 countries. The set, entitled "The UNICEF Story," can be ordered from the U.S. Committee for UNICEF, United Nations, N. Y., at \$5.00 per set.

A youthful, colorful play is also available for public performance. Entitled "Brotherhood," it relates a young American's trip to UNICEF-aided projects in various parts of the world. It is effective and easy to produce (price, \$1.00).

The popularity of Robert L. Heilbroner's *Mankind's Children—The Story of UNICEF*, is still on the increase. This comprehensive study is published by the Public Affairs Committee, 22 East 38th Street, New York 16, N. Y., and is priced at 25 cents. There is a discount on bulk orders, and it can be ordered from either the publisher or the U.S. Committee for UNICEF.

The Friends National Conference on "Crime and the Treatment of Offenders" is being held with the hope of reviving our Quaker testimony regarding the sanctity of human life, the belief that persons in prison should be treated with kindness, and that an honest effort should be made to rehabilitate them. Prevention of crime is, of course, the other side of this concern.

Something over 100 people are expected at Camp Miami, Germantown, Ohio. The conference will begin Thursday afternoon, November 12, and continue until after dinner on Sunday, November 15.

The opening address, to deal with "The Spiritual Basis of Friends Social Concerns," will be given by Dorothy H. Hutclinson. Professor Howard Gill of the American University Institute of Correctional Administration in Washington, D. C. will speak on "A Vision of a New Penology," and Mon

Darnell, former Chairman of the Prison Service Committee of Philadelphia Yearly Meeting, and Judge Allen S. Olmstead of the Delaware County, Pennsylvania, Court of Common Pleas, will stress the opportunities and responsibilities of Friends. Five discussion groups have been planned.

Attendance at Germantown is on a quota basis. If you wish to attend, you should get in touch with your Yearly Meeting headquarters. If Yearly Meeting places are filled, send your name to the Friends World Committee, 20 South 12th Street, Philadelphia 7, Pa., to see whether any place has been relinquished to which you might be assigned.

An average of 25 persons each month contribute about 500 hours of voluntary labor to the Philadelphia office of the American Friends Service Committee. The people vary, but the spirit is constant. During the summer the Committee benefited from the spirited help of teen-agers and preteen-agers. This fall willing hands are needed, not only for office work but to assist in the warehouse and elsewhere. Join us if you can; the work and fellowship are rewarding. Contact the office at 20 South 12th Street, Philadelphia 7, Pa.; telephone LOcust 3-9372.

"Speak Truth to Power" was the theme for the commemoration of the 275th anniversary of the first meeting in the frame meeting house at Third Haven Meeting, Easton, Md. Held the afternoon of September 13, 1959, the varied program attracted some 150 people.

Louis F. Coffin, Clerk of Third Haven Meeting, gave the introduction. Edward Tylor Miller, a lifelong Friend and a former Congressman, in "Vignettes and Recollections of Third Haven Meeting House" spoke of the "feeling of something sacred" brought to the meeting house by the people who through the years had worshiped there.

Two playlets were presented in costume, one concerned with activity in the underground railroad and the other giving the story of Mary Dyer in Boston, Mass.

Clarence E. Pickett, Executive Secretary Emeritus of the American Friends Service Committee, gave an address on "Speak Truth to Power." He emphasized the urgent necessity of finding an alternative to militarism for settling international disputes and the great power of understanding, good will, and love.

The "Historical Note" on the program read in part: "It was in 1681 that Betty's Cove and West River Monthly Meetings first planned a building to house the many Friends who came the many miles to attend Half-Yearly Meetings,—all by water for there was no other transportation. It was for this reason that the frugal second floor dormitory space was provided.

"The Old Meeting House was still unfinished when, on the 24th Day 8th Month 1684 the first Meeting assembled there. That was by old style calendar so the date was probably in October, not August. The building was not finished till November 1685 and not till 1693 did Betty's Cove Meet-

ing, after approval by Half-Yearly Meeting, agree to move to this location. The ancient building has been so used ever since, its unadorned hand-hewn sparseness constantly reminding of the essential simplicity of Friends Faith and Practice."

Detailed first- and second-page coverage, illustrated with three large photographs, was given the event in *The Easton Star-Democrat* for September 18, 1959.

George School began its 66th year with a total of 452 students, of whom 252 are Friends, the largest number enrolled in the history of the school.

Included in the student body are Kathrin Karguth, a Quaker from Wolfenbuttel, Germany, who will live with Dr. and Mrs. Frederic Scull of Middletown Meeting, Pa.; Marlies Strohmeier, the German exchange student from Gertraudenschule in Berlin, who replaces Mary Ellen Atkinson, the George School exchange student to Berlin; and Marie-Christine Herubel, from the affiliated school in Alsace, who takes the place of Ann Wilkerson, now in France. Returning to George School is Keith Brinton, son of Arthur and Kate Brinton of George School. "Kit" spent last year as the first George School exchange student to Guebwiller.

From Japan comes Midori Maruyama, and from Turkey, Christie Nute, daughter of the Turkish correspondent to the FRIENDS JOURNAL.

Salisbury Meeting House, Central Africa Monthly Meeting

I have been asked by Central Africa Monthly Meeting to report to Friends on the progress of our meeting house project.

This week we have purchased a piece of land, just over half an acre, from the Salisbury City Council for the building of a meeting house. As negotiations have been taking place for several years this is indeed a momentous occasion. The price was rather higher than we had expected, £1,035, but the site is only three miles from the city center and in an area which will be quite important when developed.

We have engaged an architect to make plans (based on those which we have worked out during the last few months) and to supervise the building. We have about a maximum of 24 members and attenders in Salisbury, and we mean to have a meeting room big enough to seat about 70 people. We intend to build at least two classrooms, a kitchen, and a room for a warden. As we have 32 children who attend meeting at present, the classrooms are very necessary, and we may manage to build three of them. We very much hope to complete the building before the rains begin in November. A Premises Committee is active all the time, so that arrangements are never held up due to lack of forethought. Having been delayed for so long, we are trying to make up for lost time.

To all those who have helped us over the years to start this project we would like to give grateful thanks. We are very conscious of the responsibility we are taking on, especially as we are so few, but we hope and pray that any work

we are enabled to do may be worthy of the trust placed in us by all our friends, both in Africa and overseas.

8, Old Catton Road,
Salisbury, N. 17
Southern Rhodesia

MARY E. M. ROBINSON

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

During the last few years I have been collecting photographs and particulars of the old Friends meeting houses in America with the active cooperation of the Friends Historical Library of Swarthmore College.

I am hoping to include some of these buildings in my projected work on Quaker meeting houses of the seventeenth, eighteenth, and nineteenth centuries, which will contain not only photographs, internal as well as external, but plans of the buildings, which from an architectural standpoint are essential. So far I have only plans of Radnor and Gwynedd Meeting Houses, Pa. If any members of some of the older meeting houses have plans or could have them made, I would be very grateful. Photostats would do. The plans need not be elaborate, but there are certain inherent differences between the English and American meeting houses which can only be appreciated by a knowledge of the plan.

2, Verulam Buildings, HUBERT LIDBETTER,
Gray's Inn, Fellow of the Royal Institute
London, W.C. 1, of British Architects
England

I am appalled at the "Bomb Sight" offer of the Kellogg Company on its cornflakes' boxes, and wrote the company, stating that I refuse to buy its products as long as it sells this kind of toys. Kellogg offers—if one buys Kellogg cornflakes—for "only 50 cents"—a plastic toy with which one can spot enemy warships, release bombs, blow the ships up, and watch the destruction. What fun!

I should like to urge all your subscribers to write to Kellogg (address, Bomb Sight, Box 260, New York 46, N. Y.), as I did, and refuse to buy its cereals. There are other cereals on the market which are just as good.

New York City SUSANNE PASCHKIS

MARRIAGE

GLICK-CHAPPELL—On September 5, at Hanover Street Meeting House, Trenton, N. J., ANNA E. CHAPPELL, daughter of the late Leonard and Ruthanna Coppock Winder, and WILLIAM A. GLICK, both of Morrisville, Pa. The wedding was under the care of Chesterfield Monthly Meeting, N. J., of which both the bride and groom are members.

DEATHS

DARNELL—On September 15, ALICE CLOTHIER DARNELL of Pine Ridge Road, Media, Pa., in her 85th year. Surviving are an adopted son, Robert Bohlman Darnell, and five grandchildren. She was a member of Providence Meeting, Media, Pa., where a memorial service was held on October 3.

Alice Clothier Darnell, daughter of Warrington and Anna Mary Clothier Darnell, was born in Rancocas, N. J., January 3, 1875. She taught in the public schools of New Jersey and Pennsylvania and at Locust Valley Friends Academy, Pa., where she was assistant to the Principal for nine years. After her retirement she interested herself in many good works and was active in numerous organizations. She will be greatly missed.

DUNCAN—On August 21, ANNA RUTH DUNCAN, in her 91st year, widow of the late Allen Grant Duncan. She had been a member of Madison Meeting, Wisconsin, since its formation. Born February 14, 1868, she was the tenth child of George and Elizabeth Evans. Surviving are two daughters, Erma L. Duncan, with whom she made her home, and Mildred Ashman, both members of Madison Meeting; six grandchildren and seven great-grandchildren. A memorial service was held at Friends House on September 13, with interment in Maple Grove Cemetery, Huntington County, Indiana.

A quiet, reserved person, Anna Duncan set a pattern of living that spoke plainly where words were few. All who knew her loved her.

FORSYTHE—On September 11, at Rush Hospital, Malvern, Pa., GEORGE FORSYTHE, aged 96 years. He was the son of the late Truman and Rachel H. Forsythe. Surviving are his wife, Florence M. Dewees Forsythe, and two children, James T. Forsythe of West Chester, Pa., and Mary H. Forsythe, living at home at Westtown, Pa. In 1894 George Forsythe married Margaret McCollin; her death occurred in 1929.

George Forsythe was a birthright member of Goshen Monthly Meeting, Pa.; when that Meeting was laid down, he transferred his membership to Birmingham Monthly Meeting, Chestnut Street, West Chester, Pa., where he was an Elder for many years. George Forsythe entered Westtown School in 1878 and was a member of the Westtown Committee from 1894 to 1933. Funeral services were held at the Chestnut Street Meeting House, West Chester, Pa., on September 14, and interment was in the Goshen Friends Burying Ground.

HIATT—On September 22, after a long illness, MARY WARRINGTON HIATT, in her 76th year, wife of the late George J. Hiatt. It was the good fortune of Palo Alto Meeting that after years of travel George and Mary chose Palo Alto as their home. Both to those in the Meeting and to the many people in wider circles whom their lives touched, they epitomized Friends. Mary's wit, sympathy, and rare gift for friendship will be affectionately remembered. Surviving are two sisters, Ella Warrington of Mountair View, Calif., and Melva Warrington Hewlett of Franklin, Michigan; her niece, Nancy Merrill Noll of Quincy, Pa.; and several other nieces and nephews. A memorial service was held in the Palo Alto Meeting House on September 27.

THOMPSON—On September 13, at the Friends Boarding Home Kennett Square, Pa., ELIZABETH WALKER THOMPSON, aged 86 years. Services were held at the Worrall and Son Funeral Home on September 16, and burial was in New Garden, Pa., Friends Burying Ground.

Elizabeth Walker Thompson was born at Little Baltimore, Mill Creek Hundred, Del., on November 29, 1872, the daughter of William H. and Annie Shortlidge Walker. She married Henry Thompson in 1904; he died in 1917. She was a member of Mill Creek Meeting and New Garden Meeting. Surviving are a brother, Swithin C. Walker of Chadds Ford, Pa.; a stepson, Harold Thompson of Sharpless Road, Hockessin, Del.; and fourteen nieces and nephews.

WINDER—On September 24, suddenly, HARRIET O. WINDER, M.D., wife of Claude V. Winder, Ann Arbor, Michigan, at the age of 51. She was educated at Moses Brown School, Wellesley College, and the University of Michigan. While she never formally joined the Ann Arbor Meeting, Harriet Winder was one of the most beloved persons in the Meeting fellowship, and one of the most active workers for world peace and better intergroup relations. She carried also an active concern for Young Friends. Surviving

are her husband, a pharmacologist, and eight children. A memorial meeting for worship was held in the auditorium of the Unitarian Church under the care of Ann Arbor Meeting on September 27.

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

OCTOBER

11—Abington Meeting, Jenkintown, Pa., Adult Class, 10 a.m.: Charles S. Essayian, "William Penn—Life in England."

11—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Mary Moss Cuthbertson, "Thessalonians." (General topic, "The Epistles of Paul.")

11—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: David S. Richie, Chapter five of his booklet *Building Tomorrow*.

11—Public Meeting on "China Today" at the Germantown Friends School Auditorium, Germantown Avenue and Coulter Street, Philadelphia, 7:30 p.m. For details see page 528 of the issue for October 3, 1959.

11—Program by Edward and Esther Jones at the Westfield Friends School Auditorium, Moorestown—Riverton Road, Riverton, N. J., 7:30 p.m.: "U.N. Outposts," illustrated with slides. Donations at the door for the benefit of the School.

12—Fritchley General Meeting at Fritchley, near Derbyshire, England.

17—A Day to Center Down, at Shrewsbury, N. J., Meeting, sponsored by the New York Yearly Meeting on Ministry and Counsel, beginning at 11 a.m. Participating, Jesse Stanfield and Henry T. Wilt. Join in writing "A Psalm for Friends Today." For lunch and supper reservations, write Alice Kiessling, 62 Knollwood Drive, Eatontown Post Office, New Shrewsbury, N. J.

17—Western Quarterly Meeting at New Garden, Pa., 10 a.m. and 1:30 p.m. Worship and Ministry, 9 a.m.; corporation business

meeting, 11 a.m. David Richie will address the afternoon session on concerns of the Social Order Committee. Lunch will be served.

18—Abington Meeting, Jenkintown, Pa., Adult Class, 10 a.m.: William S. Campbell, "William Penn—Holy Experiment."

18—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Juanita P. Morisey, "I Corinthians."

18—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Florence E. Taylor, "Moses, an Outstanding Hero."

18—Southern Half-Yearly Meeting at Camden, Del., 11 a.m.

18—Merion Friends Community Forum at 615 Montgomery Avenue, Merion, Pa., 8 p.m.: Edwin T. Randall, sociologist and radio commentator (WCAU), "Who Has Integrity?"

24—New York—Westbury Quarterly Meeting at Northern Blvd., East of Main Street, Flushing, N. Y. Ministry and Counsel (business) 10 a.m.; meeting for worship; business of Quarterly Meeting; picnic lunch (beverages and dessert provided by Flushing Meeting). At 2 p.m., special group worship session under Ministry and Counsel; theme, "Where Words Come From."

24—All Friends Quarterly Meeting Religious Education Workshop at the Ridgewood, N. J., Meeting House, 224 Highland Avenue. Registration, 9:30 a.m. (50 cents). Tape by Elise Boulding, demonstration class, buzz sessions and reports. Participating, Olaf Hanson, Katherine Mott, Elizabeth Hoskins. Dinner, 5 p.m. (\$1.25), followed by fellowship sing.

Coming: On November 7, beginning at 3:30 p.m., Fall Consultation for members of Monthly Meetings on Worship and Ministry, sponsored by the Philadelphia Yearly Meeting Continuing Committee, at Fourth and Arch Streets Meeting House, Philadelphia. Afternoon, Howard H. Brinton, "The History of the Monthly Meeting on Worship and Ministry," and James F. Walker, "The Function of the Monthly Meeting on Worship and Ministry as Understood by the Formulators of the Current Book of Faith and Practice." Interval for dinner. Evening, consideration of two sets of questions on the ministry, introduced by Elizabeth McKie and Richard K. Taylor, and by Ruth O. Maris and David S. Richie. Comments and discussion at both sessions.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

ARKANSAS

LITTLE ROCK—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-9248.

CALIFORNIA

BERKELEY—Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monday meetings the last Friday of each month, at 7:30 p.m. Clerk, Clarence Cunningham.

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 34th Street.

PALO ALTO—Meeting for worship, 10 a.m., First-day school for children and adults at 11:15. 957 Colorado Avenue.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

CONNECTICUT

NEW HAVEN—Meeting, 11 a.m., Conn. Hall, Yale Old Campus; phone MA 4-8418.

NEWTOWN—Meeting and First-day school, 11 a.m., Hawley School.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting, 3 p.m., 1st and 3rd First-days, 145 First Avenue. Information. Sara Belle George, CL 2-2333.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 10 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk. TU 8-6629.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

GEORGIA

ATLANTA—Meeting for worship and First-day school at 10 a.m. at Gammon Theological Seminary, 9 McDonough Blvd., S.E. Phern Stanley, Clerk. Phone DR 3-5357.

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HONOLULU—Meeting, Sundays, 2426 Oahu Avenue, 10:15 a.m.; tel. 999-447.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

IOWA

CEDAR FALLS—Meeting for worship, 10:30 a.m., 524 Seerley Blvd. Telephone CO 6-9197 or CO 6-0567.

MARYLAND

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CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MICHIGAN

DETROIT—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. TO 7-7410 evenings.

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DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

HADDONFIELD—Meeting for worship, 11 a.m.; First-day school, 9:45 a.m. Midweek meeting, Fourth-day, 10 a.m. Lake Street.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome. Harold De Jager, Clerk.

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ALBUQUERQUE—Meeting and First-day School, 11 a.m., 815 Girard Blvd., N.E., Albuquerque. Marian Hoge, Clerk. Phone ALpine 5-9011.

NEW YORK

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan Earl Hall, Columbia University 110 Schermerhorn St., Brooklyn 265 Lafayette Ave., Brooklyn 137-16 Northern Blvd., Flushing 3:30 p.m. Riverside Church, 15th floor Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

Manhattan: at 221 East 15th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m.

Brooklyn: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues.

Flushing: at 137-16 Northern Boulevard.

SYRACUSE—Meeting and First-day school, 11 a.m., YWCA, 339 E. Onondaga Street.

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CINCINNATI—Meeting for worship, 10 a.m., 3601 Victory Parkway. Telephone Edwin Moon, at TR 1-4984.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

PENNSYLVANIA

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 11 a.m. Frankford, Unity and Wain Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

READING—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Myrtle Nash, FA 3-6574.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., 608 Rathervue Pl. Clerk, John Barrow, GL 3-7323.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; JACson 8-6413.

UTAH

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With Karoline Solmitz, M.S.W., Bryn Mawr, Pa., call LA 5-0752 between 8 and 10 p.m.

If no answer to any of these numbers, call VI 4-0893

The position of **RECEPTIONIST** and **TELEPHONE OPERATOR** in the Philadelphia Yearly Meeting Office will become vacant on November 1. Those interested should request further information from

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1960	1961	1962	1963	1964	1965	1966	1967	1968	1969	1970	1971	1960	1961	1962	1963	1964	1965	1966	1967	1968	1969	1970	1971
1	2	3	4	5	6	7	8	9	10	11	12	1	2	3	4	5	6	7	8	9	10	11	12
13	14	15	16	17	18	19	20	21	22	23	24	13	14	15	16	17	18	19	20	21	22	23	24
25	26	27	28	29	30	31						25	26	27	28	29	30	31					

FRIENDS JOURNAL

A Quaker Weekly

VOLUME 5

OCTOBER 17, 1959

NUMBER 35

IN THIS ISSUE

*W*AGE legislation, traffic laws, better housing, zoning ordinances, labor and management negotiations—even these desirable ends are not enough. We must aim at nothing less than the transformation of the American soul. To achieve this we must make an appeal to the summit. This means an appeal to the highest in man's own nature, and still more, an appeal to the moral and spiritual resources that are found in God. . . . If we do not do this, we are lost.

—EDWIN T. DAHLBERG

The Religion of Our Jewish Neighbors
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Return to Pennsbury
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ESTABLISHED 1955

PHILADELPHIA, OCTOBER 17, 1959

VOL. 5 — NO. 35

Editorial Comments

The Modern Reader

THE continuity of service and the long history of our Friends periodicals must not blind us to the fact that extraordinary changes in our reading habits have occurred and are continuing to make themselves felt. Gone are the days when a Quaker magazine was the only periodical in a Friends home (and when most Friends shared the same political opinions). Illustrated and entertaining magazines of all kinds now cater to our desire for broad and quick information and pleasant reading. Paperbacks, books, as well as radio and TV are rivals of our traditional mental fare. A growing number of Friends subscribe to several Quaker publications and to other religious periodicals. A not infrequent shift of taste in reading preferences is inevitable and often remains unnoticed.

Such changes increase those heterogeneous tendencies that have been the privilege and burden of the Society of Friends. Our theological differences are by no means diminishing. But our expanded reading has at least the effect of setting theology in a broader framework of other cultural interests that produce a measure of tolerance. In some cases, especially in the Midwest, the tensions in our family relations are, nevertheless, still strong. The store of wisdom and guidance supplied by Friends seems no longer sufficient to many of our readers, and our past neglect of the fine arts and music makes some Friends look beyond our own literature for stimulation. Yet, with all these changes taking place at uneven speed and intensity, there is still with us the faithful reader (at times called "naive") who cherishes every word in our columns as the gospel truth, including our advertisements. Frequently he does not comprehend the meaning of our "Letters to the Editor" and is upset by opinions expressed in them, as he is also apt to hold us responsible for the quality of goods we advertise. At the other extreme is the reader who wants us to scatter over our pages the sophisticated comments he likes so much in *Time*, or who expects each week a generous dish of aphoristic titbits, or requests humor as a regular fare. The reader conditioned in his taste by illustrated newspapers and magazines approaches our pages in a mood different from that of earlier Friends. The great

majority of our readers still want inspiration and information of the type we aim to provide. Some Friends even read passages or articles from the *FRIENDS JOURNAL* in meeting for worship, a custom hardly to be considered a solution for our problems of ministry. The expectations which Friends have concerning our articles called inspirational are increasing at a time when few Friends seem willing to subject themselves to the discipline of writing systematically.

The Changing Pattern

These changes in reading habits, especially the growing number of media that are rivals for our attention, cause the regret, "I can't catch up with the *JOURNAL*." Other Quaker publications specialize on particular concerns (FCNL, AFSC, Friends World Committee, Yearly and Monthly Meeting sheets, the psychological and theological interest groups, the *Religious Education Bulletin*) distract from the general appeal which our publication must maintain.

It should also be mentioned that the contemporary *JOURNAL* reader is likely to be more vocal than former Friends have been. He considers himself better informed and is under the weight of the many besetting problems of our time. Public issues are likely to evoke his ready participation. He travels more widely and often corresponds more voluminously. The semitotalitarian powers of publicity which the government and the military have, and the labyrinthian complications characteristic of any modern legislature and administration impart a sense of frustration to anyone who attempts to make himself heard. He relieves his crowded mind by addressing us. The number of carbon copies of his letters to the President or other authorities that come to our desk is growing beyond our capacity to respond, either in correspondence or in print.

Such thoughts suggest a few questions:

- (1) What specific editorial considerations or changes should be foremost in our minds?
- (2) Last year's discussion about a possible biweekly publication of the *FRIENDS JOURNAL* was motivated largely by financial difficulties. Thanks to generous contributions from the Associates, the financial situation is at

present improved, although it may become serious again at any time. Regardless of financial questions, the possibility of biweekly publication is bound to come up for reappraisal in the light of the general reading habits and publication situation mentioned above.

(3) Is the regular use of pictures more imperative than heretofore? How can we cover the considerable cost involved in printing them?

(4) Do we have any chances for incorporating addi-

tional small releases along the lines of *News of the U.N.* and *The Courier*?

(5) What new ways of promotion seem timely? Should we try to find Monthly, Quarterly, or Yearly Meetings that might subscribe for their entire membership for a one-year trial period?

We invite comment about these and related questions.

The Religion of Our Jewish Neighbors

JUDAISM is an inseparable part of the Christian's own heritage; yet curiously he has often found it difficult to appreciate or even to single out those basic qualities that have made it an enduring way of life for so many of his friends and neighbors. The very similarities in the elements that make up the two religions may be a source of misunderstanding, and the nature of Christianity's historic break with the mother religion has left its legacy of prejudices.

When the Jewish followers of Jesus decided upon formal separation, it was only natural for them to point up by exaggeration those elements in Judaism they found most distasteful. The whole notion of Judaism as a religion of rejection springs from this circumstance, as does the Christian's tendency to place it in the mental category of an "Old" Testament religion in contrast to his own "New" Testament, forgetting that modern Judaism is separated from its biblical past by just as many centuries of growth and adjustment as Christianity is. Dispersion and Talmud, medieval persecution and emancipation have all added new creative dimensions to the religion of the Law and the prophets.

How, then, is the Christian to proceed, who sincerely wishes to surmount the barriers to understanding? Good will is essential, but good will of the Brotherhood-Week-intervisitation-variety is not enough; the very anxiousness to please makes it unlikely that any real points of difference will be examined. Much more profitable is participation in the Sabbath service as a lone and unheralded seeker, receiving a message intended not as a formal courtesy but to speak to the condition and problems of Jews.

Once the awkwardness of initial contact is over, once the special qualities of Hebrew language and music are absorbed, some of the essence of Jewish worship will begin to come through. From the lighting of the Sabbath candles to the raising of the Kiddush cup, the magnified family character of the service will be apparent, and, for the Quaker especially, the creedal sim-

plicity will be a revelation. Only the "Shema Yisrael," the impassioned cry of Moses, "The Lord our God the Lord in One!" is required as a symbol of unity. The sensitive visitor will feel, too, the intense community spirit of this religion—its consciousness of rededicating itself *as a people* to its ideals and commitments. Finally, he may come to understand what for lack of a better name can be called its humanism: its exaltation of daily life; its elimination of mystery; its effort to achieve a balance between body and spirit, between knowledge and feeling, that represents, perhaps, the unique contribution of Judaism to world religion.

All this will have to be perceived on the level of sympathy and imagination; none of it is likely to be spelled out in so many words, since familiar attitudes must be taken for granted in all religions. Fortunately for the seeker, Jewish scholarship provides a wealth of helpful literature that analyzes and explains Jewish beliefs in rational terms. A renaissance of self-appraisal is taking place among Jews everywhere, evidenced not only by a real enthusiasm for separating the essential from the trivial for themselves but by the genuine beginnings of a missionary spirit reaching out to the non-Jewish world.

Jews are, first of all, very concerned that their Christian neighbors should not try to draw distinctions where none exist. Judaism has never regarded itself as a religion of law and justice in contrast to a religion of love and forgiveness, holding that these two aspects of the moral quest are complementary. Therefore Jews feel a deep sense of grievance when Christians seek to pre-empt and rebaptize in their name ideals and values. Jews consider their own gift to the world through the insights of their prophets and teachers. They are quick to point out that Judaism no less than Christianity is committed to infuse daily life and business with moral principle, to teach racial brotherhood, to love and care for the sick, the poor, the orphaned, and the prisoner;

to suffer in the cause of freedom, to strive for peace, and to return hostility with forbearance and pity. They remind Christians that since the radical teachings of the Christian religion are rejected by all but a small minority of believers, the more normal Christian ideals of happy family life, good citizenship, and peace of mind are hardly to be distinguished from the ideals of the average Jew. Once this sore point has been unburdened, the Jewish scholar is willing and anxious to discuss the real differences that distinguish the two religions.

He believes his unitarian view of God to be one such difference. This God is transcendent Creator and Spirit, distinct from His creation, yet approachable by it. The idea of indwelling divinity is by no means excluded from such a concept, although an exclusive incarnation in any single human life is. The Jew has gone to great lengths to preserve the spiritual qualities of his God by refusing to depict Him in any tangible form and by keeping an unutterable name for Him, transcending all the more human names that can be used to define His reality. And while the Jew is urged to participate in a continuing dialogue with his God, he is also warned against seeking that kind of complete union with Him that can only be attained by renouncing the world.

Thus his concept of God is closely tied to his concept of human nature. Judaism sees no conflict between body and spirit. It does not regard the flesh as evil or sinful in itself. The world, for all its pain and suffering, is considered essentially good, desirable, and perfectible through history. In this it is the most optimistic of religions. Contemporary rabbis are unanimous in declaring that man was meant to enjoy life in all of its rich and varied interrelationships, and, contrariwise, in rejecting any notion that man is a fallen creature who

can only be redeemed by some act of divine grace. The Jew derives a very different moral from the Genesis story—that man sins through specific acts, not because of any quality of sin original to his nature.

As might be surmised, Judaism has never regarded very highly the saintly ideal of perfection, nor the ascetic renunciation of the monastery. It believes that the setting up of goals impossible to attain can only result in frustration, guilt complex, and neurosis; even the motivation is condemned as an exaggerated desire *to be God* instead of a reconciliation to a human condition under God. Thus Judaism considers itself on the side of health and sanity in urging perfectibility rather than perfection, sincere repentance and correction of wrongdoing rather than an anguished feeling of guilt. Some Jewish thinkers, however, are aware that the very exaggerations they deplore can drive the saint to impossible victories while the ideal of balance can degenerate into smugness and self-righteousness.

Another basic difference between the two religions is the greater emphasis Judaism places upon communal rather than personal salvation. This does not mean that the Jew is asked to surrender his individuality, but he is encouraged to press forward *as a people*. Personal prayer, self-evaluation, radical criticism of the tradition, all have their place. Unless the community, however, is purified and redirected in the process, their motivation is questionable. This explains the exalted place of the Torah as Law, since Law is the community's assertion of its moral principles. It explains, also, why non-judgment and nonviolence in the face of evil have never been encouraged except as the situation of the community made it a practical necessity.

Some mention must be made, finally, of the freedom

To live one's life to the full, it is surely necessary to base it on a positive hypothesis. And it is helpful also to join together with others who share the same outlook. Many scientists have found in the Religious Society of Friends (Quakers) the spiritual community that they need. Friends do not accept the idea that the universe occurred by chance, that man is a chance conglomeration of molecules which has developed ideals, a conscience, humanitarian instincts merely in order to survive. That seems to make a god of chance and to attribute motives to a machine. It is wholly incredible, almost more incredible than the idea that there exists nothing but mind. To accept the existence of matter and spirit seems reasonable. To attribute the creation of matter to a Supreme Spirit may be a way of expressing what we do not understand, but it seems more sensible than to suppose that by denying that there is a problem or refusing to admit its significance, we explain it away. But this is not enough. The Society of Friends is a Christian body; it is a body of people who take Jesus Christ as their example and who think of God in terms of Christ's life and teaching. This means far more than to accept the idea of a Supreme Creative Spirit; it means the basing of the experiment of life on the assumption that God is a loving Heavenly Father who is accessible to man, who cares for man, who would not put man to the indignity of being a perfect puppet, but who suffers when man, having been given free will, chooses to reject Him.—KATHLEEN LONSDALE, Science and Quakerism, a leaflet published by Friends General Conference and Representative Meeting, Philadelphia Yearly Meeting

from dogma Judaism has enjoyed, even while custom and tradition have been so binding. The Christian rebel finds himself in conflict with credos; his Jewish counterpart, with dietary laws and Sabbath observances, for Judaism is a way of life, of action much more than a way of theological beliefs. Its sense of peoplehood gives it the cohesiveness Christianity has often had to achieve through formulations of one sort or another.

The supremacy of the personality of Jesus in Christian belief makes it inevitable that Christians should be intrigued, puzzled, or infuriated, as the case may be, by the Jewish attitude towards him. Most Christians realize that Jesus is not accepted by Jews as God, or in any exclusive sense as Son of God. Some have hoped that he would at least be recognized as the culmination of Jewish prophecy. This is simply not the case; he is regarded neither as prophet nor perfect man. Many Jews have appreciated the deep compassion of his teachings, his radical idealism, and the nobility of his last days on earth. At the same time, they have criticized other sides of his character. They point out that his condemnation of anger and violence did not keep him from cursing the Pharisees and whipping the moneychangers; nor did the width of his love prevent him from almost turning aside the Canaanite woman; nor even, for that matter, did his mystical love of God save him from succumbing to a feeling of despair and abandonment on the cross. In general, Jews consider the Christ of Christianity to be an imaginative transformation of the historical Jesus into the symbol of perfection which the emotional need of Christians requires.

One word of caution: the Christian who thinks of Judaism as a religion lacking all the qualities the personality of Jesus gives to his own, will do well to remember that Judaism has an equivalent of a Sermon on the Mount in the collective teachings of its prophets and rabbis and certainly a collective crucifixion in the persecutions it has suffered from the Inquisition to Dachau.

No attempt has been made in this brief survey to discuss the emphases of the several branches of Judaism: Orthodox, Conservative, Reform, and Reconstructionist. Nor has any mention been made of the rich heritage of customs, traditions, and holiday observances that bind Jews together in countless subtle, emotional ways. It should be repeated, however, that Judaism is entering a dynamic phase of its history that may ultimately result in great changes in its status as a world religion. Its position is not unlike that of nineteenth-century Quakerism, as it weighs its exclusive traditions against the desire to take in people of other races and cultures. How far

it will go in this direction is a matter of conjecture. If it succeeds in turning itself into a missionary faith, knowledge of its basic teachings will become more necessary to Christians than ever before.

ALBERT SCHREINER

Clement Miller Biddle

August 22, 1876—September 2, 1959

CLEMENT MILLER BIDDLE, having lived out a long and consistent life as Friend, has obeyed the call to the higher life. His was no ivory-tower religion, but a consistent demonstration of the biblical reminder that "Faith without works is dead." He believed equally that true service must be accomplished quietly, without fanfare, and he always stipulated that his share in any concern should be anonymous.

Clement Biddle could truly claim his membership in the Society of Friends as belonging to that important, intangible relationship of the spirit. Whether it was in the American Friends Service Committee relief or child-feeding operations in Europe and elsewhere, in the organization of the Boys Clubs of Mt. Vernon, in promoting the work of Friends Center, Pendle Hill, Swarthmore College, Friends Historical Association—to mention only a few of his wide-flung concerns—his aim was always to undergird the spiritual purposes with sound, workable foundations, without which even the most laudable cause cannot endure.

The Biddle Memorial Library at Swarthmore stands as a monument to his concern for Quaker foundations. He built this Library in memory of his father so that Friends' historic records would be permanently safeguarded. He was also an active member for many years of the Record Committee of New York Yearly Meeting, and was largely instrumental in the reorganization of the valuable papers, Minute Books, etc., kept there.

Clement Biddle was disturbed over the lack of understanding he encountered within the various branches of Friends. Perhaps the biggest vision of his sunset years was his establishment, with Grace, his beloved wife, of his Quaker Leadership Grants. This is a program, administered by the American Section of the Friends World Committee, whereby active Friends from one part of our country can travel among other groups of Friends, learn of their work and purposes, and then return to their own groups, able to spread their new understanding, and thus strengthen the whole body of Quakerism.

Clement and Grace Biddle took an active part in the establishment of the Tucson Meeting, Arizona. Yet Clement Biddle never lost his concern over Purchase, N. Y., Meeting and its members. Many will never know that, in their hour of difficulty, his hand had come to their rescue.

His life has spoken. The very survival of our Society depends upon those who, following his example, must needs translate the principles of our faith into concrete action.

Return to Pennsbury

IN the early summer of the year 1700 a barge, carried along partly by the rhythmic labor of its oarsmen and partly by the tide, made its way slowly up the Delaware River from the town of Philadelphia. Its main occupant, scanning with keen eyes the wooded shores, was William Penn, who at fifty-six was still vigorous in spite of his long months in prison in the cause of religious freedom. Sitting by him was his wife, Hannah, and at her breast was little John, born only the February before in Philadelphia. Of the two surviving children of his first wife, Gulielma, only Letitia, now in her twentieth year, was in the boat with her father, the younger William having chosen to remain in England. The destination of the party was the Manor of Pennsbury, the site of which its master had approved on his first visit to these shores. After seventeen years of planning and direction from overseas, now at long last he was coming back to take up his residence. Built by his friend, James Harrison, who had died three years earlier, Pennsbury lay waiting, with its wooded tracts, its spacious lawns, and its flowering gardens, to welcome the proprietor.

There on the shore to greet him, gathered as soon as a lookout signaled his approach, would have been a little group of friends. Among them may well have been the able and trusted Phineas Pemberton from neighboring Grove Place; Rebecca Blackfan, his cousin and housekeeper; Thomas Rutter, who had forged the iron hinges and latches for the buildings; John Sotcher, his dependable man of all work, and the maid, Mary Loftis, the last two destined to be the ancestors of numerous Friends in Bucks County. There may also have been the Scotch gardener and the Irish hosteler and the two "blacks" for whose freedom the master was to provide in his will. And no doubt the chiefs of the friendly Indians would have come to greet their great white brother Onas, who had kept his pledge of friendship with them and now had returned to live on their shores.

As the party landed at the crude wharf at the foot of the long walk, the joyful tears of reunion must have flowed freely as friend greeted friend and hands grasped hands in warm embrace. The proprietor was home, the home where he had planned to settle after all his journeys and, in the midst of friends, in the free air of America, to live out his days.

Now the better part of three centuries has passed. William Penn, with his beloved Gulielma and Hannah and their children, lies buried across the seas in the little meeting house grounds at Jordans. Of all the

others gathered there that day, only Phineas Pemberton has found a resting place in the soil of Pennsbury, where he lies beside his wife Phoebe and her family, the Harrisons.

But the setting of the earlier scene has not been lost, for, thanks to the vision and labors of far-sighted friends, visitors today may still look upon the setting much as it was when William Penn came home in 1700.

Here in its gracious surroundings of trees and lawns and gardens sits the hospitable Manor House. Here under the stately tulip trees the broad gravel walk leads from the friendly front door to the river's edge. Here are the commodious Bake and Brew House and the well-planned stables, the fruit orchards and the vineyard, and the hedge-bordered walks along which the proprietor loved to stroll with his Hannah in the cool of a summer's evening. Here you, too, may come and saunter through the gardens and wander through the Manor House, peopling their walks and halls with the friendly forms and faces of an earlier time and taking away with you a sense of strength and peace caught from their still abiding influence.

Pennsbury Manor, near Morrisville, Pa., waits today to welcome you as it did its master so many years ago.

GEORGE E. HAYNES

Illinois Yearly Meeting

THE Clerk, Robert Byrd, officially opened Illinois Yearly Meeting, held at Camp Wakanda, Madison, Wisconsin, August 26 to 30, 1959, by reading from the minute of exercises of the first session of Illinois Yearly Meeting, held in August, 1875, in the Yearly Meeting House at Clear Creek, Illinois.

In the evening, Norman Whitney spoke on "Spiritual Insights—Real and Communicable." After citing instances in which spiritual openings proved real and communicable, Norman Whitney drew on his rich experience with young people to describe parallel modern instances of the discovery of truth and new direction for life found in the silence, in disciplined experiment, and in suffering. In each instance he observed that the fruits of insight were the same: "My heart did leap for joy!" Quakerism, with its experimental, noncreedal, undogmatic basis of belief and its testimony against all war, has a unique opportunity and responsibility. If we can find and allow ourselves to use a vocabulary of words and images that can be understood in the language of the twentieth century; if we can re-establish our peace testimony in its fullness, we may be able to answer "that of God" in today's seeking youth—and only so. To help this generation rediscover God experimentally and to renounce war unequivocally are the aims of our reasonable service.

Because of the inspiration in this address, Friends felt that the extra day added to Yearly Meeting this year was well

worth while. Reverberations from the address came up many times during our worship and business sessions to influence our thought and action.

The five days were full. The creative activities planned for and carried on by each age group made for a true family experience. An attempt had been made by the Planning Committee to streamline business to make room for life-enriching fellowship and contemplation. There was time for unhurried committee meetings; time for meditation by the Lake shore, away from the general commotion; time for mothers caring for young children to become better acquainted; time for much needed recreation after strenuous sessions.

Young Friends, led by Marvin Fridley, a St. Louis teacher, and by McClure McCombs, American Friends Service Committee program director, carried out their program stressing problems of prejudice and integration. They shared in a work camp on Friday in South Madison, helping to freshen up a Catholic Home for children of all races and creeds. A Jewish rabbi addressed the Young Friends one evening.

Junior Yearly Meeting, under the direction of Agnes Hole, worked on the theme "Migrant Workers and Their Families." Having made toys for migrant children, Junior Friends visited a migrant workers' camp at Endeavor, Wisconsin, to deliver the toys and to visit the plant, where mint is gathered and distilled by the workers.

Great interest was aroused in the presentation by Lucretia Franklin, George Watson, and Charles Wright of "Early Quakerism in Illinois Yearly Meeting Area," supplemented by stories of modes of travel, housing arrangements, etc., of the early days. Advices to teachers and other minutes from early sessions pertaining to prison reform, Indian affairs, and the peace testimony were presented.

"Visits to the County Jail," a project of Madison Meeting, was ably presented in a round table discussion led by a visitor from the Meeting, a doctor (also a member of Madison Meeting), and a chaplain, who told of their experiences visiting with those detained in jail.

George Bent told us briefly of his visits to AFSC projects: of the union against illiteracy in Italy, and, in Austria, of the small loans program and a camp for Hungarian refugees.

Messages from the World Committee, FRIENDS JOURNAL, General Conference, AFSC, and Friends Committee on National Legislation were brought to us by Larry Miller, Barnard Walton, Chester Graham, George Watson, and Charles Harker.

Some time was spent on the question of a permanent home for the Yearly Meeting. If it is possible, a dormitory will be built on the Yearly Meeting property on Quaker Lane, near McNabb, Illinois, in the hope that Meeting may be held there in 1960.

Out of the meetings of the Peace and Service Committee came the following minute, which was adopted by the Yearly Meeting and is to be sent out as the Committee sees fit: "The Illinois Yearly Meeting in session at Camp Wakanda, Madison, Wisconsin, August 26 to 30, 1959, recognizing the supreme worth of each human personality, unalterably opposes the

development, testing, and use of weapons of nuclear, chemical, or biological warfare. We call upon all persons of good will to join us in seeking more practical ways of resolving international differences."

Clerks of Illinois Yearly Meeting for the coming year are Robert O. Byrd, Mary Ruth Jones, and Frances Lee. Mary Ruth Jones replaces Frank Wood as Minute Clerk.

And so, after these days together of working out problems on which we did not agree in a spirit of love and understanding, of trying to achieve communion experimentally, of asking for divine guidance, of realizing that it is imperative (as it has been for three centuries) that we strive for a non-violent, nonmilitary approach to world problems, we separated. The hope expressed by one was true of us all, that as we came down from the mountaintop to the plains of our daily living, we might be worthy of the divine tenderness, love, and kindness we experienced in our work and worship together.

EDNA W. WOLF

Early Quakers in Virginia

WRITTEN originally in code, *The Secret Diary of William Byrd of Westover, 1709-1712*, has been recently edited by Lewis B. Wright and Marion Tinling and published by the Dietz Press, Richmond, Va.

In reading this diary, primarily for its many references to early cricket played on the plantations along the James River, I came on the following three entries, which may be of interest to Quaker historians.

Sept. 21, 1711. I was a long time discoursing with the Governour [sc. of Virginia] concerning what should be done with the obstinate Quakers.

Oct. 4, 1711. We fined all the Quakers and several others, and the Captains agreed to send for trophies [sc. pledges] . . . I spoke gently to the Quakers which gave them a good opinion of me and several of them seemed doubtful whether they would be arrested or not for the future. I told them that they would certainly be fined five times a year if they did not do as their fellow subjects did.

Jan. 5, 1712. About nine o'clock came Major Harrison and the captain of the *Pelican*. I gave them a bottle of sack. . . . In the afternoon we were merry and made the Quaker captain drink the Queen's health of [*sic*] his knees.

The "obstinacy" so objectionable to Byrd was refusal to be drafted for military service.

Fox was traveling in Maryland, Delaware, and Virginia in 1672. The recalcitrants fined so severely by Byrd were obviously the second generation of Virginia Quakers. Their resolution in the face of Byrd's threat

to fine them five times a year is evidence of the sufferings out of which was born the Quaker testimony against war, the testimony stated so emphatically in Fox's "Declaration," a copy of which was presented to Charles II on November 11, 1660: "All bloody principles and practices, as to our own particulars, we utterly deny; with all outward wars and strife, and fighting with outward weapons, for any end, or under any pretence whatever: this is our testimony to the whole world."

JOHN A. LESTER

Ancestor: Reflections of a Convinced Friend

By LOIS LEIGHTON COMINGS

What Quaker, traitor,
Worldly-wise,
Did not despise
Things?

And by what lineage
Suspect
Am I elect
His kin?

Who thought a house
Or furniture ill-made
Did much degrade
The soul,

Nor let his silver's
Polished sheen
Demean
His faith,

And though arrayed
In sober vesture
Chose the texture
Rich.

His business, ordered
Well and fair,
Did not despair
Of gain.

Him, though no Quaker
Record show,
I know
Within,

My true and proper,
Well-connected,
Much respected
Kin.

Books

SHARING OUR QUAKER FAITH. A symposium, edited by EDWIN B. BRONNER. Friends World Committee for Consultation, Philadelphia, 1959. 140 pages. \$1.00 (10 per cent discount for 10 or more copies)

This attractive paperback book will meet the needs of individuals, study groups, and adult First-day school classes in their desire to know what Friends in various countries think about some of the issues facing the Religious Society of Friends today. Four areas of concern to Friends and other religious groups are discussed: evangelism, missions, the ecumenical movement, and world religions. Papers were prepared on each of these subjects by Friends in Ireland, the United States, Great Britain, and India. Written comments by Quakers from other parts of the world accompany each paper. The papers were prepared originally for the seventh session of the Friends World Committee for Consultation, which met at Bad Pyrmont, Germany, in September, 1958. They have been revised, however, and provocative questions have been added to the original papers, which make it easy to start animated and fruitful discussions of these important issues in Quaker groups anywhere.

This publication brings together the best thinking of Quaker leaders in a dozen Yearly Meetings and from every continent except South America. The Friends World Committee for Consultation hopes that many Friends will study these papers and by full discussion of the questions reach conclusions regarding these important issues. If enough Friends study this volume, the project can have a decisive influence on Quakerism as it enters the fourth century of its history.

ANNA GRISCOM ELKINTON

THE VOYAGE OF THE GOLDEN RULE. By ALBERT BIGELOW. Doubleday and Company, Inc., Garden City, N. Y., 1959. 286 pages. \$3.95

A group of men, conscientious objectors to the development and testing of nuclear bombs, set out to bring their objections before the government. But they found that the bureaucracy of our "big government" has all but muted the voices of dissidents. Repeated attempts failed to gain an audience with any responsible official. A written petition was not even accepted. So, turning away from the traditional channels of American democracy, which they had found futile, they undertook a project of nonviolent action against the United States government. With the support of thousands, four men, three of them Friends, outfitted and sailed a 30-foot ketch, *The Golden Rule*, toward Eniwetok, the Marshall Islands testing area in the Pacific Ocean. This is the story of that voyage.

Albert Bigelow, the captain of the crew, skillfully weaves together all the elements of the voyage: the work of the organizational committee, the outfitting of the boat and the sailing problems, the incidents of the journey, the attitudes and interrelations of the crew members, the reaction of the press and the people around the world, and the devotion of the many people whom they met on the voyage, especially Californian and Hawaiian Friends. He enriches the story by including

discussion of the wide political, philosophical, and religious background of the voyage.

This is a moving, well-written, and entertaining book for any reader. For a reader interested in direct action and non-violence, it is especially valuable as a case study. Bigelow's rigorous attempt to deal honestly with his motives and feelings and his detailed record of the interactions between the crew and the government are of great importance in bringing out the dynamics of nonviolence in this experience.

BRUCE C. BUSCHING

ILLUSTRATIONS FROM BIBLICAL ARCHAEOLOGY.

By D. J. WISEMAN. William B. Eerdmans Publishing Company, Grand Rapids, Mich., 1958. 112 pages; 117 illustrations. \$3.50

This fascinating book by an experienced archaeologist will prove invaluable to all who want to know more about the character and daily life of ancient peoples. It begins with the dawn of civilization (about 2500 B.C.) and successively treats the Patriarchal Age, Egypt and the exodus, the days of the Kings, the exile and after, and New Testament times. Pictures are clear, carefully annotated, and of remarkable variety. The text is a miracle of condensation, absorbing in its summaries of archaeological findings, and constantly correlated with names and events found in the Bible. Included among the illustrations are inscriptions, reliefs, tablets, vessels, jewelry, coins, weapons, ruins, reconstructions, maps, comparative tables, manuscripts, paintings, frescoes, sculpture, grave objects and tomb models from Assyria, Sumeria, Babylonia, Chaldea, Egypt, Phoenicia, Persia, Capri, Greece, and the Holy Land. For the student who wants to continue his study of biblical archaeology, seven pages list additional works in English of a general character.

M. A. P.

The Society for Social Responsibility in Science (Continued from page 550)

ment to explore positive steps to peace covered by many proposals, such as an International Health Year, the sending out of 'Mercy Fleets,' Research Program for Peace, and others.

"We urge our fellow citizens, scientists and nonscientists alike, to recognize that they are making moral decisions. Any of our scientific colleagues who come to feel that their work on bacterial war is morally wrong and that they should resign from jobs which involve them in it, will find that the Society for Social Responsibility in Science is ready to help them, within the limits of its ability, in finding other employment where their technical skills can be used for the preservation of human life.

"Since there is evidence that government officials are quite sensitive to public opinion in the field of chemical, biological, and radiological warfare, we call upon our fellow citizens to protest their involvement, through their government, in the business of growing more virulent microorganisms and preparing to spread them abroad."

About Our Authors

Albert Schreiner is a member of Flushing Meeting, N. Y., but since moving to New Jersey last year is active in Ridgewood Meeting. He serves on a number of committees, among them the New York Yearly Meeting Peace and Service Committee and the Committee on Indian Affairs. His professional work is mainly magazine and book illustration. He is Art Editor of *Maryknoll*, a Catholic publication.

George E. Haynes was appointed Superintendent of Pennsylvania Manor on July 1, after serving seven years on the staff. He is a member of Newtown, Pa., Meeting.

Edna W. Wolf is a member of Clear Creek Monthly Meeting, McNabb, Illinois, and of the Central Committee of Friends General Conference.

John A. Lester, born in England, met Isaac Sharpless when Isaac was visiting Friends schools in England, and as a consequence came to Haverford College, where he graduated in 1896. He holds a Ph.D. degree from Harvard. He taught at the Hill School, Pottstown, Pa., for 25 years and for several years acted as Executive Secretary for the Friends Council on Education. He is the author of *A Century of Philadelphia Cricket* and several textbooks for school use. He also edited *Essays of Yesterday and Today*.

Friends and Their Friends

Representatives of 17 religious and other organizations called on President Eisenhower on September 22 firmly "to commit the United States government to universal total disarmament as the actual basis of its policy from now on," since nuclear war would be "suicidal."

The group commended the President's initiative in extending an invitation to Premier Khrushchev to visit the United States and urged a "positive reaction" to the proposals by Premier Khrushchev and British Foreign Minister Selwyn Lloyd for total disarmament. They said government support for studies on the economics of disarmament and inclusion of Communist China in disarmament negotiations would "evidence the seriousness of our commitment to total disarmament." The signers urged "that it be the policy of the United States government to extend the moratorium on nuclear testing indefinitely and unconditionally. In your further talks with Premier Khrushchev we urge you to seek to conclude final arrangements on an agreement at Geneva to end such tests."

"Power Among Men," the first feature-length film produced by the U.N. Film Services, will have its United States theatrical premiere on October 18 at the Exeter Theatre in Boston, Mass. "Power Among Men" is primarily concerned with the survival of the human race and the forces in the present world to build and to destroy. Filmed in color, it depicts episodes in Italy, Haiti, Canada, and Norway.

The 90-minute film will be distributed throughout the United States by Louis de Rochemont Associates, Inc., of

380 Madison Avenue, New York, N. Y. Friends interested in having "Power Among Men" appear in their communities, should request local theater managers to contact this distributor. Friends can also write directly to the distributor, signifying their interest in this film.

Pendle Hill's latest pamphlet is *Private Testimony and Public Policy*, by Phillips Ruopp. The pamphlet reflects the author's continuing concern with problems of world order and their bearing on his religious commitment. The pamphlet is available from Friends bookstores or Pendle Hill at 35 cents a copy.

An attractive Fall Arts Festival is being sponsored by Germantown Friends School, 31 West Coulter Street, Philadelphia 44, Pa., on six Friday evenings at 8:30 p.m. The series opened on October 9 with a program by a soprano and tenor; on October 16 an artist-educator was featured. On October 23 there will be baroque chamber music; on November 6, a violinist and pianist; on November 20, a poet; and on December 4, a chamber trio. All the artists are outstanding in their respective fields. For further information and cost, call Robert Boynton at Philadelphia GE 8-5714.

Friends from the Eastern United States and Florida shared in planning for the International Congress of the American Correctional Association, held early in September in Miami, Florida. Those arranging for hospitality included Miriam Roberts Toepel and Peter Forrest of Miami Meeting. Participants at meetings were Ruth Linn Fraser of Lake Worth, Florida, Meeting, and Anna Rupert Biggs of Wilmington, Delaware, Meeting.

Friends who were speakers at the International Congress were Edmund Goerke of New York Yearly Meeting and Leon T. Stern, representing Philadelphia Yearly Meeting Social Service Committee and Friends General Conference. A statement was drawn up for the use of states seeking legislation for abolition of the death penalty. Governor Collins of Florida announced that he hopes capital punishment in Florida will be abolished.

Leon T. Stern was elected Chairman of the Committee on Citizen Participation of the American Correctional Association and a member of the Board of the National Jail Association. His committee was encouraged to continue the work of supplying information to correctional officials on death-penalty and abolition legislation.

The Religious Education Committee of Woodstown Monthly Meeting, N. J., has decided to have a family meeting for worship the last Sunday in each month. Woodstown First-day School begins at 9:45 a.m. Classes on the last Sunday of each month will close at 10:15 a.m., and families will sit together for the regular meeting for worship, which will close at 11 a.m. This change in time of the meeting for worship pertains to the last Sunday of every month.

The revised *Directory of Friends Meetings* in the United States and Canada for 1959 has been published by the Friends World Committee. This helpful pocketbook gives the location of Friends Meetings as well as the name and address of the Clerk, and includes Friends Centers and Yearly Meetings around the world, Friends schools and colleges, and Friendly contacts in Central and South America. Copies are obtainable for 50 cents each, with a 10 per cent discount for ten or more copies, through the Friends World Committee, 20 South 12th Street, Philadelphia 7, Pa., and the Midwest Office, Wilmington College, Wilmington, Ohio, as well as the Friends bookstores.

Nicholas Kelley and Eugene Sherpick, both of New York Monthly Meeting, have been appointed to the Personnel Committee of the New York Bar Association.

The Philadelphia Yearly Meeting Committee on Religious Education and the Young Friends Movement are jointly sponsoring a skill shop for those who work with junior and senior high school age young Friends. It will be held at 1515 Cherry Street, Philadelphia, on Saturday, November 7, from 9:45 a.m. to 3 p.m.

Leaders of the skill shop will be Paul Zuck, psychologist (Upper Merion School, Pa.), Olcott Sanders, Janet Schroeder, and Elwood Cronk.

Participants will seek to discover who the adolescent is and what his needs and interests are. They will examine and experiment with known facts about the process of group discussion and decision making, and will seek to apply this knowledge to the adolescent. The skill shop will seek to answer such questions as the following: What do you do when there are only one or two young Friends of junior or senior high age in a Meeting? How do we work young people into the leadership and service of the Meeting?

ELWOOD CRONK, *Young Friends Movement*

AGNES COGGESHALL, *Religious Education Committee*

Among the several concerns expressed by members of the Friends Conference on Religion and Psychology at their recent conference at Haverford College was one I was asked to share with your readers. It is suggested that we be open to opportunities for helping persons suffering from emotional disturbances and living in institutions. Instances are known of people neglected by their families or confined in places far from their homes who are never visited or who have no contact with any person outside of the institution. Various mental health societies or associations, as well as the hospitals themselves, can provide us with information about visiting and other volunteer activities. Some hospitals have a short orientation course for volunteers. Some patients would appreciate a ride in a car. Other possibilities range through such activities as feeding patients, teaching typing, helping with psychological testing, etc.

Friends in the Philadelphia area can call the Mental Health Association of Southeastern Pennsylvania (LO 8-3833),

1601 Walnut Street, or Norristown, Philadelphia, or Embreeville State Hospitals for information about visiting and other volunteer work. Baltimore Friends may call the Maryland Department Mental Hygiene (VE 7-9000) or the Volunteer Coordinator in a hospital. It is reported that the Crownsville Hospital is the most isolated one and particularly needs volunteers.

Bryn Mawr, Pa.

CHARLES PERRY, *Chairman,*
Friends Conference on Religion
and Psychology

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

Paul A. Lacey's "Letter from Russia" in the FRIENDS JOURNAL for August 22 presented in most interesting fashion the experiences of four younger Friends while traveling recently for 30 days in the Soviet Union. Paul Lacey refers to "the strain of constant translation" save for the times they found student groups able to converse in English. The largest number of young Russians gathered around Bob Osborn because of his fluent Russian.

Should not a considerable number of American Friends begin the study of the Russian language? A report from the U.S. Government Office of Education says that 400 U.S. high schools will have classes in Russian this year as compared to 16 when we first heard of the Russian "Sputnik." Some high schools in the metropolitan areas are teaching Russian. The few thousands of American students in such schools must be compared to five or six million Russians reputed to be studying English in schools at the same level.

Mature Friends, even those of retirement age, might find Russian as challenging as I did in taking a course of 25 lessons with a Russian-born woman teacher last winter. Admittedly, it is harder to begin a new language in later years, but it is not impossible.

Upper Darby, Pa.

EDITH REEVES SOLENBERGER

Now that there is so much interest in the Christian Church in Russia, it may be possible to reach a better understanding between Christian principles and those of the Communists. Both are opposed to the service of mammon. Christians are living under laws that enthrone riches and ruling classes, so they are somewhat handicapped in their opposition to the service of riches. But the socialists have undertaken to destroy the power of riches, so it would seem easier to serve God on a bread-and-butter basis of brotherly love in a socialist country than under capitalism.

The reason so many socialists have condemned religion is that they thought it was used to defend riches and kings. There ought to be a road to understanding that would make Christianity acceptable to those who hate and despise riches. Such people should find it easy to love and hold to God.

Oxford, Pa.

A. CRAIG

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

OCTOBER

17—Area meeting and Executive Council of the Friends Committee on National Legislation, at the Ridgewood, N. J., Meeting House, 224 Highwood Avenue. Worship, 9:30 a.m.; business, 1 a.m. and 2 p.m. A session for young people, 3 p.m., in the basement of the meeting house: panel discussion, led by Michael Ingerman, "Young People and the Government."

Public meetings, afternoon and evening. At 4:30 p.m., Edward Snyder, "Unfinished Business before Congress." Dinner, 6 p.m. by reservation in the meeting house. At 8 p.m., panel presentation and discussion, "How Will Disarmament Affect Your Income?" Moderator, E. Raymond Wilson; panel members, Emile Benoit, Samuel Jacobs, Harold N. Wesler.

18—Abington Meeting, Jenkintown, Pa., Adult Class, 10 a.m. William S. Campbell, "William Penn—Holy Experiment."

18—Central Philadelphia Meeting, Race Street west of 15th Conference Class, 11:40 a.m.: Juanita P. Morisey, "I Corinthians."

18—Frankford Meeting, Unity and Waln Streets, Philadelphia Conference Class, 10 a.m.: Florence E. Taylor, "Moses, an Outstanding Hero."

18—Southern Half-Yearly Meeting at Camden, Del., 11 a.m.

18—Merion Friends Community Forum at 615 Montgomery Avenue, Merion, Pa., 8 p.m.: Edwin T. Randall, sociologist and radio commentator (WCAU), "Who Has Integrity?"

24—New York-Westbury Quarterly Meeting at Northern Blvd. East of Main Street, Flushing, N. Y. Ministry and Counsel (business), 10 a.m.; meeting for worship; business of Quarterly Meeting picnic lunch (beverages and dessert provided by Flushing Meeting). At 2 p.m., special group worship session under Ministry and Counsel; theme, "Where Words Come From."

24—All Friends Quarterly Meeting Religious Education Workshop at the Ridgewood, N. J., Meeting House, 224 Highwood Avenue. Registration, 9:30 a.m. (50 cents). Tape by Elise Bouldin demonstration class, buzz sessions and reports. Participating, Olaf Hanson, Katherine Mott, Elizabeth Hoskins. Dinner, 5 p.m. (\$1.25) followed by fellowship sing.

25—Central Philadelphia Meeting, Race Street west of 15th Conference Class, 11:40 a.m.: A. Alexander Morisey, "II Corinthians."

25—Frankford Meeting, Unity and Waln Streets, Philadelphia Conference Class, 10 a.m.: William C. Kesson, "Ten Days in Moscow and Leningrad, USSR."

26—Quiet Day at Gwynedd Meeting, Pa., 10 a.m. to 3 p.m. Paul Goulding, leader. Bring a box lunch. All welcome.

29 to November 1—Sweden Yearly Meeting at Stockholm, Sweden.

30 to November 1—Missouri Valley Conference at the 4-H Club Camp near Boone, Iowa.

31—Chester Quarterly Meeting at Providence, Pa., 3 p.m.

BIRTH

JONES—On September 16, to William Donald and Marge Paxson Jones, a son, TODD EDWARD JONES. The grandparents are William and Bertha Paxson of Swarthmore Meeting, Pa.

MARRIAGE

GLOCK-HADLEY and BETTS-HADLEY—On September 12, in the Friends Meeting House, 2111 Florida Avenue, Washington, D. C., MARTHA JANE HADLEY, daughter of J. Nixon and Abby Hadley, all of the Friends Meeting of Washington, and ALAN ROGER GLOCK, son of Dr. Wayne R. and Blanche L. Glock of Fort Wayne, Indiana; and SUSAN GREENE HADLEY, daughter of J. Nixon and Mary Hadley, all of the Friends Meeting of Washington, D. C.

and Abby A. Hadley, and ERNEST CLAIRE BETTS, III, son of Ernest C. Jr., and Gwendolyn E. Betts of Arlington, Va., in the first double wedding ceremony to take place in the Florida Avenue Meeting House. The pattern agreed on for the ceremony was for the first breaking of the silence by Martha Hadley, the elder daughter, and Alan Glock, who repeated their vows and signed their certificate. They were followed by Susan Hadley and Ernest Betts. Both certificates were then read to the gathered meeting, and a period of worship followed. Alan and Martha Glock will be living for the next year at Earlham College, Richmond, Indiana. Ernest and Susan Betts will be living at Randolph-Macon College, Ashland, Va.

DEATHS

GRAFFLIN—On August 23, at Chappaqua, N. Y., DOUGLAS GORDON GRAFFLIN of Purchase Meeting, N. Y., in his 49th year. He was much loved and honored in his position as District Principal, Chappaqua Public Schools, Chappaqua, N. Y. Surviving are his wife, Alice Wardell Grafflin; his mother, Mrs. Samuel Grafflin; his sisters, Ruth Hudson and Dorothy Grafflin; his brother, Donald Grafflin; and his children, Douglas Gordon, Jr., Alice Wardell, Vendelin Anne, Susan Jane, and Mary Ellen Grafflin.

RICHTER—On September 12, PATIENCE MARSHALL RICHTER of Ocean View, N. J., widow of William H. Richter, in her 92nd year. She was born in Avondale, Chester County, Pa. A birthright

Friend, she was a faithful and quietly active member of Seaville Monthly Meeting, N. J. Surviving are a daughter, Patience M. R. Ludlam, Ocean View, N. J.; two sons, William H. Richter, Jr., Germantown, Pa., and Louis F. Richter, Havertown, Pa.; a sister, Laura M. Olhausen, Philadelphia; a brother, E. Stanley Marshall, Lemon Grove, Calif.; eight grandchildren and thirteen great-grandchildren. A memorial service was held in the Seaville Meeting House on September 20, 11 a.m., within the meeting for worship.

Elmer Pickett

In the passing of Elmer Pickett, the Society of Friends, especially Middletown Monthly Meeting, Langhorne, Pa., and its First-day school, sustains a serious loss. His keen interest in Friends and his devotion to their principles and testimonies gave him strength in his work on the Monthly, Quarterly, and Yearly Meeting level. His rare faculty for making friends embraced all he met, without distinction of race, color, and creed, or social and economic status. The quietness and courage of his convictions conveyed strength to others. We are thankful for the many blessings of his life and his inspiring fellowship. His spirit will live with us.

For Middletown Monthly Meeting,
WILLIAM K. PARRY, Clerk

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 7th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, Julia S. Jenks, 2146 East Fourth Street; Tucson MA 3-5305.

ARKANSAS

LITTLE ROCK—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-9248.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. in Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Meeting, 11 a.m., Univ. Methodist Church, 4th floor, 817 W. 34th Street.

PALO ALTO—Meeting for worship, 10 a.m., First-day school for children and adults at 11:15. 957 Colorado Avenue.

SAN DIEGO—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

CONNECTICUT

HARTFORD—Meeting, 11 a.m., 144 South Quaker Lane, West Hartford.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting, 3 p.m., 1st and 3rd First-days, 145 First Avenue. Information. Sara Belle George, CL 2-2333.

DADESBURG—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 11 a.m., YWCA. Contact EV 9-4345.

JACKSONVILLE—Meeting for worship at Y.W.C.A., 14 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk. TU 8-6629.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

GEORGIA

ATLANTA—Meeting for worship and First-day school at 10 a.m. at Gammon Theological Seminary, 9 McDonough Blvd., S.E. Phern Stanley, Clerk. Phone DR 3-5357.

ILLINOIS

CHICAGO—57th Street Meeting of Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7:30 p.m., every first Friday. Telephone BUTterfield 8-3066.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

IOWA

CEDAR FALLS—Meeting for worship, 10:30 a.m., 524 Seelye Blvd. Telephone CO 6-9197 or CO 6-0567.

DES MOINES—South entrance, 2920 30th Street; worship, 10 a.m., classes, 11 a.m.

KENTUCKY

LOUISVILLE—Meeting and First-day school, 10:30 a.m. Sundays, Neighborhood House, 428 S. First St.; phone TW 5-7110.

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

MARYLAND

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone WA 4-4548.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

WELLESLEY—Meeting, Sunday, 10:30 a.m. at Tenacre Country Day School, Benvenue Street near Grove Street.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MINNESOTA

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-6958.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 6-0429.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome. Harold De Jager, Clerk.

NEW MEXICO

SANTA FE—Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Jane H. Baumann, Clerk.

NEW YORK

ALBANY—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
265 Lafayette Ave., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th floor
Telephone GRamercy 3-8018 (Mon.-Fri.)

9-4) about First-day schools, monthly meetings, suppers, etc.

Manhattan: at 221 East 15th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m.

Brooklyn: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues.

Flushing: at 137-16 Northern Boulevard.

SCARSDALE—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, William Vickery, 162 Warburton Ave., Hastings-on-Hudson, N. Y.

SYRACUSE—Meeting and First-day school, 11 a.m., YWCA, 339 E. Onondaga Street.

OHIO

CINCINNATI—Meeting for worship, 10 a.m., 3601 Victory Parkway. Telephone Edwin Moon, at TR 1-4984.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

PENNSYLVANIA

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.

Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane.

Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m.

Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 11 a.m.

Frankford, Unity and Waln Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m.

Powelton, 36th and Pearl Streets, 11 a.m.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

PROVIDENCE—Providence Road, Media, 15 miles west of Phila. First-day school, 9:45 a.m., meeting for worship, 11 a.m.

READING—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Myrtle Nash, FA 3-6574.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., 606 Rathervue Pl. Clerk, John Barrow, GL 3-7323.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; JAcKson 8-6413.

UTAH

SALT LAKE CITY—Meeting for worship, Sundays, 11 a.m., 232 University Street.

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With Karoline Solmiz, M.S.W., Bryn Mawr Pa., call LA 5-0752 between 8 and 10 p.m.

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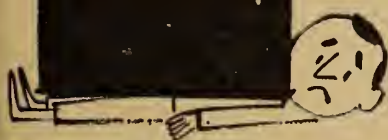
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FRIENDS JOURNAL

A Quaker Weekly

VOLUME 5

OCTOBER 24, 1959

NUMBER 36

IN THIS ISSUE

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Letter from the Lake Erie Association

. *by Kenneth Ives*

Young Friends Share a Valuable Experience

. *by Jim Vaughan*

Where the Martyrs Died

. *Letter from the Past*

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ESTABLISHED 1955

PHILADELPHIA, OCTOBER 24, 1959

VOL. 5 — No. 36

Editorial Comments

Nuclear Testing

THE Commission of the Churches on International Affairs, a joint agency of the World Council of Churches and the International Missionary Council, has sent a memorandum on disarmament to more than 700 U.N. delegates and their alternates, in which the Commission appeals to the nations not to resume nuclear testing unilaterally. More time is needed for the negotiations to continue; the progress made so far is encouraging, and the points of unresolved disagreement are already reduced to a very few problems.

We gladly support such an appeal. When President Eisenhower extended the moratorium on nuclear testing for two months shortly before Khrushchev's visit, he acted in all likelihood against the wishes of the Pentagon and the Secretary for Defense. There is reason to believe that floods of letters demanding the cessation of the testing were responsible for his decision. Now the Pentagon and the Atomic Energy Commission continue to press for resumption of the tests. We hope that our readers will encourage the President to extend the moratorium indefinitely and will write similarly to Ambassador James Wadsworth and the United States delegation at Geneva.

Belated Blessings

A sad tale of quiet heroism was recently revived when a simple white monument was erected in Giazza, northern Italy, to honor an Italian priest and a German soldier who gave their lives for others. Fifteen years ago a group of German paratroopers descended on the Italian village of Giazza. Father Domenico Mercante offered himself as a hostage if the paratroopers would spare his flock. The Germans decided to shoot the priest. One soldier refused to participate in the execution. He was placed beside the priest and the two died together.

Present at the unveiling of the monument were German embassy officials, the Italian Minister of Justice, church officials, and the parishioners of the village. Speeches praising the heroism of the two men were given by a bishop and others, and *The Reporter for Conscience's* Sake, Washington, D. C., says, "Ironically, neither legal recognition nor church support has been given conscientious objectors to military service in Italy." *The Reporter*

might have pointed out the still more flagrant contradiction embodied in speeches that praised the heroism of the two men who obeyed their conscience rather than military law. All of the officials, including the clergy, approve or even bless the preparations for the next war that will be much more cruel and ruthless than the Italian campaign was—if it ever takes place. Why are the political and church authorities in Europe still surprised that their peoples have a growing mistrust of state and church and their fateful alliance? It was President Eisenhower who once said that the people are always more intelligent than their governments think they are.

Distributing Bibles

The Vienna Youth Festival, about which we reported earlier (*FRIENDS JOURNAL*, September 5, 1959), had at least one exciting side show that had not been planned by the international group of Communists. Three young men, Glenn Wagner, Vic Beattie, and John Jesberg of the Pocket Testament League experienced violent opposition when they began to preach evangelistic sermons from a sound truck and set up posters in Russian, Chinese, Arabic, and French that carried an evangelistic message. The reaction of the crowds was violent. The posters were destroyed, copies of the gospels were torn to shreds, and shouts were heard against "American imperialists." The police intervened before the incident became more serious.

We do not consider the indiscriminate distribution of the Bible at such an occasion a useful manner of working for our Christian faith. Nor are we impressed by the "crash program" with which the New York Bible Society will celebrate locally its 150th anniversary. One can only wish that the commendable gallantry of the Viennese group and the untiring "leg work" of any city workers could be converted into the determination and skill to enable others to read the Bible intelligently.

In Brief

India now stands in fourth place in the publication of books and exceeds in number some Western countries, including France, Italy, and the United States, according to the United Nations. India was not only fourth in the

total number of titles, but also had the largest number of religious books. The number of titles by the top four countries were as follows: the Soviet Union, 60,000; Japan, 24,500; Great Britain, 19,000; and India, 18,559.

The fate of almost 200 German conscientious objec-

tors came to light in a trial of two former SS guards, according to a *Peace News* report. In the Sachsenhausen concentration camp in 1940, the C.O.'s were allowed neither food nor sleep, and within four weeks only seven were left.

Stand Still in the Light

"STAND STILL." These words recur like a refrain in a brief epistle of George Fox written in 1652. Friends are told to "stand still in trouble and see the strength of the Lord," to "stand still in that which is pure after ye see yourselves," to "stand still in that which shows and discovers," to "stand still in the Light and submit to it," to "stand still after ye see yourselves," to "stand still in the Light that shows them" ("temptations, corruptions, uncleanness"), to "stand still in that Power which brings peace," and, with the same meaning, to "sink down in that which is pure, and all will be hushed and fly away."

The date of this letter is significant. In 1652 the Quaker movement received its first great impetus and gained thousands of adherents. Friends have probably never been more active and uplifted than they were in that first great year, when it seemed that a new "day of the Lord" was dawning. How then can we explain this quietistic advice to "stand still," coming as it did from the most active Quaker of them all? Would it not have been more appropriate if Fox had advised Friends to "be busy in the Light"?

One answer to this question can be found in the need for inner strength and composure sufficient for meeting and overcoming powerful destructive forces. During the first forty years of Quaker history no effort was spared by church and state to destroy the new movement. But, although Lutherans and the German states had succeeded in crushing the Anabaptists in Germany, Anglicans and Puritans did not succeed in crushing Quakers in England. Perhaps this was partly because Quakers had discovered a form of worship which taught them how to "stand still in the Light." In the midst of struggle and suffering they could, either in their meetings or elsewhere, retreat to a "quiet habitation within," a place where "all will be hushed and fly away."

Such a retreat did not necessarily mean a withdrawal from activity, as is shown by other figures of speech used by Fox to express similar advice. Friends are told to "stand faithful to the Lord God and His Power and Truth, that their heads may not sink in the storms but may be kept above the waves" (Ep. 283). "Do not," he says elsewhere, "gad about from the Truth Within, that

ye may be kept above all high-swellings storms, bustlings and tempests and with it ye may be kept over the world" (Ep. 130). This does not mean that Friends should flee from the storm but rather that, although their bodies were in it, their heads should be above it in the calm and serene presence of the light.

There were other reasons for standing still in the light, for in 1652 persecution, though it had begun, was far from having reached the intensity of ten years later. Light, including divine light, is that which reveals "Stand still," says Fox, "in that which shows and discovers." Clearly it discovers our own sins and weaknesses, for we are asked to "stand still after we see ourselves." Self-examination in the light must come first—"in the Light" because the light reveals obstacles which stand between it and ourselves. Their dark shadows must be removed before we can see clearly. The medieval mystics likewise declared that "purgation" is the necessary first stage in spiritual progress on the way to the second stage, which is "illumination."

But the revelation of truth about ourselves is not the only function of the light, for the light is also moral and religious truth in a broader sense. Here we must understand the meaning of that essentially quietistic word "pure." When we seek in Fox's words to "stand still in that which is pure," we try to find a truth which is purified because it is not contaminated by our own prejudices and preconceptions. The truth is pure and "above the world" because it is free from the worldly conventional opinions of society around us. By seeking and sometimes finding that which is purified of conventionalities, Friends became a nonconformist minority in the midst of a hostile majority. In dress, speech, and behavior they were not afraid to be different though not at least at first, for the sake of being different. They became pioneers in a number of social causes because they had recourse to a source of truth other than the voice of society. The Quaker position in these causes has now become generally accepted by the "world" except their nonparticipation in war. Since Friends still hold this doctrine, at least officially, they remain a nonconformist minority.

As members of a minority which may again be per-

secuted for unconventional opinions, they need to learn how to acquire inner strength and peace and to be enabled to "sink down in that which is pure" so that "all will be hushed and fly away." They need also sometimes to quit their "bustling" and "stand still in the Light" if they are to continue to make new discoveries by facing the truth freshly and directly. This truth is not only found within but also without in the New Testament, for the voice of the Christ within must be clarified and interpreted by the words of the Christ of history.

In his letters George Fox is continually advising Friends not to use violence on their troubles or even on their disorderly thoughts by fighting them on their own level but rather to get "atop" of them. "Friends," he says, "take heed of being hurried with many thoughts but live in that which goes over them all" (Ep. 95). And in 1670, when persecution was waxing especially hot, he writes, "So let your minds and souls and hearts be kept above all outward and visible things" (Ep. 283). This, like "standing still in the Light," might seem to many activists a form of escapism. Instead of "standing still" or getting "over" troubles, should we not endeavor to share the burden of the world's sin and suffering? Did not Fox himself suffer eight imprisonments when he might have avoided them by doing what most other people did? He certainly did not get "over" his suffering by ignoring it as unreal or unimportant. But, paradoxically, he both endured it and rose above it.

The same paradox lies at the basis of those events within which our Christian religion began. This series of four addresses, of which mine is the second, occurs, not without reason (though not a Quaker reason), during the Lenten season. At the end of this season the church commemorates the crucifixion and ascension of Christ. At the crucifixion we think of Christ as taking upon himself the burden of the world's sin and suffering. But in the ascension he rose above it to a higher, serener

world. He was both in the world and above it, and the inward light, the Christ spirit in man, is also both in the world and above it. If it be true, as Paul says, that we must be crucified with Christ if we are to rise above the world with him, then we, through his spirit, may also both share the burden of the world's suffering and rise above it.

HOWARD H. BRINTON

Where the Martyrs Died

Letter from the Past — 180

THE years 1959 to 1961 will mark the tercentenary of the execution by hanging of four Quakers on Boston Common. I have wondered for some time what recognition of the event would be shown locally or otherwise. There are difficulties in celebrating martyrdoms. It reflects unfavorably on the other party and their descendants while it honors the victims. Furthermore, one cannot be sure that the lesson of the past has been sufficiently learned. The Gospel of Matthew cries woe upon those who build the tombs of the prophets and adorn the graves of righteous men, claiming that if they had lived in the days of their ancestors they would not have joined them in the shedding of blood.

A recent event has brought these thoughts to mind. An issue of *Life* magazine in July contained pictures of demonstrations held in various parts of the world, protesting the execution of Imre Nagy and Pal Maleter, imprisoned leaders of Hungary's short-lived revolution. They begin with one of an illuminated float on the River Limmat at Zurich. Now it just happens that I have recently been reminded that precisely in that river, about 1525, occurred under the initiative of Zurich's famous reformer Ulrich Zwingli the executions by drowning of seven Anabaptists.

Coming a few weeks later as a tourist to Zurich, I hunted out the very place where they were supposed to have been drowned, opposite the Schipfe and between

THE best and highest teaching of the Old Testament accepts suffering as involved in man's efforts to do the will of God. When we come to the New Testament, we find that Jesus gathers up the thought of prophets and psalmists and gives us the whole picture of which they had only glimpses. Jesus did not explain suffering or say it is a good thing. He did not even seem much concerned with "fairness" or "justice" as we use the terms. (See the incident of the two brothers who asked him to arbitrate between them, and his own parable of the laborers in the vineyard.) But Jesus chose suffering as the only way of showing what happens when the perfect love of God meets the evil in man; the love which accepted the agony of the cross and went on loving and forgiving those who were inflicting the agony. Here again we touch a mystery beyond our power to grasp fully, and we are unlikely to be able to get it across to children. But we can point to the martyrs and saints who have lived and died in the spirit of their Master, triumphing over suffering and death in complete obedience to the will of God and complete self-giving to their fellows.—MAUDE BRAYSHAW, "It Isn't Fair," in the Friends' Quarterly, London, for April, 1959.

two of the bridges that are still identifiable. No doubt the city looks very different today. In its Landesmuseum a painting by the fifteenth-century local artist, Hans Leu the Elder—a painting that also deals with a martyrdom of earlier legend—gave me an almost contemporary detailed picture of the city. But nowhere did I find any memorial erected to the forerunners in a long line of Anabaptist or Mennonite martyrs. Evidently even the world conference of Mennonites held in Zurich the same year as our own world conference in Oxford did not mark the event in bronze or marble, though fully aware of it.

Nor have the people of Zurich followed the example at the other end of Switzerland, where the people of Geneva who honor John Calvin nevertheless have erected with a kind of apology at the place of execution a plaque to Michael Servetus, whom Calvin had burned at the stake. It is no wonder that modern Zurich in denouncing Russia's recent executions conveniently forgets its earlier ones.

Indeed the Russians themselves are strangely partial in their own way. In the immaculate expanse of the Red Square at Moscow, as I am told, a stone slab in a small and deliberately unkempt area marks the place of many martyrdoms under the czars, but there is no hint or memory of the blood shed in the square by the present rulers of Russia.

Perhaps there is usually something invidious in marking the martyrs' resting place. A Quaker sympathizer in Boston, Edward Wanton, erected a crude inscription over the Quaker graves three centuries ago, but the authorities of course removed it, and even the Quakers in England were not very comfortable about it. What can be done today with the cooperation of the descendants of both parties?

The best memorial is doubtless the recognition of the principles for which men died and the practice of them in our life today. As Whittier has written, comparing the Quaker martyrs with the Puritan persecutors,

With its gentler mission of peace and good will
The thought of the Quaker is living still,
And the freedom of soul he prophesied
Is gospel and law where the martyrs died.

NOW AND THEN

The Days of Persecution

By SUSAN DOROTHEA KEENEY

The days of persecution still remain:
We slay the prophet and then praise his name.

Young Friends Share a Valuable Experience

FROM all over the United States and Canada, Young Friends journeyed to Rock Springs Ranch near Junction City, Kansas, to the 1959 Conference of the Young Friends Committee of North America, which met for the week of August 22 to 29. About 150 American and Canadian Young Friends were joined by an English and a Jamaican Young Friend, four members of the Young Doukhobor Society, and about 20 adult leaders. Twenty-three Yearly Meetings were represented. Our conference was one that we will long remember, and we should like to share some of our experiences and ideas with other Friends.

The theme of this conference, "Prayer and Worship," provided much food for thought, and led to valuable spiritual experiences. The daily messages were given by Ted Benfey, a chemistry professor at Earlham College and a member of Philadelphia Yearly Meeting, and by Eugene Coffin, minister at Alamitos Friends Church in California Yearly Meeting. The messages, on such topics as "Prayer in Our Life," "Methods of Prayer," and "Highs and Lows in Prayer," stimulated much thought and meditation, and helped create a deep spiritual atmosphere throughout the week. We greatly appreciated the guidance of all of our leaders, and their presence was a real addition to the value of this week.

Each morning we gathered for an hour and a half in our worship-fellowship groups, led by adult Friends. In these groups we had the opportunity to experience the significance of prayer and worship, and from the worshipful atmosphere discussions arose on ideas suggested by the evening message and on general areas of concern to members.

Round table groups, discussing such topics as "Race Relations," "Pacifism," "Science and Religion," and others, also met daily. Out of some of these came some fruitful ideas for extended areas of service and concern for the Young Friends Committee of North America. Discussions on special concern (such as "Should Friends Have a Graduate School for the Ministry?"), reports on the Omaha Action, on the Young Friends' visits to Russia and Poland, and on the Cuban work camp were presented in the afternoons.

Recreational facilities added to the atmosphere of fellowship as we joined together in a rollicking mock track meet, daily swimming, horseback riding, a spirited treasure hunt, a campfire-talent show, an East-West softball game, an extensive volleyball tournament (in which, by the way, Philadelphia Yearly Meeting reigned victorious!), and informal fun throughout the week.

The subcommittees of YFCNA met during the week to evaluate their programs and to consider their direction of service in the future. The Periodical Subcommittee considered ways to improve and extend the *Young Friend*, and the International Visitation Subcommittee laid plans for continuing the program of visitation of individuals or groups of Friends to various areas of Quakerism and to Yearly Meetings. The East-West Contacts Committee considered the possibility of extending

the program to include contacts with China, and laid plans for communicating to the public of the United States what has been learned in the visits with Russians.

Of prime importance among the many items of business discussed in YFCNA meetings was the coming yearlong visitation of Fran Warren to Friends Meetings throughout the United States and Canada. In this trip, financially supported by both the Friends World Committee and the Young Friends Committee of North America, it is hoped that Fran will be able to gain a better understanding of ways in which our Committee can more adequately meet the needs of Young Friends throughout the United States, and in her visitation will be able to acquaint more Young Friends with the programs which we are now pursuing. We feel that Fran's mission is of great importance, and our thoughts and prayers will be with her as she carries the spirit and the messages of our Committee to others.

Much interest and enthusiasm were expressed for the idea of extending our activities, as we authorized a subcommittee to lay plans for a volunteer service program. This may take the form of a clearing house to acquaint Young Friends with the wide variety of opportunities already available, and perhaps Young Friends may initiate their own programs of volunteer service.

The spirit of this conference was one of commitment and dedication to our duties, opportunities, and privileges as members of the Society of Friends. As Young Friends from varied religious backgrounds joined hands in service, fellowship, and communion with God, we experienced the true significance of the Quaker message for our times. We did not ignore our differences and problems, but we began to see them in a new perspective. We realized that the diversity of Quakerism may become a strength rather than a weakness, especially as we experienced a common stream of love flowing from God through all of us. On the rolling hills of Kansas we gained new hope and vision, and truly felt kin to George Fox on Pendle Hill.

JIM VAUGHAN

On Looking Outward

By REBECCA M. OSBORN

Why do Friends make of self a timid thing,
Hide from the facing benches of the mind,
To leadings dead, to intuition blind?
We fear the very gifts we have to bring.
With social ethic we appease the heart,
Deny that love is Love. Instead of bread,
The stone of righteousness. We are not led
Because we do not trust our sensing part.
But if someday we should return to sight
And in a single Sunday-morning face
See all the need and yearning of the race—
Earth-rooted, we might break into the light.
Forgive, O, Lord, our trust in purity
And grant, instead, one wordless glimpse of Thee.

Five Years Meeting Sessions in Prospect

THERE is ample evidence of a new and imaginative idea in the planning of the Five Years Meeting sessions, July 14 to 21, 1960. There is reason, and a good one, for the change of time from the traditional October to a summer month. The decision to make this change rested upon a feeling that whole families should be attracted to this world gathering, and that therefore it should be scheduled at a time when children are not involved in school. The decision rested also upon the desire to bring in both students and teachers of our schools and colleges.

The program is designed to take advantage of these changes. For instance, there will be for the first time a Junior Five Years Meeting and a program for Young Friends running both *in* and along *with* the Five Years Meeting sessions. The presence of a larger number of younger Friends will gear the sessions more fully to their thought and interests.

As a part of this larger concept, the decision was also made to take the sessions to the Earlham College campus, where facilities for hospitality and the campus atmosphere would lend much to the program. Some of the more largely attended meetings may be taken to East Main Street Meeting House, where former Five Years Meeting sessions have been held. Living together in and near the campus buildings will strengthen the fellowship of attenders from the far corners of the earth.

The Isaac T. and Lida K. Johnson Lecture has been, in one sense, a central point of every Five Years Meeting gathering since its beginning in 1940. The first one was given in 1940 by Alvin T. Coate, under whose concern the lectureship was established in honor of Isaac and Lida Johnson, whose service had been outstanding, particularly in the field of literature. Other lecturers in following years were Rufus M. Jones, Elbert Russell, and Elfrida Vipont Foulds. Douglas V. Steere will bring the 1960 Lecture.

Other Friends on the program are Harold E. Walker, who will give the opening address; D. Elton Trueblood of Earlham College, who will conduct the Sunday morning meeting for worship; Daryl Kent of the Department of Religion, Guilford College, who will lead the Bible Hour; and Edwin T. Dahlberg, President of the National Council of Churches, who will speak in the ecumenical context within which the Five Years Meeting holds fellowship. Glenn Reece will speak as General Secretary for the Five Years Meeting. Other speakers are yet to be determined.

The workshop pattern for discussions is not new to the Five Years Meeting sessions, but they will probably strike a new level and accent with the increased number of younger people present. This possibility is promised in the theme of the sessions, a theme that has not been finally worded but follows the concern "to serve the present age."

It was decided sometime ago in the reorganization studies by the Five Years Meeting to move from the "delegate system" with its formal, proportional structure to a pattern and method in keeping with the several Yearly Meeting procedures. Representatives will be appointed by the Yearly Meetings in

the same proportion as usual, but will assume responsibilities similar to those of a Yearly Meeting. They will not be seated in separate groups as formerly. This should make for a greater democracy of participation in the sessions.

A far-flung invitation to Friends everywhere to attend and participate marks these sessions of 1960 with a Quaker world accent. The door is open, and the welcome is wide and warm. Come one, come all, Friends of all ages and places!

Finally, these sessions would not hold out the promise of such dimensions but for the work of many Friends on the Program Committee, headed by David Henley as Chairman, Dorothy Gilbert Thorne as Secretary, and with Glenn A. Reece as the General Secretary.

ERROL T. ELLIOTT

Books by Friends

THE CHARACTER OF A QUAKER. By HENRY J. CADBURY. Pendle Hill Pamphlet No. 103. Pendle Hill, Wallingford, Pa., 1959. 32 pages. 35 cents

In this pamphlet, the substance of which was given as the William Penn Lecture for 1959 and a portion of which appeared in the *FRIENDS JOURNAL*, Henry Cadbury carefully reviews the meaning of being a Quaker in the early days of our Society, pointing especially to the way of life that lay behind the few outward manifestations of membership. Sincerity, integrity, and dedication, for example, are the qualities that were represented by the external evidences of conviction in speech, behavior, and dress. He believes that non-conformity and independence—and the variety of individuals that arise from an emphasis on these qualities—have been and should continue to be characteristics of Quakerism.

In dealing with the place of theology in Quakerism, he advocates that there be a continuation, without any sense of rivalry, of the two strands of Quakerism that have existed since the Society began, namely, the evangelical, Christocentric emphasis and the more universal, inner-light emphasis. He pleads for a recognition of the compatibility of these approaches, especially as we realize the wide diversity of forms of Christ-relatedness found in the New Testament itself.

This pamphlet should be widely read by Friends—birthright, convinced, and potential. It provides needed perspective in the face of the centrifugal forces in the Society that tend to water down the meaning of being a Quaker.

LAWRENCE MCK. MILLER, JR.

HOW TO LIVE THROUGH JUNIOR HIGH SCHOOL.

By ERIC W. JOHNSON. J. B. Lippincott Company, Philadelphia, 1959. 288 pages. \$3.95

Many thoughtful adults—teachers and grandparents as well as fathers and mothers of junior-high youngsters—will find their time well spent in reading Eric W. Johnson's *How to Live Through Junior High School*.

Why do I think they should find time to read it? It's full of humor, for one thing, quotations like "The trouble with

me is I'm the kind of person my mother doesn't want me to associate with."

It's sensible, too. The book doesn't blame parents; it gives them helpful suggestions on such puzzlers as homework and parties. "They don't need to be told, 'It's your fault'; they need to be told, 'Here, try this; it might work.'"

It's full of wisdom, of insight. Read this: "It is a delusion for a parent to think that he alone is wholly responsible for how his child turns out. This parental delusion may cause the child . . . to dismiss his own responsibility by blaming his parents." Or this: "Children must like themselves (quite a different thing from feeling satisfied with themselves) and whether they do or not depends in part on our attitude towards them."

We Quakers can feel proud that one of us has made such a fine contribution to an important phase of education.

IRVIN C. POLEY

THE IDEA OF A COLLEGE. By ELTON TRUEBLOOD. Harper and Brothers, New York, 1959. 207 pages. \$4.00

This vision of what a college ought to be is the slow-ripened fruit of disciplined, Christian thought; and its movement from general Christian principles to concrete educational practice has much to say both to our Quaker colleges and to our schools.

Beginning with the premise that the college is more properly characteristic of our American genius than the university, Elton Trueblood contends that an avowedly Christian college is better than any conceivable alternative because "The Christian faith, when it understands itself, is the sworn enemy of intellectual dishonesty and shoddiness," and, therefore, other things being equal, the Christian scholar will be the better scholar. Particularly trenchant in this context is Elton Trueblood's attack on the cult of "objectivity," in which *inter alia* he refers to Unamuno, who "admonished intellectuals to stop treating ideas like concubines. They should, he said, have the courage to marry some great idea and raise children."

This advocacy of a Christian college, "in which the Christian perspective is accepted openly, avowedly, and unapologetically," may be a hackle-raiser for the defenders of "the freedom of the mind"; but if shape (and therefore meaning) is to be given to freedom, what better shape for Quaker colleges than the Christian shape?

Few will take offense, however, at the chapters on "The Teacher," "The Student," and "The Vision of Excellence," filled as they are with pungent observation and experimental wisdom. (For example, "The specter which haunts us is that of triviality in the houses of grandeur.")

Since, furthermore, this book is wonderfully free of educational jargon and doubletalk, both parents and student looking forward to college might very well read it, weighing whether the institutions they have in mind measure up; and Quakers might ponder whether their colleges really measure up, and if not, why.

THOMAS S. BROWN

THE CASTLE AND THE FIELD, the Swarthmore Lecture.

By HAROLD LOUKES. George Allen and Unwin, Ltd., London, 1959. 80 pages. Cloth, 6s.; paper, 4s. 6d. Available at the Friends Book Store, Philadelphia: cloth, \$1.25; paper, 75 cents

Friends interested in the psychology of religion will welcome this small volume to tuck in pocket or bag for handy reference and repeated perusal.

Harold Loukes, Reader in Education at the University of Oxford, delivered "The Castle and the Field" the evening of July 31, 1959, at Friends House, Euston Road, London, during London Yearly Meeting. The Swarthmore Lectureship was established in 1907.

The allegorical title is intriguing, and the development of the age-old argument between science and religion scholarly and thought-provoking. Bits of history, theology, and humor are included, with a number of pages devoted to George Fox and other early Friends. It was a new experience to me to have these Friends examined from a psychological standpoint and to be reminded that George Fox accomplished more when he was "robbed of his peace of mind" than as if he had spent his life in search of it.

Friends who read this little book carefully will be rewarded by discovering that the author has a new concept of "original sin."

WINONA C. ERICKSON

Letter from the Lake Erie Association

(Continued from page 566)

and to society. Thus the amount of organization should be kept proportionate to the number and interests of the people served, and to the probable benefits of the activities undertaken. Factors in a group making it attractive and vital are listed as (1) the quality of personalities and relationships within the group; (2) the skill, efficiency, and reliability with which its activities are conducted; and (3) the clarity, variety, and relevance of its program of activities to the needs of its members, the purposes of the organization, and the conditions in society at the time. There should be enough concentration on a few projects to get noticeable and significant results, yet enough variety to keep many people interested in its aims.

There was not time to discuss these factors as they apply to the LEA. Committees in various Friends groups might find it useful to consider them in relation to their own organization and program.

What should be the place of groups like the Lake Erie Association? The writer recalls some conversations at the conference which seemed to indicate that as "open" (unprogrammed) Quarterly or Yearly Meetings in Michigan and western Ohio become stronger, more progressive, and more active, Meetings in those areas may transfer their interest and participation away from the LEA. This could again reduce the area served by the Association. However, growth of present and new groups in the Pittsburgh, Cleveland, and

Columbus areas could keep it as large and active as it is now.

It is perhaps significant that new Associations like the Southeastern and Southwestern Conferences, distant from other "open" Yearly Meetings, seem interested in becoming Yearly Meetings as the Pacific Coast Association did. The ones near older "open" groups are more concerned with unity, and with developing vital joint programs. Thus the LEA has its Joint Committee with three nearby Yearly Meetings, and the Missouri Valley Association has a joint Mid-Year Meeting with Iowa Yearly Meeting, Conservative. Either by such joint activities or by becoming a Yearly Meeting, these new regional Associations of Friends are working towards a more regular relationship with older Friends groups. But it has taken twenty years to get this far, and it will probably take a decade longer to complete the process.

KENNETH IVES

About Our Authors

"Stand Still in the Light" is part of an address given by Howard H. Brinton on March 5, 1959, at the Twelfth Street Meeting House, Philadelphia. A former Director of Pendle Hill, Howard Brinton is well-known for his many literary contributions to the history and theology of Friends. His book *Friends for 300 Years* is in its second printing.

Kenneth Ives in this report on the September conference of the Lake Erie Association closes his service as FRIENDS JOURNAL correspondent for that area. He has taken a new position as Research Associate with the Welfare Council of Metropolitan Chicago, with special concentration in the fields of health and mental health. His service as correspondent for the FRIENDS JOURNAL was greatly appreciated.

Accompanying "Where the Martyrs Died" (Letter from the Past—180), Henry J. Cadbury ("Now and Then") writes: "The two Quakers first hanged in Boston were hanged October 27, 1659."

Jim Vaughan, a member of Minneapolis Monthly Meeting, graduated from Earlham College this year and will begin graduate work in the Psychology Department of Yale University in October. He will be the coordinator of the 1961 Young Friends Conference.

Errol T. Elliott, our correspondent from the Midwest, Five Years Meeting, is minister of the First Friends Church, Indianapolis. He was for many years Editor of *The American Friend* and is a Vice Chairman of the Friends World Committee for Consultation.

The Friends Journal Associates Meeting

The annual meeting of the Friends Journal Associates on Friday, October 30, at 7:45 p.m. in the Cherry Street meeting room, 1515 Cherry Street, Philadelphia, Pa., will discuss the problems which our "Editorial Comments" in the October 17 issue outlined. Concerned Friends and guests are welcome to attend.

Friends and Their Friends

Hector Chevigny, a member of New York Monthly Meeting, flew to Anchorage, Alaska, for its observance of Alaska Day, October 18, the day in 1867 on which Russia formally transferred possession to the United States. He was a civic guest and gave an address entitled "Alaska's Russian Occupation and Its Meaning Today." Other talks were scheduled at a writers' forum and at the historical society.

These honors came to Hector Chevigny as the result of the republication of his two books in the field by Binford's and Mort, Inc., of Portland, Oregon, republishers of "great books on the West." *Lord of Alaska*, which won the Commonwealth Award for History in 1943, is still after 17 years the principal work in any language on Alexander Baranov, the one-time Siberian trader who ruled Alaska for 30 years from 1790 and profoundly influenced Pacific history. The other book is *Lost Empire*, the life of Nikolai Rezanov, another noteworthy figure in the history of Russia's 125-year-long domination of the vast region. These two books are among the few book-length works in English on the subject drawn from Russian sources.

Loss of sight in 1944 constrained Hector Chevigny to give up research of this kind and cut short excursions into the field of historical writing. His field now is fiction.

Lawrence E. Lindley, a member of Media Monthly Meeting, Pa., has resigned as Chairman of the Committee on Indian Affairs. He began his work with Indians at Shawnee, Oklahoma, in 1920. The September, 1959, issue of *Indian Progress*, in making the announcement, said in part: "After several years of service in various capacities of leadership in Oklahoma Friends Centers, he, his wife Amelia, and their two sons moved east to Philadelphia. He has since held the office of Executive Secretary of the Indian Rights Association, with his office in Philadelphia.

"Lawrence's wise judgment, patience, and sincere interest in the American Indian has made him most valuable as head of the Friends Indian Committee. As Honorary Vice Chairman, it is hoped he will continue to give some guidance and direction to the work of Friends in this area of interest in Indians."

During the sessions of the 1959 London Yearly Meeting Stephen J. Thorne addressed the Overseers on the topic "Oversight in Our Changing Society." He stressed especially the pastoral concerns in the work of the Overseers as related to the Book of Discipline of London Yearly Meeting. The address has now been published by the Central Offices of the Society of Friends, Friends House, Euston Road, London N.W. 1 (19 pages; 1s. 6d.). *Oversight in Our Changing Society* contains many helpful suggestions and observations and will be mailed to the 1,800 Overseers of London Yearly Meeting. The booklet can be ordered at Friends bookstores.

Gordon T. Bowles, according to the Washington Friends Newsletter, will be visiting Professor of Anthropology for the year 1959-1960 at Columbia University.

The following statement, as reported in *The Friend*, London, for September 25, was received from the Direct Action Committee Against Nuclear War, 344 Seven Sisters Road, London, N. 4: "A dramatic nonviolent protest is to be made against the French nuclear tests. At the end of October an international team will congregate in Ghana, and, having informed the French authorities of its intention, will drive into the testing area in the Sahara. If possible, it will try to dissuade the technicians on the spot from making the test. If it fails, the team will stay in the area of the test in order to demonstrate to the world its conviction that weapons of mass annihilation must no longer be made.

"We should welcome donations towards the heavy cost of this project."

The statement is signed by Michael Randle, the Rev. Michael Scott, Francis S. Hoyland, Lord Boyd-Orr, Bertrand Russell, the Rev. Donald Soper, and Alex Comfort.

Janet Whitney, author of *Elizabeth Fry, Quaker Heroine* and several other books, had the honor of opening Elizabeth Fry Hall at Wymondham College, England, on September 29. The new building, third residential block of the county co-educational boarding school, will be used by over 120 girls.

Janet Whitney addressed the girls and many local dignitaries in the School Hall before unveiling a plaque on the wall of the new hall. The whole emphasis of the life of Elizabeth Fry, she said, "makes it so right that you should use her name to dedicate your hall. Not only was she an English woman born in Norfolk, and your school is an English school set in Norfolk, but she had a passionate belief in education as a way of opening people's minds and hearts."

Wymondham College, built on the site of an American base hospital during the war, is run by the state. It accommodates 750 boys and girls, preparing them for the university, and hopes to rank with such great "public" schools (actually private, in our nomenclature) as Eton, Rugby, and Harrow.

The Vigil and Appeal at Fort Detrick, Frederick, Md., continues. About 75 people have pledged to participate two days each month, body and spirit, until January 1, writes Lawrence Scott in the last newsletter issued by the group. Especially needed are participants who can come Monday through Friday, some who could spend longer times at the Vigil, a participant with office skills, and further monetary support. The group has office headquarters at 324 West Patrick, Frederick, Md. (MONument 2-5721), where inquiries would be answered. October 20 was set aside as a special day for participation by ministers. The Vigil, which began July 1, continues seven days a week, ten hours a day.

Robert B. Pennell, who transferred his membership in September to Cambridge Meeting, Mass., from Lansdowne Meeting, Pa., is teaching in the School of Public Health at Harvard and is also Director of the Protein Foundation Laboratory, which does research in blood fractions. In September of 1958 he toured Russia under the auspices of the National Research Council of Washington, D. C., visiting a number of hospitals to study the Russian blood fractionating processes. He and his family live in Newtonville, Mass.

The community open house held at Cornwall Meeting, N. Y., on September 27 was part of the bicentennial celebration of the Mid-Hudson area. Editorial comment on "Friends" in the October 8 issue of *The Cornwall Local* said in part: "The history of Cornwall is inseparable from the history of the Quakers and we feel that much of what is good in our town has been the result of their presence here and of their way of thinking. It is a satisfaction to know that the Cornwall Meeting is as vigorous today as in the eighteenth century. . . ." Meetings for worship have been held in the Cornwall Meeting House regularly for the past 169 years. The editorial quotes near its close a remark of E. B. White, who, in writing an article on sound, said, "The Quakers take a more sensible view of silence; they accord it equal recognition with sound."

Ted and Ellen Paullin and their children, members of Hartford, Conn., Meeting, have returned after two years from the Friends International Center in Paris, where Ted was in charge of the American Friends Service Committee's International Student Seminar Program in Europe. John and Gertrude Seybold and their children, members of Swarthmore, Pa., Meeting, will go to Paris in January, where John will be in charge of the same program. James and Dorothy Bristol and their children, members of Coulter Street Meeting, Germantown, Philadelphia, have returned from India, where they spent two years for the AFSC at the Friends Center in Delhi.

Colonial Publishing, 10 Thacher Street, Boston 13, Mass., has published a calendar for 1960 entitled *Quaker Date Book*, to which numerous Friends in England and the United States have contributed photographs of meeting houses. The text supplies interesting information about the collection of photos. Editor of the *Quaker Date Book* is Mary Sullivan Patterson, Swarthmore, Pa. The calendar is available from Friends bookstores at \$1.50.

Earlham College received in May an unrestricted gift of \$72,000 from the Lilly Endowment, Inc. This gift, one of several granted to Earlham by Lilly Endowment, Inc., over the last few years, is to be used for such purposes as the College may decide, except that it may not be placed in endowment. College authorities announced that the money would be used for current operating expenses.

The Friends Committee on National Legislation in northern California, through Coleman A. Blease, legislative representative, has made a plea to Governor Edmund G. Brown to commute the life sentence of Caryl Chessman, scheduled to die October 23. The ground of the plea was that Chessman was convicted on "a technical violation of the California kidnapping law." Chessman, sentenced to death in Los Angeles in 1948, has been kept in a death cell for eleven years. Governor Brown announced that he would hold a clemency hearing.

David F Gould, a member of Westfield Monthly Meeting, Riverton, N. J., has had a book published by Reinhold Publishing Corporation, *Phenolic Resins* (272 pages; \$5.75). Part of the Reinhold Plastics Applications Series, it is a concise presentation of the raw materials, production methods, and applications of the phenolic resins. David F. Gould is consultant to the Borden Chemical Company.

Hannak R. Erskine, an active member of Berkeley Meeting, Calif., was 92 on October 16.

Westtown School opened this year with 72 per cent Friends in the boarding department. Of 283 boarding students, 203 are Friends, and of 81 day students in the upper school, 48 are Friends. In the lower school, 35 of 110 are Friends. In an over-all enrollment of 474 students, 286 are Friends.

Urbana-Champaign Meeting, Illinois, has received word that the Board of Trustees of the University of Illinois on July 21 authorized an alternative educational program for conscientious objectors as a substitute for military training. The University Committee on Military Affairs recommended that a University Committee on Military Science be appointed by the President of the University to consider the petitions of conscientious objectors. It was recommended that this committee include the chairman of the Committee on Military Affairs, the Dean of Students, and at least one faculty member who is not a member of the Military Affairs Committee.

Quaker literature in Swahili and Luragoli will be the result of a new project coming up in Kenya, East Africa. Swahili is the "trade" language current in East Africa, and Luragoli is the language used by most Friends in East Africa Yearly Meeting. Books to be prepared and published would include biographies, books about Quakerism for inquirers and new members, and booklets on marriage guidance and the care of children. The Publication Committee planning the writing and publishing will be appointed jointly by the Friends Africa Mission and the East Africa Yearly Meeting. Benjamin Ngaira, whom many Friends will remember from his visit to the United States in 1950, will serve as editor of the literature after a period of training at a Christian literacy center in Northern Rhodesia.

In *China and the United Nations* (No. 3 of the current series of Information Papers on major East-West problems issued by the Friends East-West Relations Committee) Gerald Bailey, a member of the Quaker delegation to China in 1955 and frequent Quaker observer at the U.N., restates the possibilities of a definitive settlement of the problem.

Copies can be obtained at ninepence postfree from the Committee at Friends House, Euston Road, London, N.W. 1. A subscription to the series (six issues) costs three shillings and ninepence postfree.

Westfield Meeting at Riverton, N. J., has recently added 100 feet of land adjoining the Meeting grounds, formerly part of the Jane P. Rushmore property. The newly purchased area contains lawn, trees, and flowers as a living memorial to Jane P. Rushmore.

The library of Westfield Meeting has been enriched by gifts from the libraries of Jane P. Rushmore, Emma Barnes Wallace, Charles and Anna Evans, and S. Herbert Taylor. The library now contains over 200 catalogued books and pamphlets.

A Friends boarding school for girls has been opened at Lugulu, Kenya Colony. It is an intermediate school, comprising grades five to eight.

A novel, *Abigail*, by Mary Louise Aswell, a member of Germantown Monthly Meeting, Philadelphia, was published by Thomas Y. Crowell Company, New York, on October 5. The prepublication announcement says the book is an "extraordinary glimpse of Quaker life in Philadelphia during the pre-Revolutionary period." The subject of the book is the story of "a beautiful woman's lifelong revolt against the rigid tenets of early Quaker philosophy." Readers' comments are "lively and absorbing," "touching and witty," "authentic."

Marjorie Myers is giving up her work as Director of the New York City Work Room this fall. "During the many years of her efficient and cheerful leadership," says the October *Quaker Bulletin*, published by the New York-Westbury Quarterly Meeting, "she has been a wonderful friend to the many volunteers who have come to sew for destitute refugees. The Work Room with Brenda Bailey as Director will continue to despatch new and good used clothing for refugees via the American Friends Service Committee, Philadelphia, and depends upon friends to keep supplies coming in to 144 East 20th Street."

An exhibit of 21 oil paintings by Helen MacIlwain Wolff of the traditional Friends meeting houses in the area of Lima, Pa., has been sent to Boulder, Colorado, where it will be on display at Boulder Meeting for part of October. The remainder of the month the exhibit will be shown at Colorado

State University. The exhibit was sent at the request of Alberta Morris of Boulder Meeting, who felt that members of Boulder Meeting would appreciate seeing these old, traditional Friends meeting houses since most Western meeting houses are built on the lines of a modern church.

The artist, Helen MacIlwain Wolff, a member of Middletown Meeting, Lima, Pa., is well-known in the Philadelphia area for her paintings of Pennsylvania landmarks, in which she specializes, and for her portrayal of scenery and flowers. Her paintings are on continuous display at Wolff's Apple House, Sunny Brae Orchards, Lima, Pa. The present exhibit of autumn subjects can be viewed any day from 9 a.m. to 7:30 p.m.

The nation-wide program of study in peace and world affairs being sponsored this year by the National Council of Churches presents a tremendous opportunity for church people to examine the basic issues which face the world today and to act to resolve those issues. We all know that in order to achieve the greatest possible impact in this year of nation-wide effort, many men and women will be needed to initiate and develop workshops and study programs across the country.

The Peace Education through the Churches Program of the American Friends Service Committee is eager to do its share in implementing this program and is planning to enlarge its field staff for a nine-month period, starting in October, in order to service many more communities than the 350 already reached in the past seven years of its existence.

At present the program is set up with four field workers: one in Pennsylvania, West Virginia, Maryland, and Delaware; one in Florida, South Carolina, and Georgia; and two in California. They work on a volunteer basis with all expenses paid. Assignments are open for four additional workers in (1) New England; (2) Ohio; (3) Illinois and Wisconsin; and (4) Iowa, Minnesota, and Missouri.

This is an important task, one in which a retired or semi-retired minister with a deep concern for peace could make a real contribution. If you are interested in exploring this further, please write to Adele Rickett, Peace Education through the Churches, American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pa.

"The Challenge of Albert Schweitzer" is the theme of the 85th anniversary essay competition sponsored by the Albert Schweitzer Education Foundation, 55 East Washington Street, Chicago 2, Illinois. Those interested in participating should get information about classification of contestants, length of essay, and amount of awards from the Foundation. Registrations of those who expect to compete must reach the Foundation office by midnight, November 10, 1959; the deadline for receiving completed essays is midnight, December 10, 1959.

BIRTH

CRONCE—On August 29, to T. Nelson and Jean Gibbert Cronce of Asbury, N. J., a son, THEODORE CHARLES CRONCE. The parents are members of Richland Monthly Meeting, Quakertown, Pa.

MARRIAGE

PASSMORE-SHIE—On September 19, in the Congregational Christian Church, Piqua, Ohio, **PRISCILLA ANN SHIE**, daughter of Virgil A. and Martha Ann Shie of Piqua, Ohio, and **ISAAC ANDREW PASSMORE**, 2ND, son of S. Ralph and Mary Comfort Passmore of West Chester, R.D., Pa. The groom and his parents are members of Birmingham Monthly Meeting at Birmingham, Pa.

DEATH

DOANE—On September 5, suddenly, at this home in Franklin, N. J., **GEORGE B. DOANE**. Surviving are his wife, Erna Meissner Doane, and a son, George. George B. Doane was a valued member of Richland Monthly Meeting, Quakertown, Pa., where a memorial service was held at the meeting for worship on September 13.

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

OCTOBER

24—World Order Study Program Conference at Race Street Meeting House, Philadelphia, 10:30 a.m. to 4:30 p.m. This is an introductory and briefing session in preparation for the Nationwide Program of Study and Action for Peace, which will be conducted simultaneously, January to June, 1960, by the 33 denominations which are members of the National Council of Churches. Plenary session speakers, Darrell Randall, E. Raymond Wilson, Hilary Conroy, Dorothy H. Hutchinson. Five round tables. Detailed information may be secured from the World Order Study Program, 1520 Race Street, Philadelphia 2, Pa.

25—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: A. Alexander Morisey, "II Corinthians."

25—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: William C. Kesson, "Ten Days in Moscow and Leningrad, USSR."

25—Open Forum at the Wrightstown Meeting House, Route 413, between Doylestown and Bristol, Pa., 1:30 p.m.: William E. Bradley, consultant for the White House and the Department of Defense on scientific problems. He will tell about practical steps being taken in Washington looking to a just and durable peace.

25—Regular Annual Meeting of the Friends Medical Society, at 20 South 12th Street, Philadelphia, 2 to 6 p.m. Among topics to be discussed, chemical and biological warfare; review of the year's accomplishments and organization of future plans. Members of the medical profession are invited.

25—Reading of her poetry by Marianne Moore, renowned modern American poet, in the Swarthmore Meeting House, on the Swarthmore College campus, Pa., 8:15 p.m. The event, sponsored

by the William J. Cooper Foundation, is open to the public. Marianne Moore has won many prizes and published several volumes of outstanding poetry.

26—Quiet Day at Gwynedd Meeting, Pa., 10 a.m. to 3 p.m. Paul Goulding, leader. Bring a box lunch. All welcome.

29 to November 1—Sweden Yearly Meeting at Stockholm, Sweden.

30 to November 1—Missouri Valley Conference at the 4-H Club Camp near Boone, Iowa.

31—Bazaar at the Zavitz Building, Sidwell Friends School, 3960 37th Street, N.W., Washington, D. C., sponsored by the Friends Meeting of Washington and Sidwell Friends School, 11 a.m. to 8 p.m. Buffet lunch and dinner served (for dinner reservations, call the Meeting office DE 2-5772).

31—Chester Quarterly Meeting at Providence Meeting House, Media, Pa., 3 p.m. Worship, brief business session; Edwin T. Randall, radio commentator on WCAU, will present tape recordings of school integration problems in Norfolk, Little Rock and other Southern cities, as Quakers see it. Dinner served, 6 p.m. Evening session, round-table discussion, led by Edwin Randall.

NOVEMBER

1—Purchase Quarterly Meeting at Quaker Street Meeting House, Chappaqua, N. Y. Bible study, 9:45 a.m. (led by Kenneth Morgan); worship, 10:30 a.m. (at King Street Meeting House, Junior Quarterly Meeting with Maryanne W. Lockyer as convener, and High School Friends Discussion Group with Ralph Odell as chairman); business, 11:30 a.m.; basket lunch, 12:30 p.m. (beverage and dessert provided); at 1:30 p.m., J. Nixon Hadley, "Friends and the American Indian Today"; 2:30 p.m., completion of business.

1—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: William M. Kantor, "Colossians."

1—Meeting for worship at Chichester Meeting House, 3 p.m. The meeting house is on Meeting House Road in Upper Chichester Township, Delaware County, Pa.

1—Address at Plymouth Meeting House, Pa., 3 p.m. Henry J. Cadbury, Hollis Professor of Divinity Emeritus, Harvard University, will bring the story of the Dead Sea Scrolls up to date. The event is under the auspices of the Jeanes Library Committee.

4—Chester Monthly Meeting Forum, sponsored jointly with the Chester Council of Churches, at the Upland Baptist Church, Chester, Pa., 8 p.m.: Martin Luther King, "Passive Resistance."

5—Concord Quarterly Meeting at Westtown, Pa., Meeting. Worship and business, 10:30 a.m.; lunch provided, 12:30 p.m.; at 2 p.m., program by Westtown School, "A Look at Friends Education."

7—Fall Consultation for members of Monthly Meetings on Worship and Ministry, at the Fourth and Arch Streets Meeting House, Philadelphia, 3:30 p.m. For full details see the announcement of this event on page 545 of the issue for October 10, 1959.

7, 8—Japan Yearly Meeting at the Friends Meeting House, Tokyo, Japan.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

ARKANSAS

LITTLE ROCK—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-9248.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 34th Street.

PALO ALTO—Meeting for worship, 10 a.m., First-day school for children and adults at 11:15. 957 Colorado Avenue.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting, 3 p.m., 1st and 3rd First-days, 145 First Avenue. In-

formation. Sara Belle George, CL 2-2333.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 10 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk. TU 8-6629.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

GEORGIA

ATLANTA—Meeting for worship and First-day school at 10 a.m. at Gammon Theological Seminary, 9 McDonough Blvd., S.E. Phern Stanley, Clerk. Phone DR 3-5357.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

IOWA

CEDAR FALLS—Meeting for worship, 10:30 a.m., 524 Seerley Blvd. Telephone CO 6-9197 or CO 6-0567.

MARYLAND

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone WA 4-4548.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MICHIGAN

DETROIT—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. TO 7-4110 evenings.

MINNESOTA

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

HADDONFIELD—Meeting for worship, 11 a.m.; First-day school, 9:45 a.m. Midweek meeting, Fourth-day, 10 a.m. Lake Street.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome. Harold De Jager, Clerk.

NEW MEXICO

ALBUQUERQUE—Meeting and First-day School, 11 a.m., 815 Girard Blvd., N.E., Albuquerque. Marian Hoge, Clerk. Phone ALpine 5-9011.

NEW YORK

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
265 Lafayette Ave., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th floor
Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

Manhattan: at 221 East 15th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m.

Brooklyn: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues.

Flushing: at 137-16 Northern Boulevard.

SYRACUSE—Meeting and First-day school, 11 a.m., YWCA, 339 E. Onondaga Street.

OHIO

CINCINNATI—Meeting for worship, 10 a.m., 3601 Victory Parkway. Telephone Edwin Moon, at TR 1-4984.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

PENNSYLVANIA

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day

school, 10:30 a.m. Meeting for Worship at 11 a.m.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.

Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane.

Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m.

Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 10:30 a.m.

Frankford, Unlty and Wain Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m.

Powelton, 36th and Pearl Streets, 11 a.m.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

READING—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Myrtle Nash, FA 3-6574.

NASHVILLE—Meeting for worship, 10:30 a.m., Sundays, 2020 Broadway. Call CY 8-3747.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 606 Rathervue Place. Clerk, Priscilla Zuck, GR 7-3414.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.

HOUSTON—Live Oak Friends Meeting Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whltson; Jackson 8-6413.

UTAH

SALT LAKE CITY—Meeting for worship Sundays, 11 a.m., 232 University Street.

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for manufacturing companies subject to the capital stock or franchise tax is included in the seventh edition of

STATE TAXATION OF CORPORATIONS IN PENNSYLVANIA

by James J. Mahon, C.P.A., of Lybrand, Ross
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FRIENDS JOURNAL

A Quaker Weekly

VOLUME 5

OCTOBER 31, 1959

NUMBER 37

*S*OMETIMES the power of God will break forth into a whole meeting, and there will be such an inward travail, while each is seeking to overcome the evil in themselves, that by the strong contrary workings of these opposite powers, like the going of two contrary tides, every individual will be strongly exercised as in a day of battle, and thereby trembling and a motion of body will be upon most, if not upon all, which, as the power of truth prevails, will from pangs and groans end with a sweet sound of thanksgiving and praise. And from this the name of Quakers, i.e., Tremblers, was first reproachfully cast upon us.

—ROBERT BARCLAY,
*Apology for the True Christian
Divinity, 1676*

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. *by Grace S. Yaukey*

Friendly Folklore

. *by Maurice A. Mook*

Look Inward, Friends

. *by J. Kennedy Sinclair*

Central Committee Meeting in Washington

New Zealand General Meeting

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Look Inward, Friends

GERALD BAILEY, in his spoken introduction to last year's review of major developments published by the British Friends East-West Committee, had this to say: "My own feeling is that Friends have got to undertake the vindication of the highest Western value rather more consciously and less apologetically than they have sometimes seemed inclined in the past. Depreciation of Western liberalism has become almost pathological with us."

My observations of the outward appearances of the state of mind of many of our Society and its spokesmen lead me to believe that American Quakerism is suffering from much of the same. Little, if anything, appears in Quaker print or in Quaker speeches lauding conditions in Western society, under which the individual has such freedom of action and conscience. We are too prone to condemn. Action by our government which Quakers speak or write about seems almost always to be considered wrong. The occupant of the White House is made fun of, and a speaker we invite to Cape May, N. J., calls a contemporary scientist a "liar and a murderer."

Perhaps our platforms and our papers feel it wrong to restrict freedom of speech. This is as it should be, but the test of the views and the strength of the inner light of members of our Society are indicated by our willingness to accept such statements without objection.

We seem to be caught in a wave of regimentation, willing to accept whatever is said by any individual or organization which appears to have greater knowledge or more adequate information than we as individuals may possess. Too often we fail to see the need for each of us as individuals to examine the position taken by others in the light of surroundings and Christian inquiry. It is easier to go along with what appears to be a "tide." Unfortunately, each time we permit ourselves to be bound to mass approval we squander some of the strength which brightens the light of the inner spirit.

Richenda Scott, author of *The Life of Elizabeth Cadbury* and Chairman of Friends Library Committee of London Meeting, in her essay "Friends and Historic Christianity," puts the essence of Quakerism—the responsibility and significance of the individual—in the glorious place it deserves: "Above all, there is laid upon us the responsibility to try to see clearly the nature and grave seriousness of the challenges which our modern changing world present to Christianity. I am thinking not so much of the threat of physical destruction as of those equally potent dangers of spiritual and mental binding and rigidity, the stifling of individual response."

(Continued on page 588)

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FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

ESTABLISHED 1955

PHILADELPHIA, OCTOBER 31, 1959

VOL. 5 — No. 37

Editorial Comments

A New Religious Vocabulary?

THE alleged zeal for religion at present so widely discussed in the United States has produced some odd experiments in attempting to spread religious truth by popularizing our religious terms. Erdman Harris, well-known lecturer and educator, quotes in his book *God's Image and Man's Imagination* (Charles Scribner's Sons, New York) some contemporary characterizations of God that are downright weird. God is the aviator's Copilot, the cosmic Mathematician, the businessman's Partner, the athlete's last-lap Stamina. He has been called the porter—or, rather, the Porter—who carries our bags for us when they get too heavy. An actress spoke of Him as a "Livin' Doll." He is the "Man Upstairs," the "Fellow Upstairs," or "Someone Up There." People can talk to Him on the celestial telephone. In 1957 postal employees opened a meeting of 4,000 with a prayer asking that God would guide the President so that "he may accede to these requests for an increase in postal pay." Erdman Harris quotes more such theological oddities.

Religious Communication

Some of these expressions are conscious efforts to bring God close to man's everyday needs. But such clumsy attempts to "sell" religion are apt to repel many people as much as did the standard pious language of certain religious communities at an earlier time. The terms quoted illustrate how easy it is to vulgarize our religious vocabulary by ignoring good taste.

The problem in question touches upon the meaning of ministry. The goal of ministry is the transformation of life. A generation of such dedicated consumers of words like ours has come to equate all of ministry with vocal service. In view of the torrent of words surrounding modern man, we must remember that the ultimate recognition of truth comes from insights and experiences to which language at best can be only a minor avenue. Every believer communicates, if only unconsciously, some of the essence of his convictions. There are no private beliefs. Sharing is inherent in this mysterious process of interreligious communication. Friends are not the

only ones who know about the power of silence to communicate truth.

There are those among us who can communicate with flowers, and their "green thumb" is not their only language. They receive gratitude and appreciation in nature's abundance of beauty. Those who can communicate with animals again ascribe little value to words; care and an attitude of love are their vocabulary. Those who communicate most impressively with their fellow men are often unaware of their message. Their way of life is their "technique" of communication; they might be embarrassed if asked for the secret of effectual religious communication. There are silent reserves of prayer, care, and confidence that elude all verbalism. Finally, communication with God Himself is part of this non-verbal mystery of exchange in the household of the spirit. When Moses asked God for a definition of Himself, the answer was, "I am Who I am." Might this reply not have a bearing on our topic? Isn't the essence of Truth to be found in Being, or humanly speaking, in a way of life? Our attempts to improve religious communication ought to remember such an ultimate statement. It is potentially more creative than the best vocabulary.

Saucers Flying in Switzerland

On a lovely evening this past May, George Adamski, 68-year-old "expert" on flying saucers, addressed an audience of about 1,000 in Zürich, Switzerland. Many of his listeners were university students, whose behavior did not live up to the otherwise high standards of Swiss academic life. Mr. Adamski's appearance was thoroughly scrutinized with typical caution and skepticism. One reporter seemed to see in his face a collection of divergent traits that were bound to invite some character studies. There was a bit of scholarliness, with something faintly suggestive of a European peasant, and at fleeting moments the daring ghost of Gary Cooper seemed to hover over Mr. Adamski's composite features. The inscrutable justice of life's recording angel had also added some reminders of two other archetypes, the rainmaker and the charlatan. This description may sound a bit merciless, but Mr. Adamski himself called forth a critical spirit by asserting that he had contacted heavenly bodies, that he

had numerous photos of flying saucers, and that he even possessed mysterious letters from "above." The students proceeded from noisy whistling to firing uncounted beer coasters made of cardboard in the direction of the

speaker. Under cover of the general confusion he had to be whisked away. Europe's rich store of superstitions obviously is to receive no addition from the folklore of our Adamskis.

Friendly Folklore

THE response to the recent appeal in the FRIENDS JOURNAL for information relating to Quaker folklore (see page 385 of the issue for June 13) has been so prompt and enthusiastic, and so many Friends have indicated interest, that I offer this brief preliminary report.

Nearly fifty Friends responded to this appeal within two weeks of the appearance of the June 13 issue. All but a few of these remembered the rhyme associated with the children's circle game; about one third also remembered the Quaker calendar rhyme; and a number of respondents added Quaker anecdotes and sayings, some of which are in neither of the two published anthologies of such items, and a few of which, so far as I know, have never been published. This last group of items will be dealt with in another article at a later time.

Consonant, I suspect, with the old-time Quaker prohibition of music, not a single respondent mentioned having ever heard the frequently published Scots-English nursery song usually entitled "Merrily Danced the Quaker's Wife." The title itself suggests that it was invented by non-Friends, among whom, apparently, it enjoyed its circulation. It is found, however, in at least ten Scots and/or English nursery rhyme books published since 1805. It also appeared in the fugitive media of cheap chapbooks and broadsides. Robert Chambers in his *Scottish Songs*, published in 1829, offers one verse with refrain, which he states came from "an Edinburgh manuscript [of] 1770-1780." The tune is older still, published at least as early as 1755, just about a century after the origin of Quakerism. The tune (and the text?) was a favorite of Robert Burns (1759-1796), who claimed he learned it from his great-aunt and his mother. The song, therefore, goes back at least to the last half of the eighteenth century. This dating is confirmed by the fact that Sir Walter Scott in his novel *Redgauntlet, a Tale of the Eighteenth Century*, the setting of which is in the 1760's, has a blind wandering fiddler play what the novelist describes as the then "well-known and popular measure":

Merrily danced the Quaker's wife,
And merrily danced the Quaker.

Most old-time Quakers, of course, did not read novels. They neither sang songs nor danced. (For these taboos,

as well as for contemporary Quaker reasons for them see Clarkson's classic *Portraiture of Quakerism*, Vol. I chapters 3, 5, and 6). It may, therefore, be safely assumed that this song has been quite unknown, until recently at least, among Friends.

The same may be said for the old and popular American folksong entitled "The Quaker's Courtship" or "The Quaker's Wooing." Among the several dozen correspondents recently heard from, only two mention familiarity with this song. A Friend in southern Virginia had heard a fragment of it from a neighbor, who in turn had heard it sung by a woman who claimed she learned it "about 1875" from a man who was eighty years old at the time. It also was known (and occasionally sung) in a Quaker family in the Philadelphia area toward the turn of the century. This song seems also to have been "hung on Friends" by non-Friends in the nineteenth century, or even earlier. The song is satirical throughout, and in its most complete versions consists of some ten stanzas in which a Quaker man proposes to a non-Quaker (usually a Presbyterian) woman. She rejects his various offers with a frequently recurring catchy phrase in her brusque denial:

"What care I for rings or money?

I want a man who will call me honey."

It is easily understandable why this song would be almost entirely unknown to Friends. It is, however, one of America's most widespread folksongs. Since 1880 three versions have been collected from Nova Scotia, five from New England, seven from New York State and Pennsylvania, eleven from the southeastern states, and more than a dozen from the Midwestern area. An eminent folklorist has recently told me that, in his opinion, the song "is probably sung in all areas where folksongs of Anglo-American tradition are still sung in modern America."

Friends will naturally be more interested in folklore by Quakers than in folklore about them. Although folksongs seem to be largely lacking among us, folk stories of some length, as well as shorter anecdotes, are frequently found among Friends. These stories and anecdotes as folk properties will be treated elsewhere. I here add only that an interesting example of such a story has

just been offered us by Clarence Pickett (in this JOURNAL, June 27, page 391), who says that "Quaker folklore is replete with stories . . . they are records we cherish."

Shorter folk rhymes are also folkloristic forms long cherished by Friends. My recent communications from Friends in ten states show that the two rhymes once most popular and still best remembered among Friends are the game rhyme and the calendar rhyme already alluded to. In spite of the well-documented fact that orally transmitted material usually varies very much in the words used, order of lines and of rhymes, and in content, this is not true of these rhymes as they have been remembered and transmitted by Friends. This is clearly shown by the Friends calendar rhyme, a version of "Thirty Days Hath September," in which the months are numbered rather than named.

This Quaker jingle has been in print for at least a century and a quarter, although this is unknown to most Friends, who remember the rhyme as they learned it from parents, teachers, schoolmates, or friends. In at least two early arithmetic books by Quaker authors, one published in Philadelphia in 1821 and another at Poughkeepsie in 1822, it occurs as follows:

The fourth, eleventh, ninth and sixth,
Have thirty days to each affixed;
And every other thirty-one,
Except the second month alone,
Which has but twenty-eight in fine,
Till leap-year gives it twenty-nine.

At Dunnings Creek Meeting, at Fishertown in central Pennsylvania, just a few weeks ago I heard this rhyme in oral tradition *exactly* as it was published in 1821! Moreover, in a letter from a member of Middleton Meeting (Ohio Conservative) and in another from a Friend of the same Yearly Meeting) who grew up near Mount Pleasant, Ohio, this rhyme is repeated exactly as above, except that the phrase "All the rest have" substitutes for "And every other" in the third line. All three of these informants had learned the rhyme before 1890. The same version, with little verbal variation, also derives from Philadelphia, in one case learned "about 1883," and another in the 1890's.

The versions usually encountered in southeastern Pennsylvania and New Jersey are much the same, except that the second line often reads, "We thirty days to each fix," and the last two lines read:

To which (it) we twenty-eight assign,
'Til (but) leap-year makes (brings, gives) it
twenty-nine.

This is the form in which it has been printed in William

W. Comfort's *Quakers in the Modern World* and in Irvin and Ruth Poley's *Friendly Anecdotes*.

The folk rhyme most fondly remembered by Friends is the children's game rhyme beginning "Quaker, Quaker, how is thee (art thou)?" This is the item in my letter to Friends which elicited the most, and the most enthusiastic, replies. It may now be confessed that in my published letter I unintentionally transcribed this rhyme inaccurately. This, however, did not fool Friends, who reported it as they had heard it years ago, not as it was suggested to them in print. It is also interesting that, although psychologists tell us there are no significant differences between the sexes in learning or in remembering, among my correspondents many more women remembered the game rhyme, whereas more men remembered the calendar rhyme. Also the few men who remembered the game rhyme had forgotten how to play the game, whereas women not only remembered the rhyme but also the way the game was played. I am too timorous to do more than suggest playfully that among Friends games mean more to girls, whereas the calendar seems to mean more to the male sex. It is a well-established fact that we learn most easily and retain most tenaciously those things in which we are most interested and toward which we are most highly motivated.

Everywhere the words of this rhyme are reported practically identically. They are:

Quaker, Quaker, how is thee (art thou)?
Very (pretty) well, (I) thank thee.
How's the (thy) neighbor next to thee?
I don't know, but I'll go see!

The first line in one third of the nearly fifty reports is offered as "Neighbor, neighbor, how art thou?" The "Quaker, Quaker" salutation in two-thirds of the cases is a little surprising, inasmuch as the game seems to have been largely limited to Quaker children. One alert informant, "born before 1890," suggests that the rhyme "was supposed to be a take-off on early Quakers, I guess; but we children, being of Quakers for many generations, never thought of that."

At any rate it is perfectly evident that the game was a lot of fun. The rules of play seem to have varied much more than the words of the rhyme. Space permits but one brief description: "We would sit (or stand) in a circle, and as each player turned to his neighbor to repeat the question, some part of his body was put in motion. Perhaps he would shake his head. The next player then repeated the question, shook his head, and also added another movement, such as waving an arm or swinging one foot. This continued around the circle until those at the end were shaking every part of the

body, or else all had already dissolved into shrieks of laughter!"

I cannot resist adding that the game was apparently put to various uses. Thus an Ohio Friend is undoubtedly correct in her surmise that the game "had been used to 'break the ice' on social occasions among young Friends for many generations." But a New England Friend reports that when she was a girl living on Long Island, she and her sisters played the game while helping

their mother with the dishes. We may at least hope that in this case the game was limited to the recital of its lines.

I wish to conclude by suggesting—not too nostalgically, I hope—that the un-Friendly error that there was little or no "Laughter in Quaker Grey" in the old days is abundantly belied by Friends' memory of Friendly folklore.

MAURICE A. MOOK

Elusive Essential

WHAT is humility? It is hard to study or define because it slips like quicksilver through the fingers of those who deliberately try to grasp it. Those who would sincerely like to cultivate it often discover that in its place they are nourishing a refined form of pride which gives off the unmistakable fragrance of high purpose and good intention, or is obtrusive because of its intended self-effacement.

One may, indeed, come to wonder whether humility is not negative rather than positive, volatile rather than solid; whether it can ever be captured and imprisoned in personality through determination; whether it is not a by-product of other qualities, other intentions.

There are those who give themselves primarily to the nurture of their souls because they would like to reflect Godlike qualities—and they are often wonderfully good people. But one rarely feels humility in them, for as they achieve at least some measure of what they have set out to achieve, this of itself introduces an attitude disquieting to humility. If one thinks to nurture his soul, that soul is in the very process identified in the universal soul and made self-aware, self-conscious.

Take the artist who is concerned about the impression his work will make. He is losing something from his gift by that very concern. But if, rather, he is swallowed up in an urgency to express a swelling awareness of beauty that is engulfing him—if but for no eyes but his own—he is to that degree a true artist, and he is to that degree humble. He accepts himself as only a vehicle for a gift greater than his powers.

The pursuit of humility reminds one of the search for the true meaning of beauty, to which many of us have been tempted. Can we discover the composition of beauty by dismembering a flower, or feel emotion by knowing the mathematical construction of a musical composition, or truly describe the love of man for man or man for God in psychological terms of urges, environment, and heredity? The flower by now is dead; the

music, only black marks on white paper; and love, but a complicated physical or sociological reaction. The significance of beauty has escaped like the quicksilver.

One recognizes and honors the truly humble man because he never stops to catch his own reflection in the mirrors life offers. He is simply unaware of whether he is proud or humble; weak or strong. He knows only that he is he, the would-be servant of a spirit greater than himself. Such a person was long ago described by the story of the incredulous question, "Lord, when saw *(we)* thee a stranger and took thee in?"

The implication is that the humble man is involved in something so much greater than the personal intention, so much more demanding than the selfish end, so urgent, and possibly so dangerously costly that he must already have given up self as an entity, have already made a commitment from which there is no stepping back. The center of spiritual gravity has moved from the individual to the universal whole.

Perhaps we could try re-evaluating the marks of humility. Instead of mildness, might they not be even heat or anger? Instead of gentleness, directness or forcefulness? Instead of backwardness, straightforwardness or arrogance? But only for the purpose to be served—the overpowering intention, the clear message, the costly mission, the clearer vision—a purpose which must be carried out through strength rather than weakness or withdrawal. What is so powerful as the just anger of a humble man? Its motivation is outside that man. Or is reminded of the implications of the "terrible meekness?"

How, then, can man become humble? By seeking humility he is ever before himself as aim and object. Contrarily, how can that man escape some degree of humility who truly is lost in the experience of beauty of service, of suffering, and of quest for the sake of others?

Humility is always considered one of the essential evidences of the truly religious person, or the beloved

personality, but it is elusive, and to try to capture it is to wound its fragile reality. Probably he who even ponders the puzzle of humility has already lost his way.

GRACE S. YAUKEY

Central Committee Meeting in Washington

THE Friends General Conference Central Committee meeting, held October 2 and 3, 1959, at the Washington, D. C., Meeting House, was marked by full attendance and general enthusiasm for the work of the Conference. At the first session New England Yearly Meeting was warmly welcomed into affiliation with the Conference, an addition which restores the number of constituent Yearly Meetings to seven. New England, like New York and Canadian Yearly Meetings, is also affiliated with the Five Years Meeting of Friends.

The Nominating Committee was asked to suggest names for a committee to welcome New England Yearly Meeting and for a special committee on affiliation to advise the Executive Committee and the General Secretary regarding the affiliation of individual Monthly Meetings and groups of Meetings. In response to the report of the General Secretary, the Central Committee recognized the need for another review on the purpose of Friends General Conference, the last such evaluation having been made ten years ago.

New Appointments

Barrett Hollister, a member of Yellow Springs, Ohio, Meeting and Professor of Political Science at Antioch College, was appointed Chairman of Friends General Conference, and Francis Hole, former Clerk of Illinois Yearly Meeting, was named to replace Barrett Hollister as Chairman of the Advancement Committee. Clarence Pickett was appointed Vice Chairman of the Conference and Chairman of the biennial conference Program Committee. Howard Brinton was named Chairman of the Committee on Christian Unity, to succeed George Walton; Margaret E. Jones, Chairman of the Peace and Social Order Committee, to succeed William Huntington. Amelia Swayne was reappointed Chairman of the Religious Education Committee, and William Eves was reappointed Chairman of the Education Committee.

Esther Holmes Jones, who, with her husband Edward Jones, had been on a world-wide trip since the last meeting of the Central Committee, reported on a number of international conferences which she attended and on her visits to United Nations projects, the latter part of her report being illustrated with slides. Plans for the 1960 biennial conference at Ocean City, N. J., were reported by Harold Passmore. The dates are June 24 to July 1.

The Central Committee warmly received the reports of the standing committees of the Conference: Advancement, including the Meeting House Fund; Education; Christian Unity; Religious Education; and Peace and Social Order. Deep appreciation was expressed for the continuing services of Barnard Walton. No application to join the National Council of Churches will be made because approval has not

yet been obtained from New York and Illinois Yearly Meetings; a statement on neighborhood integration was approved; and a letter was sent to the President commending him for the exchange of visits and urging a positive response to recent disarmament proposals.

In the letter to the President, commending him "for inviting Premier Nikita Khrushchev to visit the United States and for arranging an exchange visit by yourself to the Soviet Union," Barrett Hollister, Chairman, said: "We urge a positive response to the recent proposals at the United Nations



*Barrett Hollister
Newly Appointed Chairman,
Friends General Conference*

by Premier Khrushchev and British Foreign Minister Selwyn Lloyd for total disarmament. We urge you to initiate immediate consultations with other governments about a plan to achieve universal disarmament within a few years, and to place concrete proposals before the United Nations. . . ."

The statement adopted by the Central Committee, Friends General Conference, on neighborhood integration said in part: "We urge Friends to work for the elimination of racial discrimination in housing by indicating a willingness to sell or rent their homes without regard to race or creed, by welcoming Negro and other minority group families into their neighborhoods, and by investing their money in open-occupancy housing projects."

Barrett Hollister, the new Chairman of Friends General Conference, holds a B.A. degree from Antioch College and a Ph.D. degree in political science and public administration from Syracuse University. Since 1954 he has been Professor of Political Science at Antioch College, where he served as Dean of Students from 1946-1954. From December, 1954, to August, 1956, he was Director of the Leadership Conference Program of the American Friends Service Committee.

Look Inward, Friends

(Continued from page 582)

bility and the denial of individual significance which are death to the soul."

It would be well for all Quakers to re-examine the route on which the "voices" of Quakerism now seem to indicate that we must travel. Life as lived by us of the Western world is certainly not perfect, but the imperfection stems more from a lack of use of the opportunities given each individual here to live as a Christian than from a total imperfection of the society in which we live. As Albert Camus, the distinguished French thinker, pointed out in *The Observer*: "Even if the liberty of Western society is only a quarter truth, liberty provides the road, and the only road, toward progress. Without liberty it is possible to improve heavy industry but not to increase justice or truth. Liberty seems to me for societies as for individuals . . . the supreme good which commands all others."

It seems to me that the heritage of Quakerism, above all else, calls upon each Quaker to resist the growing trend toward mass conscience and mass action. The liberty of the individual conscience and its responsibility to choose its own course is paramount. Should Quakerism permit the light that sustains this liberty to be extinguished through its own action, we will indeed reach a sad state of affairs.

J. KENNEDY SINCLAIRE

Waiting

By ROSE TSU-SU HALL

Know we this precious gift of space and time?
How swiftly seconds flow, grain by grain,
Into the vastness of eternity!
While we pause to lament the past,
To grieve, oh, hopelessly, for vanished love,
These priceless hours escape our empty hands,
Fruitless, irretrievable.

Oh God, forget not my labors in the summer heat;
Nor let my thirst be unquenched.
For my soul is torn by the strife of yesteryear;
The future, dread vision, is not mine to hold.

Fulfillment is the child of selfless love:
A gentle word to sooth a wounded heart,
A willing hand to aid the burden
Of thy weaker brother, without scorn.
Thus the Word takes form, is conceived,
Flesh of our flesh, born midst the purity
Of our being, timeless, eternal.

New Zealand General Meeting

THE 51st General Meeting of New Zealand Friends was held this year at Palmerston North, May 14 to 18. The attendance was about 80, with representation from all the Monthly Meetings. Appreciation was recorded for the messages of good will and greeting from Friends overseas and from various parts of New Zealand. A warm welcome was extended to Herbert Hadley, General Secretary of the Friends World Committee for Consultation. Prior to the detailed program we had a two-hour period of meditation conducted as a worship-fellowship group on the themes "God Is Love" and "God Is Spirit."

As regards status, New Zealand General Meeting is a Quarterly Meeting of London Yearly Meeting. The question has been raised whether New Zealand should organize as a separate Yearly Meeting, as South Africa has done. There was general agreement that we function more as a Yearly Meeting than as a Quarterly Meeting. Some felt that as a small body we have always been glad of the loving care and spiritual help that have come to us as members of London Yearly Meeting and that there was no real advantage in making the change. Others felt that we should gain strength now by standing alone to build up a more solid structure for those coming after us. The discussion closed with the thought, "What is the primary purpose of our General Meeting? When we can answer that question, we can make a decision regarding our future status." In the meantime the matter is to be referred again to the Monthly Meetings.

The tabular statement for 1958 shows a membership of 567 (129 are children), two more than in 1957.

The committee on peace and public questions continues to feel a concern for the abolition of cadet training in schools, and it is endeavoring to educate public opinion in this direction through the circulation of peace literature and through personal contact with Education Boards and headmasters of schools.

We were represented at an international Christian peace conference in Tokyo in August. A national organization has been formed, to be known as the New Zealand Council for Nuclear Disarmament. Friends decided to support this organization.

Because Australia and New Zealand are accepted fully as members of East Asian countries, a great responsibility is placed on us. The Asiatics give us credit for a sense of racial equality. Do we really deserve that reputation? We tried to answer that question by discussing what we meant by racial equality, especially with the Maori people. Do we mean that because there is equality of legal and political status, there is no color bar in New Zealand? Are there discriminator practices? We have to admit that there are in such fields as housing, hotel accommodations, some forms of employment, credit, and ordinary social interaction. We discussed at length how to improve the situation through legislation to reduce discrimination and by identifying ourselves more closely with the Maoris.

Extensions to the main block of New Zealand Friends School, providing a new dormitory and an enlarged playroom, were completed early in 1958. No Friend's child is prevented from attending the school on account of financial reasons. Reports from five Monthly Meetings showed a lively concern for work with our children.

Herbert Hadley gave us an account of the work of the FWCC and also delivered a public address on "What a Quaker Believes."

Other reports discussed were those of the Friends Service Council, the New Zealand Council for Christian Education, the Wider Quaker Fellowship, the National Council of Churches, and Children's Correspondence work.

It was an encouraging and fruitful General Meeting. Each session of our deliberations was preceded by a period of worship. In our business sessions we were assisted by the wise guidance of our Clerk, and throughout the Meeting, in a spirit of caring and sharing, we renewed our fellowship. Thus we strengthened our resolve to face the challenge of our times.

DORIS WHITE

Books

THE DEAD SEA COMMUNITY, Its Origins and Teachings.

By KURT SCHUBERT. Harper and Brothers, New York, 1959. 178 pages. \$3.75

Here is another book on the Dead Sea Scrolls! It lists some 70 earlier books, and yet this one has its special value. Translated from the German, it makes available in orderly fashion to the nontechnical English reader what the author, a professor of Jewish Religion and Culture at the University of Vienna, can say about this interesting group. The book deals especially with the group's relation to the Jewish sects, Hasidim, Pharisees and Sadducees; to the Essenes as described by early writers; to stages of the Christian movement; and to rabbinic Judaism. Thus it takes up in turn each belief, practice, or characteristic phrase. The community was priestly, ascetic, with strong apocalyptic and messianic beliefs. The author does not press likenesses to the ignoring of differences. He has himself been writing articles for ten years on the subject, and he includes here the sounder conclusions that he and other scholars have reached.

HENRY J. CADBURY

BETWEEN GOD AND HISTORY. By RICHARD K. ULLMANN.

George Allen and Unwin, Limited, London, 1959. 212 pages. 21s.; \$4.25

This is a closely reasoned and interesting attempt to fit Quakerism into modern thought. Its thesis is that "in the paradox of the Kingdom . . . Christian man expresses his awareness of being suspended between time and timelessness." "The paradox of the Kingdom which is come and yet to come is the most profound philosophy of history ever invented." "We live . . . suspended between the two aspects of the Kingdom: in its Presence and towards its futurity." All action, however deeply felt to be the will of God, medi-

ated through us, can only be taken within history, and its effects in history cannot be gauged. We can never choose "bad" action in order that "good" results may come; yet historically, good action may bring about evil effects and bad action may bring apparent good. (Does this view possibly put too short a term to history, forgetting that "a thousand years . . . are but as . . . a watch in the night"?) Between neo-orthodoxy, with its despair of all action out of man's depravity, and some (also Quaker) liberalism, with its "unwillingness to take seriously the conditions of human existence," this author places what he calls the doctrine of "'original grace' or 'that of God in every man,'" which, although it "in no wise diminishes the ambiguities of human existence in history . . . gives us the power to face them, to wrestle with them and not to be dismayed by them. . . ." Then action can be taken in "awareness of the structure of being" and in "full freedom and responsibility before God."

MILDRED YOUNG

FAITH, HOPE AND LOVE. By STARR DAILY. Macalester Park Publishing Company, Saint Paul 5, Minnesota, 1958. 143 pages. \$3.00

To those imprisoned by self-defeat, fears, and hate, Starr Daily offers one key for release, God, and one road for the parolee to travel, the way of love. Daily himself found it after 25 years behind the bars. By uncounted interviews with individuals and in eight books he continues to offer hope to the fearful, the faithless, the loveless. Abounding in anecdote, the present volume avoids too pat generalization and gives specific counsel on the uses of silence, prayer, the Bible, and "daily disciplines." Systematic Friends along the intellectual Main Line may find the book irritating; others with personal or family problems or those who are responsible for counseling the distressed may find it sustaining and wise.

WALTER LUDWIG

THE CHEERFUL HEART. By ELIZABETH JANET GRAY.

The Viking Press, Inc., New York, 1959. 176 pages. \$3.00

In the course of her challenging assignment "to open windows on to a wider world" for Prince Akihito, Elizabeth Gray Vining was equipping herself to open other windows for young people in the West. *The Cheerful Heart* is the second book to come out of her experiences in Japan. Classified as a children's book, it has an appeal and a message for all ages.

Twenty short chapters contain a wealth of information about Japanese daily life and culture and about post-war conditions, with descriptions and explanations of many customs and traditions. But the reading is never heavy as the author skillfully and beautifully weaves all this together in the simple and heartwarming story of 11-year-old Tomi and her family.

Kazue Mizumura's 28 drawings add immeasurably to the enjoyment of the book. From our first glimpse, on the title page, into the living room of the Tamakis' little new house until the very end of the last chapter, where we leave Tomi bowing low on the *tatami*, words and pictures complement each other in a most satisfying way.

For some, this little book will serve as a personal introduction to Japan, bringing the land and its people wonderfully close. For those who have lived in Japan, it will increase understanding and appreciation, while stirring nostalgic memories of sights and sounds, smells and tastes, and feelings.

For all its readers it will open windows on to a wider world, giving a fresh, new awareness of the familyhood of man. Mother Tamaki is so right. "We're really very lucky people. We're here. We're together. And we have a roof over our heads."

SARAH C. SWAN

About Our Authors

J. Kennedy Sinclair, a member of Montclair Monthly Meeting, N. J., is active in the Executive Committee of Friends General Conference.

Maurice A. Mook is Professor of Anthropology at Pennsylvania State University and a member of State College Meeting, Pa. The "two published anthologies" mentioned in the second paragraph are *Friendly Anecdotes* by Irvin C. and Ruth Verlenden Poley (Harper and Brothers, New York; 1950) and *Laughter in Quaker Grey* by William H. Sessions (William Sessions, Ltd., London; 1952).

Grace S. Yaukey is a member of the Friends Meeting of Washington, D. C. She was formerly with the Evangelical-Reformed Church in China. For some years she has been interested in writing for young readers factual books about other countries. These have presented arts and crafts, biographies of leading personalities, or have been of a general historical nature. Cornelia Spencer is her pen name.

Doris White is a member of Wanganui Monthly Meeting, New Zealand.

Friends and Their Friends

Alfred Stefferud, a member of Goose Creek Monthly Meeting, Virginia, has recently added several new titles to an already impressive list of publications which he authored or edited. In late September the 1959 Yearbook of Agriculture was published under the title *Food*. This official publication of the Department of Agriculture has been edited since 1945 by Alfred Stefferud. The publishing firm of Rand McNally and Company, Chicago, Illinois, has published *This is the South*, a collection of articles published the first week in October. Alfred Stefferud contributed a chapter entitled "The Teacher," dealing with the teacher in the South during the years before the Civil War. The Junior Red Cross Magazine for October contains an article on seeds by him. His book *Wonders of Seeds*, which Harcourt, Brace published several years ago, was published this summer in England by Macmillan. Many of our readers will remember the *Wonderful World of Books*, which he edited a number of years ago.

Douglas and Dorothy Steere left the end of June for a six-month journey to Friends Meetings, Friends Centers, and other groups. Traveling on behalf of the American Friends Service Committee, they are making their usual biennial survey of conditions, speaking, giving guidance and help, and sending back journal letters of their experiences. Their itinerary this time includes part of Europe, Egypt (Cairo), Beirut, Jerusalem, India, Japan, and Hawaii. They will return to the West Coast in January, 1960, and will speak first to groups in San Francisco and Seattle.

Between October 12 and 19 they were at the Ecumenical Institute, Château de Bossey, Switzerland, where Douglas Steere gave five lectures on Quakerism to 50 graduate students and many of their wives. The subjects were "The Emergence of the Society of Friends," "The Character of the Quaker Vehicle," "The Holy Experiment: Penn's Pennsylvania," "John Woolman and His Journal," and "Contemporary Quaker Testimonies."

The Ecumenical Institute at Bossey was "established in 1946 for the purpose of bringing together Christians who desired to do pioneer work in ecumenical encounter. People of all races, languages, and Christian confessions share in discussions and studies which help them to confront the challenge offered to the church by the secular world, and in an atmosphere of Bible study and worship to seek practical solutions."

Dorothy Gilbert Thorne will give the Tenth Ward Lecture at Guilford College on November 6 on "Quakerism in Fiction and Poetry Recently Written by Women." Special convocations honoring outstanding women graduates of Guilford College are planned for the morning chapel programs on Thursday, November 5, and Friday, November 6. Saturday, November 7, is to be Homecoming Day, with a special program arranged to welcome alumni and former students.

Frederick B. Tolles has published in *The New England Quarterly*, September, 1959, an erudite study entitled "The New-Light Quakers of Lynn and New Bedford." The study, which deals with incidents accompanying the rather dramatic dissensions among Massachusetts Friends in the early nineteenth century, will interest readers of Quaker history as much as those inclined to observe the psychological aspects of religious enthusiasm.

Daytona Beach Meeting, Florida, was formally organized by visitors appointed by the Friends World Committee on June 7, 1959.

Maude Muller was named an official delegate to the Seventh National Congress of the United States National Commission for UNESCO, held in Denver, Colorado, September 29 to October 2. The subject was "The Culture of the Americas, Education, Science, and the Arts." She is a member of Provident Meeting, Pa.

Fred L. Moore, an 18-year-old University of California freshman, according to the *Berkeley Daily Gazette* for October 19, is engaged in a fight to have ROTC made voluntary rather than compulsory. The son of a Pentagon Air Force colonel, he began a seven-day fast on the steps of Sproul Hall and was taking signatures to a petition which asks the Board of Regents to follow his recommendation. A sign erected by Moore said: "This seven-day fast is undertaken to express my belief that the University of California should respect conscience." "Through fasting for seven days," he said, "I hope to help bring about action which will result in a provision making ROTC voluntary or exempting students who cannot participate in military training due to their religious and conscientious beliefs." One paragraph in the *Gazette* read: "Young Moore was a forlorn figure as he sat on the steps of Sproul Hall this morning. Thousands of students, en route to classes, tossed him amused glances as they filed by. A few stopped, either to ask him questions or to sign the petition. Several older students, obviously with military training behind them, hurled taunts at him." Moore has been told he must sign up for ROTC or be "separated" from the University of California.

Swarthmore College is one of four colleges and universities selected to participate in an experimental summer study program for undergraduate students interested in international affairs. The program is being inaugurated with the aid of a grant from the Carnegie Corporation and will also include undergraduates at Colgate, Columbia, Princeton, and Rutgers. The grant is for a three-year program, starting next summer. The announcement was made by Professor Gardner Patterson, Director of the Woodrow Wilson School of Public and International Affairs at Princeton, which will be responsible for administering the program. A total of fifteen students will be selected annually from the five institutions. The first group will be selected this fall by the Advisory Committee from nominations made by the faculty members of the respective institutions.

The U.S. Department of Health, Education, and Welfare at Cincinnati, Ohio, has published an 88-page illustrated study entitled *Algae in Water Supplies*, the author of which is C. Mervin Palmer, a member of East Cincinnati, Ohio, Meeting. The book is listed as Public Health Service Publication No. 657, 1959, and can be obtained from the Superintendent of Documents, U.S. Government Printing Office, Washington 25, D. C., for one dollar.

The University of Michigan, Ann Arbor, Mich., has received a special three-year grant from an anonymous donor to finance the newly formed Center for the Study of Conflict Resolution. Conflict will be studied not only between nations but also in industrial relations, family and race relations, and political parties. Work under way in this area includes a study by Kenneth E. Boulding, a member of Ann Arbor Meeting. The title of his book is *On the Pure Theory of Conflict*.

According to *The Friend*, London, of October 16, "Four Friends are among those sitting in the new House of Commons: Sir John Barlow (Con. Middleton and Prestwich); W. Glenvil Hall (Lab. Colne Valley); Philip Noel-Baker (Lab. Derby South); and Frederick T. Willey (Lab. North Sunderland). All four were in the previous House.

"Among M.P.s in the new House connected with peace work are Victor F. Yates (Lab. Ladywood); Fenner Brockway (Lab. Eton and Slaugh); Reginald W. Sorensen (Lab. Leyton); Emrys Hughes (Lab. South Ayrshire); George Craddock (Lab. Bradford South). All were in the previous House.

"A number of candidates who were unsuccessful at this Election were either Friends, Old Scholars of Friends' schools, ex-F.A.U. or peace workers, or had close links or sympathies with Friends over the nuclear disarmament issue in one way or another." Eighteen such candidates are listed.

An Editorial in the same issue dealing with the election says in part: "There is no doubt that the Liberal administrations of before the First World War, and the Labour administration from 1945, left indelible marks on the political and social order and in both cases moved the political centre of gravity slightly Leftwards. So that today, for instance, Conservatives go on administering what an American would call a 'socialised economy' and in many respects are unrecognisable as the party they were before 1945. This factor, of the gradual, if only slight, trend of politics Leftwards will lead the Opposition parties to think very hard before speculating on the electoral desirability of an unobtrusive sidestep towards the Right. They may well conclude that if they are the ginger in the gingerbread they should, tactically speaking, strengthen rather than moderate their tang."

Earl G. Harrison, Jr., a member of Providence Meeting, Pa., has accepted a position as Director of the Council for Religion in Independent Schools, with headquarters in New York City.

"Lillie Roudabush," says the Washington, D. C., Friends Newsletter for October, "will be teaching at Miles College, Birmingham, Alabama, the first white person on an all-Negro faculty."

During the last few weeks a number of mailing irregularities have occurred in the delivery of our paper to our subscribers. Our printer changed his addressing system, and in this process a number of errors have occurred which the printer's mailing department and our subscription secretary are trying to eliminate. We beg the indulgence of those subscribers who have been inconvenienced, assuring them that every effort is being made to remedy the situation.

At the same time we want to renew our plea that subscribers desiring a change of address should notify us at least three weeks ahead of the change.

A novel device for raising funds was used at the fete for the Friends Service Council at Selly Oak, Birmingham, England, in early September. Herbert G. Wood was "weighed in" on a large pair of scales, on the other side of which was placed, says the *London Friend*, "coin sufficient (with the cash received from programs) to restore the balance." The scales tipped over at £51. Total proceeds of the fete were £165.

Germantown Friends School, Philadelphia, Pa., has received a prize, awarded by the Franco-American Society for Good Will (La Bonne Volonté Franco-Américaine). The award is made each year to educational institutions which promote French culture in the United States and mutual friendship between the youth of the two countries. The award consists, in this case, of twelve books on French life and culture, which have been received by the school and will soon be on exhibit, before being turned over to the library for use by the students.

Germantown Friends School has long had a close relation with France. Since 1945 it has been affiliated with the high school in Falaise, Normandy. During those years, ten students from Falaise have spent a school year as members of the student body, and three Germantown Friends School students have spent part of a school year at Falaise.

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

NOVEMBER

1—Purchase Quarterly Meeting at Quaker Street Meeting House, Chappaqua, N. Y. Bible study, 9:45 a.m. (led by Kenneth Morgan); worship, 10:30 a.m. (at King Street Meeting House, Junior Quarterly Meeting with Maryanne W. Lockyer as convener, and High School Friends Discussion Group with Ralph Odell as chairman); business, 11:30 a.m.; basket lunch, 12:30 p.m. (beverage and dessert provided); at 1:30 p.m., J. Nixon Hadley, "Friends and the American Indian Today"; 2:30 p.m., completion of business.

1—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: William M. Kantor, "Colossians."

1—Meeting for worship at Chichester Meeting House, 3 p.m. The meeting house is on Meeting House Road in Upper Chichester Township, Delaware County, Pa.

1—Address at Plymouth Meeting House, Pa., 3 p.m. Henry J. Cadbury, Hollis Professor of Divinity Emeritus, Harvard University, will bring the story of the Dead Sea Scrolls up to date. The event is under the auspices of the Jeanes Library Committee.

4—Chester Monthly Meeting Forum, sponsored jointly with the Chester Council of Churches, at the Upland Baptist Church, Chester, Pa., 8 p.m.: Martin Luther King, "Passive Resistance."

5—Concord Quarterly Meeting at Westtown, Pa., Meeting. Worship and business, 10:30 a.m.; lunch provided, 12:30 p.m.; at 2 p.m., program by Westtown School, "A Look at Friends Education."

7—Skill Shop for those who work with junior and senior high school age Young Friends, at 1515 Cherry Street, Philadelphia, 9:45 a.m. to 3 p.m. Leaders, Paul Zuck, Olcott Sanders, Janet Schroeder, Elwood Cronk. Sponsored by Philadelphia Yearly Meeting Committee on Religious Education and the Young Friends Movement.

7—Friends Fall Festival at Swarthmore Meeting, Pa., 11 a.m. to 9 p.m. Snack bar, 11 a.m. to 2 p.m. Christmas decorations, flowers,

aprons and quilts, books, attic treasures, weaving, country store, photographer, activities for children, puppet show at 2 and 5 p.m.

7—Fall Consultation for members of Monthly Meetings on Worship and Ministry, at the Fourth and Arch Streets Meeting House, Philadelphia, 3:30 p.m. For full details see the announcement of this event on page 545 of the issue for October 10, 1959.

7, 8—Japan Yearly Meeting at the Friends Meeting House, Tokyo, Japan.

8—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m.: James P. Warburg, traveler, lecturer, and author, "Needed: A New Approach to the German Problem." Clarence E. Pickett will preside.

12 to 15—National Conference on Crime and the Treatment of Offenders, sponsored by the American Section of the Friends World Committee, at Camp Miami, Germantown, Ohio. Speakers, Dorothy H. Hutchinson, Professor Howard Gill, Mona Darnell, Judge Allen S. Olmstead; five discussion groups.

13—Friends Forum at the Reading, Pa., Meeting House, 108 North 6th Street, 8 p.m.: panel discussion by Dr. Leo Price and Dr. James Z. Appel, "Your Government and Your Health."

14—First-day School Teachers Institute at Kennett Square, Pa., 10 a.m. to 3:30 p.m. Speaker, Thomas S. Brown, "What Do We Expect Our First-day Schools to Accomplish?" Round tables with Amelia W. Swayne, Caroline Pineo, Myrtle M. McCallin, and Agnes W. Coggeshall. For luncheon reservations communicate with Edith K. Davidson, R. D. 2, Kennett Square, Pa.

14—Abington Quarterly Meeting at Byberry, Pa., 11 a.m.

14—Burlington Quarterly Meeting at Burlington, N. J., 1:30 p.m.

14—Caln Quarterly Meeting at Reading, Pa., 10:30 a.m.

BIRTHS

GASKILL—On September 6, to Roger A. and Catharine Jones Gaskill of Ann Arbor, Michigan, a son, DAVID JEROME GASKILL. The maternal grandparents are Thomas E. and Esther Balderston Jones of Richmond, Indiana.

GOETZ—On June 26, to Elmer and Jennifer Post Goetz, a second daughter, REBECCA PHEBE GOETZ. She is the granddaughter of L. Arnold and Grace Post and of Marie W. Goetz and the late Elmer Goetz.

NICHOLSON—On September 27, to Samuel O. and Anna Margaret Nicholson of Ann Arbor, Michigan, Monthly Meeting, a son, PETER CONRAD NICHOLSON. His paternal grandparents are Herbert V. and Madeline W. Nicholson, presently of Mito, Japan. His maternal grandmother is Beulah E. Atkinson of Wrightstown, Pa., Monthly Meeting.

RYAN—On September 10, to Willis N., Jr., and Phyllis Jones Ryan, a daughter, MARY CHILDS RYAN. She is a granddaughter of Eva M. Smith Ryan and the late Willis N. Ryan and of Edwin W. and Sarah B. Jones of Newtown, Pa. The parents are members of Greenfield and Neversink Executive Meeting, N. Y.

MARRIAGES

ELSBREE-HOLLINGSHEAD—On October 17, in the Moorestown, N. J., Meeting House and under the care of Moorestown Meeting, NANCY HOLLINGSHEAD of Moorestown, N. J., and SCHUYLER ELSBREE of Wallingford, Pa. Nancy Elsbree and her parents, Irving and Jean Chariere Hollingshead, are members of Moorestown Monthly Meeting; Schuyler Elsbree and his parents, Wayland Hoyt and Miriam Jenkins Elsbree, are members of Swarthmore Monthly Meeting, Pa. The young couple will live in New Orleans.

THOM-ALBERTSON—On July 18, at the Burlington, N. J., Meeting House, MARY H. ALBERTSON, daughter of Henry H. Albertson (deceased August 15) of Burlington, N. J., and the late Marie Moon Albertson, and WILLIAM T. THOM, 3RD, of Wilkes-Barre, Pa., son of Rachel Trimble and W. Taylor Thom, Jr., of Princeton, N. J.

DEATHS

ALBERTSON—On August 15, in Mt. Holly, N. J., HENRY HAINES ALBERTSON, aged 79 years, son of Henry and Mary R. Albertson.

son and husband of the late Maria Moon Albertson. He attended Friends Select School and Cornell University before becoming a fruit grower, first near Ithaca, N. Y., and then for about 50 years at Green Hill Farm, Burlington, N. J. He served for many years as Clerk of Monthly and Quarterly Meetings. Surviving are four daughters, Edith A. Greene of Buffalo, N. Y., Elizabeth R. Albertson of Philadelphia, Eleanor A. Murphey of Seattle, Wash., and Mary A. Thom of Wilkes-Barre, Pa.; and eight grandchildren.

SMEDLEY—On October 16, after a long illness, GOLDA B. SMEDLEY of Angola Road, Cornwall, N. Y., widow of Arthur C. Smedley and daughter of Josiah Quimby and Mary K. Brown. She is survived by two sisters, Alice B. Hume and Blanche E. Brown of Cornwall, and a brother, Baldwin F. Brown of Homedale, Idaho. Also surviving are three daughters, Katherine Smedley, Elizabeth Smedley Wood, and Ellen Smedley Lyon; and eight grandchildren. She was a member of Cornwall Monthly Meeting, N. Y.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, Julia S. Jenks, 2146 East Fourth Street; Tucson MA 3-5305.

ARKANSAS

LITTLE ROCK—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-9248.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 34th Street.

PALO ALTO—Meeting for worship, 10 a.m., First-day school for children and adults at 11:15. 957 Colorado Avenue.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

CONNECTICUT

HARTFORD—Meeting, 11 a.m., First-day school, 11 a.m., 144 South Quaker Lane, West Hartford.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting, 11 a.m., First-days at 300 North Halifax Drive. Information, Sarah Belle George, CL 2-2333.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 10 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk. TU 8-6629.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

GEORGIA

ATLANTA—Meeting for worship and First-day school at 10 a.m. at Gammon Theological Seminary, 9 McDonough Blvd., S.E. Phern Stanley, Clerk. Phone DR 3-5357.

ILLINOIS

CHICAGO—57th Street Meeting of Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7:30 p.m., every first Friday. Telephone BUTterfield 8-3066.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call

Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

IOWA

CEDAR FALLS—Meeting for worship, 10:30 a.m., 524 Seerley Blvd. Telephone CO 6-9197 or CO 6-0567.

DES MOINES—South entrance, 2920 30th Street; worship, 10 a.m., classes, 11 a.m.

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

MARYLAND

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone WA 4-4548.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MINNESOTA

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-6958.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 6-0429.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome. Harold De Jager, Clerk.

NEW MEXICO

SANTA FE—Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Jane H. Baumann, Clerk.

NEW YORK

ALBANY—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—First-day meetings for worship:

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9-4) about First-day schools, monthly meetings, suppers, etc.

Manhattan: at 221 East 15th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m.

Brooklyn: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues.

Flushing: at 137-16 Northern Boulevard.

SCARSDALE—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, William Vickery, 162 Warburton Ave., Hastings-on-Hudson, N. Y.

SYRACUSE—Meeting and First-day school, 11 a.m., YWCA, 339 E. Onondaga Street.

OHIO

CINCINNATI—Meeting for worship, 10 a.m., 3601 Victory Parkway. Telephone Edwin Moon, at TR 1-4984.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

PENNSYLVANIA

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.
HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.

Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane.

Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m.

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Frankford, Unity and Wain Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m.

Powelton, 36th and Pearl Streets, 11 a.m.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

PROVIDENCE—Providence Road, Media, 15 miles west of Phila. First-day school, 9:45 a.m., meeting for worship, 11 a.m.

READING—First-day school, 10 a.m., meeting, 11 a.m., 108 North 16th Street.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Myrtle Nash, FA 3-6574.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 606 Rathervue Place. Clerk, Priscilla Zuck, GR 7-3414.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; JACKSON 8-6413.

UTAH

SALT LAKE CITY—Meeting for worship, Sundays, 11 a.m., 232 University Street.

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FRIENDS JOURNAL

A Quaker Weekly

VOLUME 5

NOVEMBER 7, 1959

NUMBER 38

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Teen-agers and Worship and Ministry

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ESTABLISHED 1955

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VOL. 5 — No. 38

Editorial Comments

A Post-Christian Era?

IN spite of ever-mounting statistics, swelling financial statements, and impressive church-building activities, the fear that all is not well with Western Christianity keeps plaguing us. C. S. Lewis, the Cambridge Scholar, whose *Screwtape Letters* gave a new note to modern Christian writing, defines our time as a post-Christian era. But post-Christian man is not pagan, he says: man today is cut off from the Christian past and is therefore doubly removed from the pagan past and its uncertain consolations. Toynbee, the English historian, agrees that science and technology have gradually discredited traditional Christianity, removing it from its former dominant place. And in 1958 the British Broadcasting Corporation gave voice to the thought that England no longer had a common belief. Moral issues that divide the nation also divide the church. Christmas or other festivals are "a break in the national routine" but not seasons for the renewal of the common life. If applied to all Western nations, similar symptoms are not hard to find everywhere and will cause serious concern. Albert Fowler, a member of Radnor, Pennsylvania, Meeting, reviews this development in "The Lost Relevance of Religion," an article of more than ordinary interest in *Approach* (Summer, 1959), a small, literary magazine of impressive standards, of which he and his wife, Helen Fowler, are the Editors.

There is more than tired pessimism behind such thoughts. The crisis of faith and the seeming impotence of a prospering church to achieve noticeable influence in public affairs are to be linked with the traditional theology of the large churches that give to dogma, creed, and ritual the dominant place in their life. He who makes theology and the Bible the principal sources of religious enlightenment thereby removes himself from much of the mainstream of contemporary civilization. Millions of Christians live uneasy lives within and outside their churches and feel spiritually unsheltered. Even if we accept the extreme statement that we are living in a post-Christian era, we must consider such a state a symptom of the longing for a faith and religious community which sense and satisfy the needs of contemporary man. The predicament disguises an extraordinary opportunity for Christian groups like ours. Are we willing to make a

more dramatic appeal for the renewal of faith and practice in our own ranks? And what attempts are we making for reaching those who feel alienated from official churchdom and are seeking a new spiritual home?

Anti-Semitism in Germany?

Jews are returning to West Germany at the rate of about 180 a month, and some 10,000 have returned since World War II. Most of these are elderly persons who have found it difficult to adjust to strange conditions in other countries. The total number of Jews now living in West Berlin and West Germany amounts to 30,000. East Germany lists about 1,900. Before the advent of Hitler, Germany had approximately 550,000 Jews. At present a constant emigration of younger German Jews to Canada and the United States is taking place.

A generation is growing up in Germany that has no knowledge of the former anti-Semitic attitude of many Germans. The young people have no contacts with Jews, and one can meet some in Germany who neither know who or what the Jews are, nor have any knowledge of anti-Semitism. Their elders are living in an era of forgetting and of unhealthy psychological repression of the ghastly persecutions that marked Hitler's rule. Right after 1945 a mood of repentance and public confession prevailed for a short time. But it will take the Germans more than the past 14 years to arrive at an inwardly liberating and constructive attitude toward the crimes of the past. Fortunately, the signs indicating a change of mind are increasing constantly, and appear convincing. Hardly a day passes without an appeal to the conscience coming from a religious group, a newspaper, a radio station, or a political leader. A good many silent signs of a change of mind are also noticeable. Almost every day young Germans visit Anne Frank's house in Amsterdam for some quiet meditation. Numerous visitors put flowers on the graves of concentration camps, and most young Germans cannot comprehend an anti-Semitism over which history pronounced such devastating judgment. There is an occasional flare-up of anti-Jewish sentiments among war veterans. But such instances are rare and are mostly dealt with by German courts. The only systematic propaganda comes from Arabian sources, but its

volume and methods are of very limited influence. Even organizations of former Nazis, maintained to secure pension claims of officials, do not tolerate anti-Semitic propaganda any more. The picture, then, gives some reason for optimism. The unbelievable events from 1933 to 1945

should, nevertheless, serve as a warning to those all over the world who may still foster an "innocent" anti-Semitism of peculiarly "Christian" flavor that has always managed to reconcile its attitude with the commandments to practice universal love.

Finding Life without Fear

WHEN I was an adolescent, and drunken with the many-flowered intoxicant we call poetry, I used to be annoyed at the number of poems in the great anthologies which were concerned with death. It seemed almost ridiculous to me that one would write a poem on any subject but romantic love. Even descriptions of nature were reasonable only as background for a burgeoning love or a frost-blackened idyll.

When I came to my late twenties, I realized the fact of physical death. I had come to long to lose myself in an Infinity glimpsed in rare flashes at oddly assorted moments, that indescribable experience of *imminence*, of Something approaching, or growing as crystals grow in a solution. Yet there was the element of terror in the brief moment; the mind suddenly fled, or closed, as if an unimaginable abyss lay just beyond the reaches of finite time. At the same time I came to endure the ancient panic of knowing that one day I—that precious I!—would cease to be, physically, certainly. Often I lay awake in the night, or started up from my daily tasks, mindless with terror at the inevitability of death. Yet this was as fleeting as the openings on Infinity.

I tried to relate these fear-experiences to something in my early life, to some chronic anxiety, some buried fright or guilt. Although I unearthed, alone and with help, much useful and freeing data, "There was a door to which I found no key": nothing could explain away the simple fact that one day, I, too, would die.

About this time my older daughter was ill with measles, and I had to sit with her most of one night, as she was mildly delirious. In the little hours I was myself half-ill for sleep, going through the routines of giving medication and sips of water with only maternal instinct to keep me awake. I was thinking of nothing, consciously; this I know. My daughter cried out in her illness, and I soothed her, and held her to me, still only half-waking. Then, as vividly as any daytime reality, I felt Something holding me close and saying, for there was clearly a voice, "If you can comfort your child in the night, do you think I will leave you alone to face the darkness?" I was immediately wide awake, and knew clearly the "ocean of love and light" had flooded over me.

This was not the final answer, not the happy ending, as in a religious essay of an earlier day. Such openings are unspeakably precious, but it is only in finding life without fear, hour by hour, that the ultimate fear is lost. It has been in seeking to know God, from seeking to know myself—so difficult and painful—from *living* itself, that I have come free from the fear of death. Our fears of death are hidden in our irrational anxieties, our self-unforgiven sins, our fears of *life*. (The young monk asked the Zen master where he had been before birth and where he would be after death, and the master replied, "Where are *you* now?") Perhaps one might say simply it is our lack of faith, for faith is a special kind of courage.

I have had help immeasurable from the life of Jesus, the historical Jesus, and the Inward Teacher, from him who knew that if one sought, one found; if one asked, one received. This asking needs to be done "in his name"—in the name of the Incarnate Word, in the name of God's ability and longing to communicate with man. I have learned experientially that courage and joy and love await in abundance. "Infinite" is a pallid, ineffectual word to attempt to describe the grace of God, the "alwaysness" of God, no matter how often it turns away or doubt or fear or reject completely.

And it is by letting go that one so receives what we call "grace." One by one, I have lost many things, many people, many cherished beliefs. Some I have outgrown without noticing. Some I have given up, screaming and protesting like a child in a tantrum. Some have been snatched away quickly. Each time, some rare and wonderful gift has been offered in place of what was lost. For a long time, often, I do not see these gifts; even now I sulk and refuse to pick them up. But they are always there, and the more I turn my back to the grace offered, the more they are showered upon me. I have not, by mortal power of mine, created them. I have found them *within* me, it is true, but lying about, like the jewels in an Arabian fairy tale, not mined by my own powers. From whence do they come, if not from that Infinity just beyond the dear shadowy illusion of existence? Certainly I have not deserved them. I can only return thanks for them.

Each phase of life, as one matures, opens up new areas in which one sees work to do, pushes back horizons of all art, all learning. Life seems to shrink as the horizons expand; time goes with incredible swiftness against the background of inner Eternity. Now I can read the great poems on death, the great reflections—the final hours of Socrates—with a deep sense of kinship; I can listen to great music and look at paintings with new eyes and new ears. The fact that I will die makes life more beautiful; tasks more urgent; knowledge more desirable; the ability to communicate what wisdom I have more necessary. All relationships, especially with beloved ones, are lighted up; love itself becomes incandescent. There is no *fear* of illness, of material loss, of personal disappointments, of any of the day-to-day problems which are in all lives. I do not long for crosses; I desire with all my being to escape the bitter cups of life, if I may. But I no longer dread them.

What do I fear? To be dishonest with myself, or with others; to give hurt; to “quench the smoking flax” of questioning youth or lost adulthood; to be small or mean, self-righteous or unforgiving. I have come to know why Jesus urged us not to fear those who could hurt our bodies, but those who would destroy our souls. And the most terrible soul-destroyers are within. The Adversary within—whether you call it “Satan” or the “death-wish”—must be met and overcome within.

In this struggle we can minister to each other. We can seek the help of those trained to follow the complex paths of the mind or heal the soul. It is the grace of God surging into the channels thus opened up that transforms life to radiance, for one may sow, and another water, but the Eternal gives the increase.

Life seems to me a *now*. Lost hopes, old guilts, griefs small and great are no longer the unbearable burden. Death is the last *now* before an awakening. And what is the awakening? Somehow I do not feel a need to know the precise description of the Heavenly City; nor do I expect God to reveal to me a street-guide to a complicated purgatory or limbo. Perhaps we who are Christians are correct, and there is only one awakening after a few decades out of the centuries of man. Per-

haps the Oriental religions see more clearly, and the process of growing toward God takes many lifetimes. This is to me an absorbing point in theology, but not a burning question or deeply felt concern.

There is a greater life than this one, for a tiny arc of its shining circle can be found here, *now*. If here on this small planet such an infinitesimal part of the individual potential of each life is used, if growth is possible, what must such a further life be! We lose this life for that greater one, through God's infinite and always incarnate Love; this to me is the meaning of salvation, the meaning of immortality.

BARBARA HINCHCLIFFE

Friends Refugee Resettlement Program

DURING the last nine months the Friends Refugee Resettlement Program of the American Friends Service Committee has registered over 280 refugees for resettlement in this country. This gives the Friends program almost the highest refugee registration per 10,000 members of any denomination cooperating with the Church World Service.

In this period 56 Monthly Meetings affiliated with ten Yearly Meetings and the Friends World Committee have sponsored 113 refugees from six different European countries and in addition 171 Dutch Indonesian refugees and two Chinese families from Hong Kong.

During the last three months of 1958 the Friends program concentrated on finding sponsors for refugees eligible to immigrate under a special refugee act, Public Law 85-316, which expired in December, 1958. Under this act, visas were permitted European and a few Middle Eastern and Chinese refugees.

Of the 113 refugees for which Friends Meetings provided resettlement assurances, half were Hungarians and Yugoslavians. Others were Rumanians, Bulgarians, Germans, and one Turk. Although Friends handled less than two per cent of the total number of refugees registered by Church World Service under this legislation, the 120 refugees registered with the Friends Resettlement Program represented a ratio of 10 refugees per 10,000

THE care that is filling your mind at this moment, or but waiting till you lay the book aside to leap upon you—that need which is no need, is a demon sucking at the spring of your life. “No, mine is a reasonable care, an unavoidable care, indeed.” Is it something you have to do this very moment? “No.” Then you are allowing it to usurp the place of something that is required of you this moment. “There is nothing required of me at this moment.” Nay, but there is—the greatest thing that can be required of man. “Pray, what is it?” Trust in the living God. . . . “I do trust Him in spiritual matters.” Everything is an affair of the spirit.

—From a Sermon by GEORGE MACDONALD

American Friends. Only the Brethren, with a ratio of over 13 per 10,000, were higher.

Under the current legislation P. L. 85-982, which permits the entry of a small number of Dutch Indonesians, the Friends Resettlement Program has been even more active. Since mid-February of this year, 135 individuals have been registered. This number represents seven per cent of the total Church World Service registration as of the middle of June. It is the highest ratio of any denomination in proportion to membership.

The Society of Friends through the Friends Refugee Resettlement Program is one of more than 30 denominations cooperating with the Division of Immigration Services of the Church World Service.

Refugees desiring to come to the United States are interviewed by counselors of the World Council of Churches, which maintains offices throughout the world. Completed case histories include a brief biography, description of occupational skills, language abilities, and a photograph of the refugee family. Data are sent to the Church World Service in New York, which forwards the case histories to the refugee resettlement offices of the cooperating denominations for referral to prospective sponsors.

Monthly Meetings in all parts of the United States have provided sponsorships. Although approximately one third are located in the Philadelphia Yearly Meeting area, West Coast Meetings have been very active, working closely with Pasadena, San Francisco, and Portland AFSC regional offices. Many Iowa Meetings cooperating with the Des Moines regional office also have offered sponsorships. Other Meetings interested in the resettlement program are scattered from Monadneck, New Hampshire, in the North to Hopewell, Virginia, in the South, and Honolulu, Hawaii, in the West. The Honolulu Meeting is the first religious group in Hawaii to sponsor a Dutch Indonesian family under the current legislation.

New temporary refugee legislation is expected the early part of 1960, which it is hoped will again permit entry of a small number of Europeans, plus some refugees from other parts of the world. This legislation will be considered by the U.S. Congress and Administration as one of America's contributions to the World Refugee Year.

The Year represents an intensified world-wide effort to alleviate distress. It is hoped that Friends Meetings will continue their support of the Friends Refugee Resettlement Program as it provides an opportunity for Meetings to make an important and tangible contribution to the World Refugee Year.

RICHARD FERREE SMITH

Letter from Paris

DE GAULLE has spoken. The FLN (*Front de Libération Nationale*: Algerian rebel organization) has answered him, and we await the outcome of the forthcoming debate on Algeria at the United Nations.

Both sides have made concessions. The President of the French Republic offers the Algerians—European and Arabs alike—the free choice of their future status within four years of the “pacification” of the country. Algeria may become independent; it may enjoy some form of internal autonomy while retaining close ties with France; or it may choose to be completely absorbed into France. The country shall be deemed pacified if the deaths as a result of the rebellion do not exceed 200 year. The provisional Algerian government in Tunis not recognized, and its leaders are invited to arrange the free return with the authorities, so that they may take part in the election on the same footing as everyone else.

The FLN replied on September 27, accepting the challenge of a free vote and declaring itself ready to enter negotiations for a cease-fire, which would include military and political guarantees. Naturally, the provisional Algerian government upholds the fiction that it alone represents the Algerian people, a point the French cannot concede without admitting defeat at the hands of the rebels.

Without saying so, General de Gaulle has admitted that last year's referendum in Algeria, which returned an overwhelming vote for his constitution, cannot be regarded as a free expression of the will of the people. Caught between the hammer of the rebellion and the anvil of French military control, the population is so terrorized by both sides that its true feelings remain obscure. The French President has courageously recognized the fact.

Further, his statement can be taken as an open recognition that the problem is an international one. The intense diplomatic activity preceding his statement and culminating in his conference with President Eisenhower together with the timing of his broadcast and the great anxiety over the French position at the United Nations clearly shows that international pressures have played their part in preparing this step towards a solution of the conflict.

On the rebel side there is a willingness to accept the French challenge and to submit the issue to a free election. Hitherto the FLN has considered this as an unnecessary procedure. Furthermore, the tone of its reply is more moderate than that of any preceding statement.

All men of good will rejoice in these first glimmers of hope that the bloody struggle may soon be ended. There are, however, men of ill will on both sides, who are working hard to make sure that peace will not come. A Fascist minority among the Europeans in Algeria, who

some influential supporters in Paris, is already busy describing the reply of the FLN as an outright refusal and not worth bothering about. Under cover of the slogan "*L'Algérie Française*," meaning thereby the permanent hegemony of 1,025,000 Europeans over 8,850,000 Arabs, they hope not only to crush the rebellion, but, with the aid of the army, to destroy the existing régime and to establish an authoritarian state in France. For them de Gaulle is a tool, and an unsatisfactory one at that, with which to break up the liberal democratic institutions of this country. They are serious and should be taken seriously.

Simultaneously, we must remember that the rebels, as at present organized, use the vilest and most inhuman methods to gain their ends. Murder, the indiscriminate slaughter of innocent people, sabotage, robbery, and all forms of terrorism are part of their armory. There is no mercy in this war, and we know that the use of such means will inevitably pervert the ends. Nor is it by any means established that they enjoy the support of the majority of the Moslem population.

Much will depend on the strength and purpose of the moderate forces in both camps. On the rebel side, the pressures of Arab statesmen like President Bourguiba of Tunisia and King Mohammed V of Morocco, the need to win the support of world opinion at the United Nations, and, perhaps, a compassion for the misery of the millions of innocents caught in the five-year-old guerilla war will play their part.

In France General de Gaulle enjoys wide support. Nevertheless, it is the army which holds the key to the situation. In May, 1958, the extremists were able to overthrow the Fourth Republic because their objectives happened to coincide with those of the army and the police. They soon parted company, however, since the army saw the return of General de Gaulle as an end in itself, while the politicians and agitators wanted to set up a totalitarian state.

The army is now facing a severe test. Will it accept the possibility of peace within the foreseeable future, accompanied by its withdrawal from Algeria? Can it do so without a sense of shame and in wholehearted loyalty to the government? If so, then all will be well, for without the army the extremists are powerless.

Many problems remain. How can a cease-fire be arranged if the French government refuses to negotiate with the FLN? How does one decide when "pacification" is complete? The figure of 200 a year seems rather arbitrary and might be difficult to arrive at. What sort of guarantees will be acceptable to all parties at a referendum? The French deny the competence of the United Nations in this matter. The FLN will not accept French-

controlled elections. If the country becomes independent, what will become of the Saharan oil? What is to become of the European population in a Moslem Algerian state? Many European families have lived in Algeria for generations; they have no other home. This is only the beginning of a long list of thorny issues which will have to be tackled.

A hesitant start has been made. General de Gaulle has left the way open for informal and unofficial negotiations with the FLN. They, in turn, have not slammed the door on his proposals. For the first time a French government has made a definite move towards peace (similar efforts litter the history of the Fourth Republic) with a reasonable chance of achieving its objectives.

At a time when the American Friends Service Committee is launching a relief program among Algerian refugees in Tunisia and Morocco, and when the Friends Service Council is making financial contributions for the refugees, Friends should be quite clear that any reliance on force is doomed to failure. The human spirit can be cowed but not conquered by arms. All efforts should be bent on helping both sides work their way towards a constructive and just solution.

WOLF MENDEL

Teen-agers and Worship and Ministry

(Continued from page 598)

row pattern of our lives and broaden our horizons. This is the idea with which our meeting opened. Some of the other thoughts were that there are three basic fears: fear of death, fear of failure, and fear of meaninglessness. Religion holds the key by which we can overcome these fears, for it is in religion that we come to believe in eternal life, to cease to worry about the future, making each day meaningful, and to see that God watches over us all and is even mindful "of every sparrow that falls." The next speakers enlarged on this by saying that fear is overcome by actions, such as by going out and doing something to make our lives meaningful. Since we are Christians, we are taught the positive actions of love. We are taught not only not to do evil, but also to go out and spread love. Knowing this, we have a responsibility to act on these teachings.

After hearing the speakers in meeting for worship, I would not have found it hard to believe if someone had told me that every person who spoke had read the Sermon on the Mount beforehand. The Sermon explains the way to live in order to achieve true happiness on an active basis. It does not say: Do *not* do evil, but *do* good. It says: Go one step

further, love more than your neighbor, do good to more than the people who love you, walk the extra mile, do more than is required. Love your fellow men and use the life that God has given you to your

fullest extent, for to love is to be happy, and in happiness life achieves meaning, failure is impossible, and eternal life certain.

GEORGE A. WALTON

Diagnosis in Dialogue

The Physician and Student Consider Violence and Brutality

THE student knocked at the physician's door.
"Come in! I am glad the Quaker came first. There's something I want to explore with you before it is presented to others."

"What do we do today?"

"Consider V.B."

"What is V.B.?"

"Violence and Brutality, a social disease that destroys the integrity of body and personality of all exposed to it."

"It must be highly infectious. Are its origins known?"

"It usually follows a deficiency disease. The virus enters people whose immunity has been sapped by lack of love. It can result directly from the trauma of compulsion, from severe punishment, or from being forced into a passive, frustrating role that prevents man from working freely toward a solution of his difficulties. It is a common childish defense against threat or attack."

"What are the symptoms?"

"Distrust, hatred, desire to punish, overconcern with security and protection, chauvinism, an obsession for secrecy. Perhaps you recognize the syndrome."

"I begin to. But how does it grow so virulent?"

"The poison is fed from several sources that have been introduced into the environment: myths of cultural heroes, like Hercules and Buck Rogers; history that glorifies war and violent deeds; sermons that ascribe to man an essentially evil and violent nature; mass acceptance of the principle that what 51 per cent of the population can be persuaded to do at a given moment is always right."

"I agree with you. Acceptance of mass thinking is one degree removed from mob action, which is synonymous with violence and brutality."

"Do you see also what attitudes it creates in the infected one? He becomes indignantly self-righteous and nurses a feeling that he is wronged and persecuted. He admits no mistake and attributes all wrong to others. His approach to reality, in fact, becomes so distorted that he is dangerous to himself. He spends so much money, time, and energy on plans for defense and retaliation against a self-made enemy that he is ineffective in dealing with everyday problems, which eventually overwhelm

him. In that extremity he begins to have hallucinations of glory through death."

"Is V.B. fatal?"

"Usually; not only to the diseased but to all his associates."

"How widespread is it?"

"It varies from time to time. In epidemics, as at present, the taint is nearly universal. I have observed it in many areas, even among the Society of Friends."

"I know."

The student hesitated and shifted in his chair before resuming his questions.

"Have you located the centers of infection?"

"Wherever power is concentrated. In the United States a major focus is in a building in Washington called the Pentagon, and throughout the world there are equally virulent pockets of infection, like the Kremlin in Russia. Secondary sources reside in organizations like churches, political parties, lodges, universities, and state governments that have not eliminated the paranoid virus from their own constitutions. In addition, there are many individual carriers who spread and perpetuate the disease."

"What is the clinical difference between the individual's disease and its manifestation in government and social institutions?"

"None at all, except a gain in virulence through the sanction of numbers."

"Are any measures in effect to control the contagion?"

"Not really. Pseudocontrols have been set up, so called deterrents that spread rather than abate the infection because they are modeled on the disease itself by persons whose judgment has been distorted by its ravages. Some individual carriers whose destructive tendencies have become overt are controlled in mental hospitals, or, if they have committed a crime, are subjected to the violence and brutality of the community through its systems of ostracism, imprisonment, and capital punishment."

"Is the outcome hopeless, then?"

"Not at all. It is clear that most victims recover least from the initial attack of the disease in childhood. By adolescence they give up fistfights and frequently li

the rest of their lives without resort to physical violence. At the public level there is hope in the change of law and custom, although the cure is much slower because, to be effective, it requires V.B.-free administrators."

"How is a V.B.-infected person recognized?"

"In addition to the symptoms I have indicated, there are certain more overt and easily recognizable means of diagnosis. Any person or group that speaks hatred or espouses violence for any purpose should be placed under observation. Cruelty to animals, physical or verbal abuse of children, the destruction of business competition, self-inflicted pain, defense of capital punishment, brutal police methods, or the support of war in any form are all clear indicators. The simplest and most certain evidence of the infected person, however, is that he fails to recognize that V.B. is a disease."

"But, Doctor, are you not describing most of the world's people?"

"Precisely. It is this prevalence and malignancy that have to be seen before the cure can begin to work. You ought not to be surprised to learn that many persons cherish their sickness and accept it as a norm. The taint is nearly universal."

"How, then, can we be cured?"

"First of all, recognize violence and brutality as a disease, and treat it as such. Next, try to eliminate all vestigial remains of the disease from our own society. Then, remove from public office and all positions of influence those individuals in whom the disease has progressed so far that they do not admit that the use of violence and brutality is a disease. Finally, provide refuges of love and rest where the victims may be healed and re-educated in trust and hope."

The physician's face shone, and his white garment gleamed in the sunlight that streamed through the window. For a moment the student was dazzled as he beheld his teacher, but soon he felt the sorrowful and affectionate eyes turned on him and heard the familiar voice.

"I see the others coming down the road now. Let's persuade them to make this beginning. When we have tried, shall we meet again to develop the therapy?"

JOHN E. KALTENBACH

About Our Authors

When the Meeting on Worship and Ministry of Newtown, Pa., Monthly Meeting wanted to share the concern expressed in "Teen-agers and Worship and Ministry" by George A. Walton with a larger group of Friends, it asked him, as Clerk of the Committee, to write the article. He is widely known as Principal Emeritus of George School and a former Chairman of Friends General Conference.

Barbara Hinchcliffe, a member of Green Street Monthly

Meeting, Philadelphia, is secretary to John Curtis, Treasurer of the American Friends Service Committee. She is also active in the Tract Association of Friends, Philadelphia.

Richard Ferree Smith, a member of Germantown Monthly Meeting, Coulter Street, Philadelphia, is Director of the Refugee and Migration Service of the American Friends Service Committee.

Wolf Mendl, our correspondent in France, is American Friends Service Committee International Affairs Representative at the Paris Center.

John E. Kaltenbach, a free-lance writer, helped George I. Bliss organize The Meeting School, West Rindge, New Hampshire. He also helped to start the new Meeting at Guilford, Conn., of which he and his family are members.

Friends and Their Friends

The American Friends Service Committee is seeking 100,000 blankets and quilts, urgently needed this winter for Algerian refugees in Tunisia and Morocco.

Frank Hunt, director of the AFSC's refugee relief projects abroad, is in North Africa, helping to organize the Quaker committee's relief services. He said that more than 250,000 refugees in makeshift shelters live under appalling conditions. "A blanket is sometimes their only bedding but most don't have that." Eighty-five per cent of them are women and children.

Frank Hunt also asked for 50 treadle-type sewing machines for refugee women to use in self-help programs.

Dr. Rita Morgan of New York City was sent last summer to North Africa to start the Quaker relief program.

The AFSC is working in cooperation with the offices of the United Nations High Commissioner for Refugees in Tunisia and Morocco. Distribution in the two countries will be through the Red Crescent Societies.

Other materials urgently needed in North Africa, Frank Hunt said, are drugs and clothing.

The AFSC started sending materials to North Africa last winter and to date has sent about 100,000 pounds of clothing, bedding, and medicines.

Contributions of blankets and bedding may be sent to the AFSC warehouse at 23rd and Arch Streets, Philadelphia 3, Pa.

On November 15, Gilbert L. MacMaster, who lives with his wife Marga at Basle, Switzerland, will be 90 years of age. We extend to him our best wishes.

Gilbert MacMaster, dean of our service workers, has a rich record of experiences in giving assistance to needy individuals, groups, or institutions and in handling delicate problems with the authorities. At the age of 30 he established himself as the representative of an American business firm in Germany, and he has remained in Europe ever since. After World War I he worked in several German cities in the child-feeding projects of the American Friends Service Committee. Later he was in charge of the Friends International Center in Berlin. He felt a special concern for reconciliation between Poland

and Germany. After he retired to Switzerland, he was again drawn into relief work for the political refugees from the Hitler régime. He visited high German officials, prisons, and even a concentration camp to intervene for Hitler's victims.

Douglas V. Steere, recently in Europe, writes us about him as follows: ". . . His was a quiet, behind-the-scenes kind of Quaker work. He was a hard man to refuse. He nearly always knew some high official in a given situation and was never in a hurry. Such a man can reach through to that overlap of decency and humanity that is there in every heart, no matter how brutal a régime, and he was often able to draw on this overlap to the relief of people and of situations."

Membership in the Atlanta, Georgia, Meeting is interracial and international. The Meeting is looking toward the building of a Friends Center rather than a meeting house "because," according to the report from the Southeastern Friends Conference, "there is now no place in the city where unsegregated groups may meet, and many foreign students and visitors are embarrassed and even insulted on account of their dark skins by indiscriminating hotel clerks and waiters."

Sandy Spring Meeting, Md., has an attractive picture plate available with a picture of Sandy Spring Meeting House on it (\$3.00, plus cost of packaging and postage). Send orders to Isabel Wesley, Spencerville, Md. (In her communication to our office she adds, "They would make a nice Christmas or wedding remembrance.")

The Friend, London, for April 10 reports that 700 young men registered as conscientious objectors under the British draft law during the past year. This group represented 0.43 per cent of all those who registered, the highest percentage of C.O. registrants since 1941.

Virginia Haviland, a member of Cambridge Meeting, Mass., is the author of three new books published in September by Little, Brown and Co., Boston, for children "seven years and up, grades two to five—the fairy-tale age." *Told in England*, *Told in France*, and *Told in Germany* are books of fairy tales as retold by Virginia Haviland. Virginia is Readers' Adviser for Children at the Boston Public Library and teacher of children's literature at Simmons College School of Library Science.

John T. Carson, Jr., of Newtown, Pa., a member of Germantown Meeting, Philadelphia, has been elected to the Board of Directors of the Water Resources Association of the Delaware River Basin. He is President of the Neshaminy Valley Watershed Association.

The big news of Bradenton-Sarasota Meeting, Florida, says the news sheet of the Southeastern Friends Conference, "is the culmination of the first phase of our cooperative effort

with New York Yearly Meeting in its Southern Negro Student Intercultural Exchange. On August 8, three Negro girls, all A-students in our Lincoln Memorial High School, took the bus, two of them for Philadelphia and one for Stamford, Conn. All will enter the 11th grade in the public schools. They are invited by Friends to live in their homes, presumably for two years, and to graduate from their respective high schools prepared for college." Two of the girls expect to study medicine, and one wants to go into science. The program is expected to further understanding, and, from the standpoint of the girls, to aid them in entering institutions of higher learning more easily. "All this came about," says the news note, "as a result of Rachel Davis DuBois' visit last spring and one of her group conversations with a few interested white and Negro persons."

Phoenix Monthly Meeting, Arizona, will dedicate its new building on the weekend of November 7 and 8. On August 1, 1959, a structure was completed which contains a room for meeting for worship (with a capacity for 200), two large classrooms, and two utility rooms. The approach to the main entrance consists of a breezeway covered overhead with beautiful natural cedar wood, with planters on each side. The architecture is planned for future expansion.

The ramada, used for a number of years for worship, is now being used by the young people for classes and programs, and the sandbox area has been expanded to include a slide and swings for the younger ones.

Tucson Friends are coming to Phoenix to participate in the dedication, and Friends are coming from Flagstaff, Prescott, Globe, Bylas, and Window Rock, Arizona, and from California.

Scheduled are a social gathering on Saturday evening, 6 to 8, and programs from 9 a.m. to 3 p.m. on Sunday. The subject of the Sunday morning discussion period, 9 to 10 a.m. will be "The Future of Quakerism in America," and the program from 1 to 3 p.m. will include the reading of highpoints in minutes of Tucson and Phoenix Monthly Meetings, as well as recitations.

EDWARD BRUDER, *Chairman,*
Building Committee

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

In considering Moses Bailey's suggestion (as reported in the FRIENDS JOURNAL, page 475, issue of September 5, 1959) that we might bring our religious thinking up-to-date by adopting such analogies for God as "The Lord is like a electronic computer," I would like to call attention to a discussion of this sort of point in a book, *The Nature of Metaphysical Thinking*, by my friend, Professor Dorothy Emmet of Manchester University.

"Worship," she writes, "is related to the sense that there is not only otherness but also some absolute quality called 'Holiness' in the transcendent. It is in virtue of this that

is an object of worship, and this is the theme out of which religious symbolism grows. . . . The upshot of Kant's criticism of Natural Theology was to prove that whatever is meant by God, He cannot be a phenomenal object. (What serious religious thinker has ever thought that He was?) Thus the test of religious symbols cannot be one of comparison with that to which they refer. It can only be the test of their appropriateness as expressions of response to something whose intrinsic nature cannot be apprehended in any direct way. Dr. W. K. L. Clarke writes, 'The comparison of the Lord to a strong tower is not appropriate to a generation which has learned to associate safety rather with deep shelters.' Perhaps in time we may find it natural to talk about God as a 'reinforced basement.' But at present we must admit that it jars. Is this just academic purism on our part or is it that the attempt to make our symbolism too realistic may lead to a loss of the sense of the divine otherness, which it is also part of the function of the religious symbol to convey?"

*St. Mawes, Cornwall
England*

JANET WHITNEY

Friends have occasionally been criticized for what has seemed to some at times an undue preoccupation with Quaker history. But surely no such criticism could be justly elicited by the modest and sensitive (and also beautifully written) article "Return to Pennsbury" in the issue of October 17.

In recent years the Pennsylvania legislature has failed to appropriate funds sufficient for the proper maintenance and care of Pennsbury Manor. At other state-owned properties, such as Ephrata Cloisters and Old Economy, local groups of interested citizens have organized to assist the Pennsylvania Historical Commission in its care and interpretation of these properties.

It certainly would help if Friends in the Philadelphia area were to show as much interest in Pennsbury as citizens elsewhere have shown in less inspiring and historically less significant public properties.

Pennsbury deserves more interest and support than Friends, or other Philadelphians, have ever accorded it. Those who desire to record such interest and support may do so by writing Dr. S. K. Stevens, Executive Director of the Pennsylvania Historical Commission, State Museum Building, Harrisburg, Pa. Dr. Stevens and his staff deserve the encouragement of concerned citizens.

University Park, Pa.

MAURICE A. MOOK

In the city of Utica, New York, is a liberal church known as the Church of Reconciliation. This church has been very gracious to Friends in allowing them to use its facilities, especially for holding peace meetings. Recently this church has been dropped from the membership list of the Oneida County Council of Churches, after having been a member for 30 years, because it could not assure the Council that its members accepted Christ as "divine Lord and Savior." The church said that as it did not ask such a question of its members, "consid-

ering religious belief to be a matter of individual conscience," it had no way of answering the Council's question. "We presume we have members who believe in the divine leadership of Christ, in whatever sense you mean it, and members who do not," the church said in reply.

The Friends Meeting at West Branch, New York, has sent a letter of loving concern to the Rev. Leon S. Simonette, the minister of the Church of Reconciliation.

Port Leyden, N. Y.

WINIFRED BURDICK

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

NOVEMBER

8—Abington Meeting, Jenkintown, Pa., Adult Class, 10 a.m.: Joseph L. Brown, "J.B."

8—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Elizabeth Bridwell, "Philippians."

8—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Ludwig Meyer, "Which Way Europe?"

8—Caln Quarterly Meeting on Worship and Ministry at Marshallton, Pa., Meeting, 1:30 p.m. Bring a box lunch; lunch will precede the meeting.

8—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m.: James P. Warburg, traveler, lecturer, and author, "Needed: A New Approach to the German Problem." Clarence E. Pickett will preside.

8—Address at Abington, Pa., Meeting, 7 p.m.: Dr. Oswald R. Kuehne, Head of the Language Department of Central High School, "Seeing Us through the Eyes of Others," particularly relating to his recent tour of Russia and both zones of Germany.

12 to 15—National Conference on Crime and the Treatment of Offenders, sponsored by the American Section of the Friends World Committee, at Camp Miami, Germantown, Ohio. Speakers, Dorothy H. Hutchinson, Professor Howard Gill, Mona Darnell, Judge Allen S. Olmstead; five discussion groups.

13—Friends Forum at the Reading, Pa., Meeting House, 108 North 6th Street, 8 p.m.: panel discussion by Dr. Leo Price and Dr. James Z. Appel, "Your Government and Your Health."

14—Caln Quarterly Meeting at Reading Meeting House, Pa., 10:30 a.m. Lunch provided by Reading Friends. Afternoon session, Daniel D. Test, Jr., Headmaster of Westtown School, "The Responsibility of the Monthly Meeting for Friends Education." Programs for children and young people.

14—First-day School Teachers Institute at Kennett Square, Pa., 10 a.m. to 3:30 p.m. Speaker, Thomas S. Brown, "What Do We Expect Our First-day Schools to Accomplish?" Round tables with Amelia W. Wayne, Caroline Pineo, Myrtle M. McCallin, and Agnes W. Coggeshall. For luncheon reservations communicate with Edith K. Davidson, R. D. 2, Kennett Square, Pa.

14—Abington Quarterly Meeting at Byberry, Pa. Meeting on Worship and Ministry, 9:45 a.m.; worship, 11 a.m., followed by business; 12:30 p.m., lunch served by Byberry Meeting; 2 p.m., Edward and Esther Jones, "Impressions of the New Nations in the Far East and Their Civilizations."

14—Burlington Quarterly Meeting at Burlington, N. J., 1:30 p.m.

15—Annual Men's Breakfast at Moorestown Meeting, N. J., 8:45 a.m.: Dr. Martin Foss, Lecturer in Philosophy at Haverford College, recently returned from a trip around the world, "Philosophical and Religious Observations in India."

15—Abington Meeting, Jenkintown, Pa., Adult Class, 10 a.m.: Howard Bartram, "Why Friends Education?"

15—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Alice L. Miller, Romans 12-15, "Christian Living."

15—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Alan Reeve Hunt and five Frankford Friends, a reading of the "Trial of William Penn."

15—Merion Friends Community Forum at 615 Montgomery Avenue, Merion, Pa., 8 p.m.: Vincent G. King, A.I.A., Consulting Architect to Philadelphia Planning Commission, "New Views on Suburban Redevelopment."

15—Address at Providence Meeting, Pa., 8 p.m.: Howard Brinton, "The Spiritual Life of Man." Bring sandwiches or salad for supper, 6:45 p.m. (beverage provided). First of a series of meetings sponsored by Ministry and Worship.

19—Forum at Chester, Pa., Meeting House, 24th and Chestnut Streets, 8 p.m.: Wilmer J. Young, "Omaha Action." This forum, sponsored by Chester Meeting, takes the place of the November 4 forum lecture by Martin Luther King, which was cancelled.

20—Bucks Quarterly Meeting on Worship and Ministry at Langhorne, Pa., 6:30 p.m. Covered dish supper; beverage and dessert by host Meeting.

21—Bucks Quarterly Meeting at Makefield, Pa., 10 a.m. Worship and business; 12:30 p.m., box lunch (beverage and dessert by host Meeting); forum, 2 p.m.: Charles C. Price, Director of the Harrison Laboratory of Chemistry, University of Pennsylvania, "Alternatives to War."

21—Friends Village Fair in the Woodbury Friends School and Meeting House, North Broad Street between Hunter Street and the Creek, Woodbury, N. J., 10 a.m. to 4 p.m. Luncheon served, 11 to 2:30. For children: marionettes, miniature golf, Gingerbread House, Ye Old Book Store, the Toy Makers, Half Fare Shop, electric train exhibit. For the "carriage trade": Town Shoppe, Country Store, Granny's Attic.

21—Second Institute in the series of programs on a "Quest for Peace" at the Friends Meeting House, 221 East 15th Street, New York City. At 1 p.m., group discussions of trouble spots on the international scene, followed by general discussion at 3:30 p.m. At 7 p.m., talk by Samuel R. Levering on "An Alternative to Present American Foreign Policy." Individual institute reservation, \$2.00; registration for the four remaining institutes in the series, \$6.00. Sponsored by the Peace and Service Committee of New York Monthly Meeting, and the American Friends Service Committee.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

ARKANSAS

LITTLE ROCK—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-9248.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 34th Street.

PALO ALTO—Meeting for worship, 10 a.m., First-day school for children and adults at 11:15. 957 Colorado Avenue.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting, 11 a.m., First-days at 300 North Halifax Drive. Information, Sarah Belle George, CL 2-2333.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 10 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk. TU 8-6629.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

GEORGIA

ATLANTA—Meeting for worship and First-day school at 10 a.m. at Gammon Theological Seminary, 9 McDonough Blvd., S.E. Phern Stanley, Clerk. Phone DR 3-5357.

ILLINOIS

DOWNERS GROVE (suburban Chicago)—Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue; telephone WOodland 8-2040.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

BIRTHS

FURNAS—On October 8, to Roy and Arizona Furnas of Waynesville, Ohio, their first child, a daughter, JANET ELIZABETH FURNAS. Both parents are members of Miami Monthly Meeting, Waynesville, Ohio, as is also the paternal grandfather, Eli Furnas. The maternal grandparents are William S. and Hestel Bray of Greenfield, Ohio.

PASTON—On August 16, to Thurman and Laura Paston of New York Monthly Meeting, a son, ANDREW EDWIN PASTON.

MARRIAGES

BEER-HEINEMAN—On September 19, at an especially appointed meeting in the Thorne Room of the Wilmington Monthly Meeting, Wilmington, Ohio, ANNE B. HEINEMAN of Philadelphia, Pa., and OTTO BEER of Wilmington College.

SCHNAITMAN-MOEHRKE—On September 12, in the Dutch Reformed Church, New Paltz, N. Y., NANCY DIANE MOEHRKE and CARL A. SCHNAITMAN of Waynesville, Ohio. Both the groom and his parents are members of Miami Monthly Meeting, Waynesville, Ohio. The bride is a graduate nurse and is public health nurse of Syracuse, N. Y. Carl attended Earlham College, Richmond, Indiana, and is now doing advanced work at Syracuse University. The young couple are at home to their friends at 873 Ackerman Avenue, Syracuse, N. Y.

VON COLLN-SENNHENN—On October 24, at Green Street Meeting House, Germantown, Philadelphia, Pa., ELSE SENNHENN, daughter of Mary L. Sennhenn, and RUDOLPH VON COLLN of Cape May, N. J. The bride is a member of Green Street Monthly Meeting, Philadelphia, Pa.

DEATH

PRAY—On September 25, at her home in Atlantic City, N. J. HELEN SHRIVE PRAY, aged 78 years. A sweet and sincere person, she was a lifelong member of Upper Springfield Monthly Meeting, Mansfield, N. J. She is survived by a brother, W. Courtenay Pray, by nephews, and by a niece, Helen Hunt, with whom she made her home.

KENTUCKY

LOUISVILLE—Meeting and First-day school, 10:30 a.m. Sundays, Neighborhood House, 428 S. First St.; phone TW 5-7110.

MARYLAND

SANDY SPRING—Meeting (united) First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert F. Miller, Jr.; telephone WA 4-4548.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MICHIGAN

ANN ARBOR—Meeting at 1416 Hill, 10:45 a.m. to 11:30 a.m.; Adult Forum from 11:45 a.m. to 12:30 p.m. each Sunday.

DETROIT—Meeting, Sundays, 11 a.m., Highland Park YWCA, Woodward at Winona. TO 7-7410 evenings.

KALAMAZOO—Meeting for worship, a.m., discussion, 11 a.m., Friends' Meeting House, 508 Denner. Call FI 9-1754.

MINNESOTA

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York

Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m.; discussion group, 10:30 a.m., South Carolina and Pacific Avenues.
DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.
HADDONFIELD—Meeting for worship, 11 a.m.; First-day school, 9:45 a.m. Midweek meeting, Fourth-day, 10 a.m. Lake Street.
MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.
MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome. Harold De Jager, Clerk.

NEW MEXICO

ALBUQUERQUE—Meeting and First-day School, 11 a.m., 815 Girard Blvd., N.E., Albuquerque. Marian Hoge, Clerk. Phone Alpine 5-9011.

NEW YORK

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.
LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.
NEW YORK—First-day meetings for worship:
11 a.m. 221 E. 15th St., Manhattan Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn 265 Lafayette Ave., Brooklyn 137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th floor Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.
Manhattan: at 221 East 15th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m.
Brooklyn: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues.
Flushing: at 137-16 Northern Boulevard.
SYRACUSE—Meeting and First-day school, 11 a.m., YWCA, 339 E. Onondaga Street.

OHIO

CINCINNATI — Meeting for worship, 10 a.m., 3601 Victory Parkway. Telephone Edwin Moon, at TR 1-4984.
CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.
TOLEDO — Unprogrammed meeting for worship, First-days, 10 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

PENNSYLVANIA

DUNNINGS CREEK—At Fishertown, 10 miles north of Bedford: First-day school, 10 a.m., meeting for worship, 11 a.m.
HARRISBURG — Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.
HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.
LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.
MEDIA—125 West Third Street. Meeting for worship at 11 a.m.
PHILADELPHIA — Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools.
3yberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.
Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane.
Joulter Street and Germantown Avenue.
Fair Hill, Germantown & Cambria, 11:15 a.m.
Fourth & Arch Sts., First- and Fifth-days.
Frankford, Penn & Orthodox Sts., 10:30 a.m.
Frankford, Unity and Waln Streets, 11 a.m.
Green St., 45 W. School House Ln., 11 a.m.
Powelton, 36th and Pearl Streets, 11 a.m.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.
READING — First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.
STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Myrtle Nash, FA 3-6574.
NASHVILLE—Meeting for worship, 10:30 a.m., Sundays, 2020 Broadway. Call CY 8-3747

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 606 Rathervue Place. Clerk, Priscilla Zuck, GR 7-3414.
DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.
HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; J Jackson 8-6413.

VIRGINIA

CLEARBROOK—Meeting for worship at Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.
LINCOLN—Goose Creek United Meeting House. Meeting for worship, 11:15 a.m., First-day school, 10 a.m.
WINCHESTER—Centre Meeting House, corner of Washington and Piccadilly Streets. Meeting for worship, First-days at 10:15 a.m.; First-day school, 10:45 a.m.

WASHINGTON

SEATTLE—University Friends Meeting, 3859 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MEIrose 9983.

WANTED

HOMEMAKER, for widower and 18-year-old son, Eddington, Pennsylvania. Preferably member of nearby Meeting, who desires permanent situation. Write Box C-126, Friends Journal.
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FRIENDS JOURNAL

A Quaker Weekly

VOLUME 5

NOVEMBER 14, 1959

NUMBER 39

*G*ENUINE religion costs a lot more than a Sunday prayer. . . . What does it mean to pay the cost? . . . It means searching out our highest ideals and committing ourselves to them. In everyday living, it means seeking out in every situation that which best serves our ideals and then sticking to it.

—REV. NICHOLAS C.
CARDELL, JR.,

of the First Unitarian Church
of Plainfield, N. J., in a sermon on "The High Cost of Religion"

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Book Survey

A Brief History of Ohio Yearly Meeting of the Religious Society of Friends (Conservative). Compiled by Charles P. Morlan. Published by the Representative Meeting, Barnesville, Ohio, 1959. 191 pages. No price listed.

This is a carefully prepared and illustrated piece of work that considers in great detail not only the general history of the Yearly Meeting but also its main concerns. Matters of education are especially fully treated, as are all phases of the spiritual life. This relatively small Yearly Meeting has every reason to be proud of its history, its testimony as an independent body, and its remarkable contribution to Quaker education.

The Light Within Us, Quotations from the Writings of Albert Schweitzer. The Wisdom Library, a Division of The Philosophical Library, New York, 1959. 58 pages. \$2.75

This small volume is a collection of 97 statements of faith from Albert Schweitzer's seven major works. "The final decision as to what the future of a society shall be dependent not on how near its organization is to perfection, but on the degrees of worthiness in its individual members," is a typical example. No quotation appears to be longer than four paragraphs. This is, unfortunately, an expensive book.

The Portable Veblen. Edited by Max Lerner. The Viking Press, New York, 1958. 632 pages. \$1.45

This is a well-edited collection of writings of one of the great original thinkers of our time. As economist, Thorstein Veblen shook the traditional economic ethic about which much of this country's thought and teaching evolved. As social philosopher, his critique of our civilization was unsparing and biting. This edition is timely, for it shows Veblen's work to have a timeless quality, as well as many prophetic aspects. There is a well-written and comprehensive introduction by Max Lerner.

Germany Rejoins the Powers. By Karl W. Deutsch and Lewis J. Edinger. Stanford University Press, Stanford, California, 1959. 320 pages. \$6.50

Germany is a country of obvious and growing interest to any foreign observer. The extraordinary increase of her economic strength has restored her influence in an incredibly short time. The present study analyzes the structure of her political and economic life as well as the "parties behind the parties," the "gatekeepers of opinion," and the involved relationships of power or influence groups. Official materials and opinion polls were the chief sources for this careful analysis. But statistics and trends are by no means the reader's only fare. Information on the influence of Catholicism and Protestantism as well as the educational level or the affiliations of editors with power groups open up surprising vistas. We recommend the book highly to the serious student of international affairs and of Germany in particular.

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FRIENDS JOURNAL

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PHILADELPHIA, NOVEMBER 14, 1959

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Editorial Comments

The Sign of the Father

THE discovery in 1945 of the Gnostic library in Upper Egypt has made accessible to us the Gospel according to Thomas. Its scientific evaluation is as yet incomplete, but the curiosity of the public has now prompted several scholars to translate and publish at least that part of the text containing the so-called Sayings of Jesus, to which we referred in an earlier issue (*FRIENDS JOURNAL*, April 4, 1959, pages 210-212). Many of the intriguing passages from these manuscripts not only invite comparison with our own gospel texts but also open up new vistas for meditation. One of them mentions how Jesus instructs the disciples to answer their critics. It reads like this: "If they ask you: 'What is the sign of your Father in you?' say to them: 'It is a movement and a rest.'" We can surmise that the disciples associate this reply with the life after death or with their end expectations. The text continues as follows: "When will the new world come? He said to them: 'What you expect has come, but you know it not.'"

This latter sentence will strengthen those who favor viewing end expectations in the light of the New Covenant; they hold that the expected end of time does not need to be awaited as a future event. The coming of Christ signifies the end of the old or sinful man. But whatever theological speculations we may attach to such a passage, it will certainly stimulate our thinking to read of the "sign of our Father" as "a movement and a rest." Can we take this answer to refer to the repose inherent in the faith in God's Fatherhood, a rest that will balance the "movement" of unrest, shiftlessness, and disharmony, as well as sound search, and make our disharmony tolerable? Does the remark hint at similar sayings concerning the absence of material stability in Jesus' own life? The itinerant character of his ministry? The dynamic increase in faith which his life and teaching initiated? Does this passage substantiate the sayings concerning the nature of the kingdom within?

The above passages are taken from *The Gospel according to Thomas* by A. Guillaumont, Henri Charles Puech, Gilles Quispel, Walter Till, and Yassah 'Abd Al Masih (Harper and Brothers, New York, 1959; 62 pages; \$2.00).

Our TV Scandals

It is more than ironical that the TV scandals should break at the same moment in our history when we seem so eminently occupied with communication. The dictatorships abroad held, and still hold, sway over the minds of millions, and political power is the principal motive for their abuse of the means of public communication. With us it was money. No statistics about the rapidly growing adherents to the worship of the Golden Calf are needed; we know them all. And to this cult we sacrificed our respect for truth, the American public, public opinion, and—last, but not least—our respect for the moral standing of the contestants themselves. It is obvious that tobacco interests, leaders in the cosmetic fields, brewers of patent medicines, and some other industries simply despise the public and treat it accordingly.

The personal tragedy involved in the lives of our bright young men and women is saddening. Their names rose to fantastic fame in the brilliant display of intellectual fireworks. But then—also publicly—they had to be extinguished from our proud list of future leaders. We sympathize with their families. They deserved better. We sympathize with the contestants themselves. They now know better. Will the public apply the lesson to the future and, perhaps also, to the past? Will our judgment of nations abroad who succumbed to political propaganda be more lenient? This propaganda was, and is, as skilfully and unscrupulously handled as were our quiz shows. It seems, after all, to be true that the preservation of a skeptical attitude is an indispensable ingredient of democracy.

In Brief

Temperance Action reported that the average cost to society in cash outlays for confinement costs in jails and hospitals of chronic alcoholics is about \$45,000 per individual. If this is multiplied by 5,000,000, one obtains the lifetime cash cost to society for one generation of alcoholics: \$225,000,000,000—just a little under the national debt. This does not include the economic loss suffered by the alcoholic not being fit to function regularly as a wage earner.

The Meaning of Religious Experience

THERE are two terms that need explanation in the title, *religious* and *experience*. Let us take the latter first.

What is *experience*? The Oxford Dictionary definition is inadequate. Experience is more than "actual observation of facts and events." It implies something that one *goes through*. The verbal form of the word is active. Experience is not merely something that we know from observation; it is not what happens to us. It is what we do to what happens. Experience is the outcome of a positive attitude which takes hold of events and draws from them their meaning. Like Jacob with the angel, it wrestles with things until they give their name or meaning. A horse standing patiently in the rain does not experience anything; it merely suffers, or at best endures. All the things that, as we say, "happen" to us—physical, emotional, mental—are material for experience, but it depends on our attitude whether they are just endured or whether we profit by them. For the latter we need to be positive towards them. We must not be submerged but in the true sense go through them.

What is *religious experience*? Too often it is associated with the abnormal—visions, voices, miracles, and other unusual and sometimes pathological phenomena. William James's great work, *The Varieties of Religious Experience*, deals largely with such. It is a very valuable book, and later I shall quote from it. Of the "Spiritual Experiences of Friends," given in the early pages of *Christian Life, Faith and Thought*, although remarkable, only a few are what are usually described as abnormal, or at any rate pathological.

But what is *religion*? Of itself it is not by any means pathological or abnormal. Religion is that which makes sense of life. It gives meaning to what happens to us; it enables us to wrestle with chance and misfortune and turn them to good. Religious experience thus differs from experience in regard to particular aspects of life—science, art, commerce, housewifery, medicine—in that it deals with the whole of life and not just one department. Through it we are able to "see life steadily and see it whole," and so find out something of its meaning and purpose. Religion has to do primarily with our relationship with the Being whose purpose is being worked out in the world of time and space. He it is from whom all proceeds, and in whom all things consist, the God who is above all, and through all, and in all. The truly religious man, whether Christian, Hindu, or Muslim, is one who is consciously and continually seeking to relate himself and all his actions and sufferings to the central Reality.

But as that Reality is in all, religion is also of necessity concerned with the relations of human beings to one another, their life in community. "Conduct," said Matthew Arnold, "is three-fourths of life." Perfection in the art of living is rare, but some attain considerable proficiency, and the experts of varying degrees are called saints or mystics. According to the Apostle Paul, all Christians are called to be saints, i.e., experts in the art of living, no longer the victims of circumstance, no longer children tossed to and fro with every wind of doctrine, but growing up in all things unto Him who is the Head, even Christ.

Now man as we know him has in general strayed away from that central principle. He has lost his wholeness, because he is no longer consciously under the direction of his Head. Whether this came about through some sin of his first parents or not, he is aware to some degree of his lack; he has a sense of sin. Some ascribe it to the excessive development of self-consciousness. The emergence of the awareness of self as a separate identity is an important fact. It is what distinguishes man from the rest of living creation, and in greater or less degree it has dominated the scene since the dawn of history. During the past few hundred years it has gradually become more acute among Western peoples, until today it has almost reached bursting point. If individualism goes on spreading, it may end in the destruction of civilization. People are becoming aware of the tension, and by all kinds of expedients try to escape from their frightening isolation—from the escape into sex either in fact or in imagination to that of merging into the group or herd, consciousness in a football match, or almost any large crowd, or in common devotion to a dynamic person, as in fascism. Consciously or unconsciously, as Jung suggests, "Modern man" is "in search of his soul." He has a sense of dislocation, of being out of joint, of needing "wholing" or healing.

As indicated, the function of religion is to bring wholeness. The truly religious man, the saint, is the normal man. But because of the universal estrangement, the way to wholeness may often appear abnormal for we take for normal what is customary or usual, whereas the customary is often far from being wholesome, as the normal is. When a man has gone wrong physically over a long period, it may take unusual treatment on the part of the doctor to put him right—something abnormal from the patient's point of view. So this fundamental need to relate himself with the central principle of life, he may seek blindly, or as wisely as

knows how, but only to plunge more deeply into confusion. Then, somehow or other, by inward guidance or the advice of a wise friend, or as it might seem miraculously, he is made aware of God, and sometimes a violent adjustment takes place. What has been his "normal" is shattered by a spiritual operation which shifts the whole center of his thought and feeling and action, and after a period—brief it may be—of disorientation and confusion he is brought into harmony and starts a new life, the life for which he was intended. William James's book gives many examples of this. In the new life the old restricted self-consciousness disappears, and the man knows a deeper consciousness which is not limited to his individual self but which transcends it. The essential personality is not destroyed, however, but is penetrated with this larger awareness. Like Fox, the man gains a sense of unity with the same life and mind in all men, even, it may be, in all creation.

It is indicative of the Quaker approach that the first Book of Discipline begins not with a creed or statement of doctrine, but with several warnings against such things. It then proceeds to quote some illustrative spiritual experiences of Friends. The most striking of these are the early ones and those in the first person. They have the ring of authenticity. Something had happened to these men and women. But it had not merely happened; they had experienced it. After much suffering they had won through to discover that One had been seeking them and found them, and that by looking outwards they had been turning away from him. Said Pennington, "He was always near me, and had often begotten life in my heart; but I knew Him not distinctly nor how to receive Him or dwell with Him."

In each case they had found a transcendental center within, round which the life of each was henceforth organized. They identified it with God, or with Christ, as the visible manifestation of God—the power of God and the wisdom of God—and their own lives henceforth were to be tested by this. "Not opinion or speculation, or

notions of what is true, or the subscription to articles or propositions however soundly worded . . . but conformity of mind and practice to the will of God—according to the dictates of this divine principle of Light and Life in the soul." This it was that denoted a person truly a child of God, said Penn.

As stated, the most striking of these testimonies are in the first person. But those in the third person are also important. Personal experience is subjective and fallible, but the testimony of others to the *quality of life* revealed through that person is not so likely to be mistaken, especially if it is collective, or tested over a long period, as was Penn's testimony to George Fox. As a matter of fact, the testing of individual experience and especially guidance by that of the group has always been a marked feature of Quakerism and has checked extravagances.

Religious experience brings harmony, peace, and power. It brings also a deep concern and love for all of God's creation and a readiness to serve and give oneself as the early Quakers did. But according to Whitehead (*Science and the Modern World*, page 222), something is involved. "Religion," he says, "is the vision of something that stands beyond, behind and within the passing flux of immediate things; something which is real, and yet waiting to be realized; something which is a remote possibility, and yet the greatest of present facts; something that gives meaning to all that passes, and yet eludes apprehension; something whose possession is the final goal, and yet is beyond all reach; something which is the ultimate ideal and the hopeless quest. . . . The immediate reaction of human nature to the religious vision is worship."

I will conclude this paper with some words from William James's *Varieties of Religious Experience*: "In Hinduism, in Neoplatonism, in Christian mysticism, in Whitmanism, we find the same recurring note, so that there is about mystical utterances an eternal unanimity which ought to make a critic stop and think, and which brings it about that the mystical classics have, as has been said, neither birthday nor native land. Perpetually tell-

WHEN Fox began to preach, his words fell on the ready hearts of those who found themselves in the same human situation as that from which he had escaped. There were thousands troubled as he had been by the anxiety and guilt of moral perplexity, uncertain where to look for the vision and power that could lead them through it, and already, some of them, meeting in the silent prayer that permits at once a face-to-face human relationship, a private encounter with the deepest part of the personality, and a waiting readiness for the divine imperative. And it was not long before the sense of release and personal fulfillment became a group experience in which men and women were caught up and driven out to share their new power. It has been among Friends an oft-told tale, this, of the countless journeys and meetings, mutual illuminations, sudden tumblings into worship, outspoken challenges in field and market place and church.

—HAROLD LOUKES, *The Castle and the Field*, Swarthmore Lecture, 1959

ing of the unity of man with God, their speech antedates language and they do not grow old."

Summing up in the broadest possible way the characteristics of the religious life, as we have found them, it includes the following beliefs: (1) that the visible world is part of a more spiritual universe, from which it draws its chief significance; (2) that union or harmonious relation with that higher universe is our true end; (3) that prayer, or inner communion with the spirit thereof, be that spirit "God" or "law," is a process wherein work is really done, and spiritual energy flows in and produces effects, psychological or material, within the phenomenal world. Religion includes also the following psychological characteristics: (4) a new zest which adds itself as a gift to life and takes the form either of lyrical enchantment or of appeal to earnestness and heroism; (5) an assurance of safety and a temper of peace, and, in relation to others, a preponderance of loving affections.

FREDERICK J. TRITTON

Letter from London

SINCE January, 1958, a picture has appeared most weeks on the cover of *The Friend*, London, though at the moment *The Friend* is pictureless and much reduced in size, owing to our printing strike. A large number of the pictures have been of meeting houses, old and new, and it is about the new ones that I want to tell you. There have been eleven of them, some completed, some in the building, eight of which are in or fairly near to London, including Westminster, the Meeting to which I belong and which I described in 1956. One might conclude from this outburst of building that membership was increasing in England, but, in fact, it has remained fairly constant for some years. What the new meeting houses do indicate, I hope, is life in the Society and a will to meet changing circumstances.

Some of the new buildings replace war-damaged or outworn or outgrown meeting houses, but the two in New Towns, belonging to our postwar period of planning, present a special problem. I suppose that in the past rarely, if ever, has a meeting house been built until there was a fairly solid group of Friends to use it, but today faith must outstrip needs if Friends are to stake a claim for a central site in a new housing area. Friends negotiated for a site in Stevenage New Town as long ago as 1946, when fewer than half a dozen were resident in the area, and now their meeting house is completed. It is octagonal in shape so that the worshipers may the more easily center down, and it holds 130. In addition there are two classrooms and a classroom *cum* kitchen,

which, when the folding doors are opened, can form a hall for youth club activities, because Friends hope to use their premises for the benefit of the neighborhood.

A feature common to our earlier meeting houses was a caretaker's cottage or flat, but Friends have not been able to afford this adjunct in most of their new buildings. The lack is to be regretted, as someone living on the spot can often give a welcome to inquirers calling at times when the meeting house is not in use.

One meeting house in the building which has not yet appeared in *The Friend* is at Hitchin, the market town which I still look upon as home, although I now live and work in London. Incidentally, it is fairly accessible from London for the visitor with time to spare, and for transport I recommend a coach rather than a train, as when it eventually leaves the sprawling streets of London, the coach passes through pleasant, domestic countryside, so ably painted in soft pastel shades by the Hitchin Quaker artist, Samuel Lucas, in the last century.

Hitchin has been a center of Quakerism since the days of George Fox, and its members have borne their shares of persecution for refusing to pay taxes and tithes or to have their children baptized, and so on. But in hard times they helped one another, buying back again any goods which had been distrained, and in more tolerant days they prospered as solid businessmen. Several Hitchin names became familiar in Quaker circles, the Tukes, Lucases, Ransoms, Seebohms, and others. Thomas Shillitoe, who visited Czar Alexander I in 1824, was a Hitchin Friend, and in 1870 James Hack Tuke went to bind the wounds of the Franco-Prussian War in France and so was a precursor of British Friends Relief Service and the American Friends Service Committee work.

Hitchin's first meeting house was built in 1794. The second, in which I first worshiped with Friends, followed in 1840. This seemed to me, coming in as an outside a dignified but rather gloomy affair. It could hold about 200, though 20 or even fewer usually attended on Sunday morning. The room was lofty, the walls paneled and the windows high, so that no distractions from the outside world might enter. In the garden were dark and overgrown yew trees. By 1956 it was clear that several thousand pounds would be needed to put the building into good repair, and Friends decided, wisely to my mind, to sell it and with the sale price and the help of an appeal, to build a new meeting house in their own burial ground across the road.

I visited the new building, designed by a Friend who is an architect, this morning, and I like the meeting room, with a blue and slightly arched ceiling and large windows at each end nearly down to the floor, giving

a view of trees and gravestones. The burial ground is surrounded by a high red brick wall, and has an air of peaceful seclusion. But it is near the center of the town, and its entrance through iron gates under a brick archway is quite conspicuous. The simple tombstones stand in orderly rows, bearing witness to generations of Friends. The oldest I saw was dated 1782, but others may have been older. To avoid disturbing too many graves, the meeting house is raised on stilts. I did not find this prepossessing in the first plans, but now that the round blue pillars have gone up, the effect is not unpleasing.

I think that only one of the old Hitchin Quaker families is represented by an active member in Hitchin today. The other members have come in from elsewhere or, like me, have joined Friends by conviction, but the continuity of worship and faithfulness to Quaker testimonies has never been broken. I hope that the Meeting will flourish in its new-old home.

July 17, 1959

JOAN HEWITT

Annual Meeting of the Friends Journal Associates

THE annual meeting of the Friends Journal Associates took place on October 30, 1959, in the Cherry Street Room, 1515 Cherry Street, Philadelphia, Pa. About 35 persons attended the meeting, which followed the annual meeting of the Friends Publishing Corporation. Benjamin R. Burdsall presided and opened the meeting with a period of worship.

The minutes of the last meeting, which had been published in the FRIENDS JOURNAL, were accepted. In future years a copy of the minutes will be distributed at the annual meeting.

In the unavoidable absence of the Treasurer, Harold W. Flitcraft, the report of the Treasurer was read by William Hubben. The report stated that the Associates had contributed \$9,425.50 to the total operating expenses of \$46,163.35.

The following officers were approved for the coming year: Chairman, Benjamin R. Burdsall; Secretary, Frances Richardson; and Treasurer, Harold W. Flitcraft. The Nominating Committee of the Board of Managers was asked to nominate two Friends to the Board of Managers to take the places of Lydia Taylor and Freda Abrams, to serve on the Friends Publishing Corporation for the period 1959-1962. The Nominating Committee for next year was appointed as follows: William Eves, 3rd, Ruth Maris, Arthur Dewees, Francis Tyson, and Rosalie Regan.

An increase of 68 members was noted as of June 30, 1959, making a total of about 750.

To meet expenses last year an appeal had been made to the Associates to increase their contributions; the response was most heartening. For the first time the average contribution rose above \$10, to over \$12.

Howard Brinton introduced consideration of the Editorial Comments in the FRIENDS JOURNAL for October 17, 1959, by

giving an historical survey. Quaker journalism began as an instrument of controversy. At the time of the separation, the so-called Orthodox Friends got in first with a publication they called *The Friend*, the earliest of many similar publications. The so-called Hicksite Friends followed shortly with their publication called *The Friend; or Advocate of Truth*. Three papers, published by the Hicksites, Gurneyites, and Wilburites, set forth the three points of view of nineteenth-century Quakerism. There is a new threefold division now: the non-pastoral, the Five Years Meeting, and the Evangelical Yearly Meetings. Our field is to represent the nonpastoral Meetings; their problem is one of unity and knowledge of Quakerism. The Meetings used to be united through the work of traveling Friends. Our JOURNAL could do much to take their place. The function of the JOURNAL is to deal with the problems of Quakerism. Other interesting topics can be found in many other publications. Our field, primarily, should be theology, the meeting for worship, the Sunday school, and other matters of purely Quaker interest. One cause of division was ignorance of Quaker principles, and there is still much ignorance of the fundamental principles of Quakerism. New Meetings are facing problems we do not have; we might meet their needs through unity of effort. Our work is to minister to the needs of the nonpastoral Meetings. Some think that a larger paper issued every two weeks would better serve our readers; others wish to keep to the weekly issues. The staff can barely handle present work. A weekly paper will require a larger staff. Can we afford it?

Howard Brinton was followed by Henry J. Cadbury, who expressed satisfaction that the changes mentioned in the Editorial Comments have been taking place over a number of years and are not novel. It would be well first to see if any radical changes are needed. My suggestion, he said, is that we do as we are doing—only where it says “modern reader,” I’d say “modern nonreader.” I believe, he continued, that we should put the emphasis on subjects of a Quaker character, explicitly Quaker topics. We have to think of the reader, the subject, the author. The question is: Does the article reinforce understanding of Quakerism? Does it stress the importance of maintaining the Quaker Society, and does it reassure readers as to the Society as a corporate group? Biweekly issues might get more attention if they came less often, and it would be possible to have longer articles. If carefully chosen, there would be more interest in pictures of persons than of meeting houses. Releases like *News of the U.N.* and *The Courier* should continue, if subsidized by some other group. The liberal distribution of samples does not seem to work. We might try sending clippings or marked copies to persons whose interests might be along the lines indicated.

How much would be saved by changing to a biweekly? Eleanor Stabler Clarke gave the exact statistics for both the weekly and the biweekly publication. Roughly, there would be a saving of \$7,000 in printing, if the JOURNAL were published biweekly; one has to consider also the costs of paper, mailing, and labor. The cost of printing is likely to go up after the first of the year. If we continue with the weekly publication, we will have to add another person in the office,

which means that we will have to ask the Associates to increase their contributions by a larger amount than last year.

Would larger issues carry more impact, be more useful in the education of our readers? William Hubben said that, judging from expressions of opinion, many readers want longer articles; there is a great desire for reprints, also. Would longer articles be available? We are overstocked, and have more than we have room to print. Some present expressed the feeling that they would be sorry not to see the JOURNAL coming into Friends homes weekly; others felt that the weekly issues were especially valuable as a means of keeping in touch with what Friends are doing, as in "Friends and Their Friends" and "Coming Events." These Friends were reminded that many readers who are not in constant touch with local affairs are more interested in meaningful articles.

The Friends Publication Corporation makes the final decision; the Associates can make a recommendation now. After a longer debate the Associates made the recommendation that we continue with the weekly publication of 46 issues for another year.

It was suggested that next year the meeting of the Associates be held first, followed by the meeting of the Corporation. The approximate date of the meeting is fixed in the bylaws for late October or early November. Preparation for this meeting usually begins in mid-August. The meeting adjourned at 9:30 p.m.

FRANCES RICHARDSON

A Visit to North Carolina

THIRTY-EIGHT high school Young Friends of the Philadelphia Yearly Meeting visited Guilford College on the weekend of October 23. The group attended classes, saw the Quaker Collection, and talked with college officials about the requirements for entrance at Guilford and other colleges.

On Saturday afternoon Young Friends were joined by Guilford College students for a tour of nearby points of interest. Among the places visited were the \$500,000 Quaker meeting house at High Point, Springfield Meeting and its Quaker museum, and Bennett College at Greensboro, N. C. In the evening the group joined Young Friends of the New Garden Quarterly Meeting for supper and a panel discussion about the main features of Quakerism as practiced within the two Yearly Meetings.

Early Sunday morning cars transported Young Friends to nearby Meetings for Sunday school and worship. One family in each Meeting took Young Friends home for Sunday dinner, and this hospitality furnished further opportunity for discussion on matters of joint concern and interest.

At the Sunday evening cook-out and "sing" around the fire, over 50 Young Friends gathered for a final discussion. It was a meeting marked by openness and absolute frankness. No one attempted to gloss over differences; nor did anyone seek to defend one type of Quaker expression as being superior. Seth Hinshaw, Superintendent of North Carolina Yearly Meeting, was particularly helpful as a resource person in highlighting the various points brought up by Young Friends.

We have moved beyond the stage of looking at one another

as programed and unprogramed, Five Years Meeting or Friends General Conference, to the point of personal friendship. It is hoped that this friendship will reach over the years and bear fruit in terms of corporate sharing and witness at many levels of life.

The Meetings visited included New Garden, Springfield, Cedar Square, Deep River, High Point, Kernersville, Winston-Salem, Oak Hill, Archdale, Science Hill, Centre, Glenwood, Spring Garden Street, Greensboro First Friends, and Marlboro.

ELWOOD F. CRONK

Communion

By ELIZABETH CLARK

I chanced upon two children,
While walking in the wood;
The boy dashed by a-lickety-clip,
The little girl just stood.

The boy ran fast and frantic,
And flung his arms about,
And jumped upon a boulder,
And ended with a shout.

He chased a tiny rabbit,
And wrestled with his dog,
And splashed into a muddy creek,
And fell across a log.

And all the while, his playmate,
Following slowly after,
Countered with sweet acceptance
His loud, compulsive laughter.

She supervised his antics
With sympathetic eye,
And smiled her quiet answer
To his long, wild cry.

In reverence, she sauntered
Among the shady trees;
She reached to catch a sunbeam
That shot through the breeze.

She fingered the water,
And scrutinized the sky,
And lay on her back
In the grass near by.

I chanced upon two children,
Each alone, apart,
And watched their involvement
In One Great Heart,
As each paid his homage,
In his own, marked way,
To the infinite beauty
Of God's perfect day.

About Our Authors

Frederick J. Tritton was for many years Associate Secretary of the London Friends Service Council and traveled widely in Europe. He is the author of many articles and pamphlets. "The Meaning of Religious Experience" was written for the Seekers Association and published in the first issue (April, 1959) of *The Seeker*.

Joan Hewitt, a Friend, is a settlement worker at Lady Margaret Hall Settlement, London. For many years she was Assistant Editor of *The Friend*, London. She and Horace B. Pointing are our regular correspondents from London.

Frances Richardson is an active member of Byberry Monthly Meeting, Philadelphia Yearly Meeting. She is the Secretary of the Friends Journal Associates.

Elwood F. Cronk is Executive Secretary of the Young Friends Movement, Philadelphia.

Friends and Their Friends

"I have just come from the frontier [Tunisia-Algeria], visiting the encampments there while cannon were booming. The condition of the people is so pitiful that I can find no words to tell you . . . many will surely die."

This paragraph by Rita Morgan, the American Friends Service Committee's representative in Tunisia, re-emphasizes the urgency of need among Algerian refugees in North Africa, where the Committee has recently launched a \$500,000 relief program. With winter coming quickly, high priority is given to the call for blankets. Last week the AFSC issued a plea for 100,000 blankets and quilts. Some have come in; many more are needed.

The AFSC warehouse at 23rd and Arch Streets, Philadelphia, is also in need of volunteers to pack both bedding and clothing for the Algerian refugees. Regular hours are Mondays through Fridays, 9 a.m. to 4 p.m. Arrangements can be made by appointment for Saturdays or evening groups. Volunteers should telephone LOcust 3-9372.

So urgent is the need of the Algerian refugees that a life may literally be saved by the contribution of a blanket or by helping to prepare supplies for shipment before the hard winter sets in. The Committee has already sent 100,000 pounds of clothing, bedding, and medicine to both Tunisia and Morocco, in cooperation with the office of the United Nations High Commissioner for Refugees. Distribution of the materials is being made through the Red Crescent Societies.

James Michener's next book, *Hawaii*, to be published by Random House, New York, on November 20 (948 pages; \$6.95), "blends fact and fiction on epic scale, starting with the volcanic birth of the islands and tracing the history of their variegated people up to the Democratic election triumph of 1954. Spanning many generations of four main racial strains, the book is heavily populated; genealogical charts help keep the characters straight." One reviewer implies that the book

is uneven, but will leave readers "a lot better informed about the fiftieth state."

As we go to press, the news reaches us that Philip Noel-Baker, British Laborite, has been awarded this year's Nobel Prize for Peace. The news stressed his Quaker connections and background. We hope to give our readers more information next week.

Andrew and Katharine A. W. Simon have prepared a seven-page leaflet entitled "Quaker Building Blocks for Peace Education." In outline form, the leaflet suggests a workable foundation for peace education in the home. A brief section touches on strengthening peace education by contacts outside the home. Distributed by the Joint Peace Committee of the Baltimore Yearly Meetings, the leaflet (five cents each) may be ordered from Katharine A. W. Simon, Box 219, Monkton, Md.

Clay and Trudi Marks of Washington, D. C., have informed us that they returned to the Allegheny Reserve of the Seneca Indian Nation, New York, in time for the October 17 National Council Meeting of the Senecas. A considerable group of Indians and certain white residents of Kinzua, Pa., oppose the building of the proposed Kinzua Dam, "supposedly for flood control and industrial water control, although it would back water over a large part of Indian land." Feeling against the construction of the dam is very strong in both groups. Both whites and Indians expect to try to obstruct the work of surveyors and engineers by nonviolent resistance, which may well lead to prison terms. Various leaders and Christian groups outside the area are in sympathy with the resistance, have lent some support, and may in future be drawn into more active participation. The new lawyer hired by the Seneca Nation, Arthur Lazarus of Washington, D. C., estimates that the legal chance of stopping Kinzua Dam as "less than one chance in a thousand."

Readers interested in up-to-date information on the Kinzua Dam project and other matters related to the Indian tribes in New York State, may want to look up Edmund Wilson's series of four articles on the topic, published in *The New Yorker* from October 17 to November 7, 1959.

Pendle Hill announces a series of four lectures by Maurice Friedman on "Our Contemporary Image of Man." The lectures are "Alienation and the 'Man-God': Dostoevski, Nietzsche, Sartre," Friday, November 20; "Alienation, Freedom, and Creativity: Freud, Jung, Fromm," Friday, November 27; "The Modern Mystic: Huxley, Bergson, T. S. Eliot," Friday, December 4; "Guilt and the Calling: Kafka, Silone, Camus," Friday, December 11. The lectures begin at 8 p.m. and are open to the public without charge. No problem stands so much at the center of modern existence as the problem of man—the problem of what man is, what man can be, and what man ought to become.

"The Meaning of Religious Experience" by Frederick J. Tritton, in this issue, was first printed in the April, 1959, number of *The Seeker*, organ of the Seekers Association, England. The Editor is Leonard Tomkinson. Copies of *The Seeker* (1/6 or 35 cents) may be obtained from John A. Yarwood, 13 Holmdene Avenue, Mill Hill, London, N. W. 7, England. Leslie Wain and Katharine M. Wilson also contributed articles to the April number, "The Intellect and the Religious Quest" and "Truth in Poetry and Religion," respectively.

A statement about the Seekers Association in the same issue says in part: "The Association, founded in 1946 under the chairmanship of Howard Collier, consists of members of the Society of Friends and of others who share their outlook. It is based on trust in the Inward Light, and its primary aim is to encourage the personal and corporate search for truth in a spirit of free and reverent enquiry, a spirit devotionally strong as well as intellectually honest. It seeks to relate religion to the study and experience of modern people and to provide fellowship among its members."

Contact among members of the Association is maintained by correspondence, interest groups, and an annual conference. Frederick Tritton's paper, originally written for an interest group, "was not intended to be comprehensive" but rather to elicit "useful contributions from members of the group." The Chairman of the Seekers Association is Katharine M. Wilson. Correspondence and application for membership (12/6 or \$2.50) should be sent to the Secretary, Julian Harrison, 57 Porchester Terrace, London, W.2, England.

The Young Friends Movement and the Peace Committee of Philadelphia Yearly Meeting are cosponsoring a conference on "Latin America," to be held December 5 at Friends Select School, 17th Street and the Parkway, Philadelphia. All senior high school and college students are invited. Registration will begin at 9 a.m., and adjournment will be at 4:30 p.m. A fee of \$2.25 will cover lunch, registration, and literature. Send registrations by November 30 to Bruce Busching, Friends Peace Committee, 1520 Race Street, Philadelphia 2, Pa.

We have just received the Fall, 1959, issue of *La Kvakera Esperantisto*, an international quarterly magazine in Esperanto, published by Friends. Donald R. Broadribb, Collins, N. Y., is the American representative, who will give information to interested Friends.

The Friends Historical Association is planning a belated 75th birthday celebration for Howard H. Brinton on Monday evening, November 30, 8 p.m., in Race Street Meeting House, 15th and Race Streets, Philadelphia. After the annual meeting he will address the group on "Quakers for Seventy-five Years," which, hopefully, will be somewhat autobiographical. Members and all who are interested are invited to attend.

For a sketch of Howard Brinton and his wife, Anna Shipley Cox Brinton, nothing could be better than the description written of them by the Board of Pendle Hill when they came there as codirectors in 1936. These two, both recorded ministers in the Society of Friends, met in Germany in 1920 when

they were engaged in child relief work. Sixteen years later they lived with their four delightful children within book-lined walls and showed an all-embracing hospitality to visitors. The children are children no longer, but the book-lined walls and the hospitality are still the same.

Howard Brinton, member of Phi Beta Kappa, the American Physical Society, the American Philosophical Society, etc., etc., has taught mathematics at Guilford College, physics at Earlham College, religion at Mills College—to mention only a few—and he has received an impressive number of honorary degrees. Both he and Anna Brinton are "steeped in Quakerism." Howard Brinton's talk on November 30 should be a memorable occasion.

MARY SULLIVAN PATTERSON

Woodbury Friends Day School

In 1952, after a lapse of about 40 years, the Woodbury, N. J., Friends Day School reopened its doors. There were two teachers, and 27 pupils were enrolled in the first grade, four- and five-year-old kindergarten. In September, 1959, 139 pupils were enrolled in grades ranging from four-year-old kindergarten through sixth grade. Eight regular teachers and two part-time teachers are employed.

The first Friends School in the Woodbury community was started in 1773 by a small group of Friends known as The Deptford Free School Society. In 1811 a female Friends School was built on the Woodbury Meeting grounds. Later the school became coeducational and continued in operation for about a hundred years.

The sixth annual Friends Village Fair, the entire proceeds of which go into the Building Fund for the Friends Day School, will be held in the Friends School and the west end of the meeting house on Saturday, November 21, 10 a.m. to 4 p.m. All Friends, friends of Friends, alumni of Friends schools, and neighbors are invited and urged to attend the Friends Village Fair at Woodbury, N. J. For additional details about the Fair, see the calendar in this issue.

JANE HENRY BOEDKER

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

Lately seven volumes of the *Friends Intelligencer* have been given to the Berkeley, Calif., Meeting. As we have no place where they can be kept, we are wondering whether some Meeting, library, or individual Friend could make use of them. We have Vol. 1, printed in 1844; Vol. 3, 1846; Vol. 5, 1849; Vol. 12, 1856; Vol. 16, 1860; Vol. 19, 1863; and Vol. 22, 1866.

1649 San Lorenzo Avenue,
Berkeley 7, Calif.

HANNAH R. ERSKINE

I write regarding J. Kennedy Sinclair's article, "Look Inward, Friends" in the October 31 issue of the *FRIENDS JOURNAL*. He criticizes Norman Cousins for calling Edward Teller, the father of the H-bomb, a "liar and a murderer."

I say that when Kennedy Sinclair has done as much for

the Hiroshima Maidens, and the Lapins left over from the German medical experiments, to name a few, then he is free to criticize.

I think it is much easier to sit on one's hands than to pioneer the change toward a better world. I only wish there were more Norman Cousins!

Philadelphia, Pa.

TOM TAYLOR, JR.

As a listener to the address of Andre Trocmé, who spoke before five or six hundred teachers on Friends School Day, I was entertained and moved by his interesting and appealing speech. One of his closing points, however, I found quite disturbing. It was that we must combat the Russian Communists by some method short of violence (I forget what); but the assumption was that we must, of course, combat them, prove that our system is better.

This doesn't seem to me the appropriate function of Friends or teachers in Friends schools. It seems to me that we should try to live as we believe in living, and to study Communist Russia (and Communist China), and learn to distinguish between what is developing in it that we can admire or appreciate, and those things we can only disapprove of.

If we line up with those trying to prove our system better, we inevitably find ourselves defending some indefensible things, such as the outrageous discrimination in the South, the impossible cost of disease or accident insurance to millions not eligible for Blue Cross and Blue Shield, the slums and slum life of American cities, and the lack of opportunity of college education for 100,000 or so of the brightest high school graduates each year, whose parents aren't well off.

Let us stand up for and support what we believe in, and oppose what we know is wrong, whether it is here, or in Budapest, or in Johannesburg, or in Lhasa.

Lahaska, Pa.

PETER BARRY

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

NOVEMBER

15—Annual Men's Breakfast at Moorestown Meeting, N. J., 8:45 a.m.: Dr. Martin Foss, Lecturer in Philosophy at Haverford College, recently returned from a trip around the world, "Philosophical and Religious Observations in India."

15—Abington Meeting, Jenkintown, Pa., Adult Class, 10 a.m.: Howard Bartram, "Why Friends Education?"

15—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Alice L. Miller, "Christian Living" (Romans 12-15).

15—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Alan Reeve Hunt and five Frankford Friends, a reading of the "Trial of William Penn."

15—Address at Providence Meeting, Pa., 8 p.m.: Howard Brinton, "The Spiritual Life of Man." Bring sandwiches or salad for supper, 6:45 p.m. (beverage provided). First of a series of meetings sponsored by Ministry and Worship.

19—Forum at Chester, Pa., Meeting House, 24th and Chestnut Streets, 8 p.m.: Wilmer J. Young, "Omaha Action." This forum,

sponsored by Chester Meeting, takes the place of the November 4 forum lecture by Martin Luther King, which was cancelled.

19, 20—DocuDrama, "Which Way the Wind?" a novel stage offering based on the AFSC book *Speak Truth to Power*, at the New England Mutual Hall, 225 Clarendon Street, Boston, Mass., 8:30 p.m. Producer and narrator, Albert Bigelow, skipper of the *Golden Rule*. Tickets, \$1.00 for students; \$2.50, reserved. Make checks payable to the American Friends Service Committee.

20—Bucks Quarterly Meeting on Worship and Ministry at Langhorne, Pa., 6:30 p.m. Covered dish supper; beverage and dessert by host Meeting.

21—Bucks Quarterly Meeting at Makefield, Pa., 10 a.m. Worship and business; 12:30 p.m., box lunch (beverage and dessert by host Meeting); forum, 2 p.m.: Charles C. Price, Director of the Harrison Laboratory of Chemistry, University of Pennsylvania, "Alternatives to War."

21—Friends Village Fair in the Woodbury Friends School and Meeting House, North Broad Street between Hunter Street and the Creek, Woodbury, N. J., 10 a.m. to 4 p.m. Luncheon served, 11 to 2:30. For children: marionettes, miniature golf, Gingerbread House, Ye Old Book Store, the Toy Makers, Half Fare Shop, electric train exhibit. For the "carriage trade": Town Shoppe, Country Store, Granny's Attic.

21—Second Institute in the series of programs on a "Quest for Peace" at the Friends Meeting House, 221 East 15th Street, New York City. At 1 p.m., group discussions of trouble spots on the international scene, followed by general discussion at 3:30 p.m. At 7 p.m., talk by Samuel R. Levering on "An Alternative to Present American Foreign Policy." Individual institute reservation, \$2.00; registration for the four remaining institutes in the series, \$6.00. Sponsored by the Peace and Service Committee of New York Monthly Meeting, and the American Friends Service Committee.

22—Abington Meeting, Jenkintown, Pa., Adult Class, 10 a.m.: panel of School Committee; Herbert K. Taylor, Jr., Chairman, "Abington Meeting and Friends Education."

22—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Mary Moss Cuthbertson, "Grace and the Spirit of Christ" (Romans 5-8).

22—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Florence Slater Kesson, "Is Sweden Ahead of the United States?"

22—Merion Friends Community Forum at 615 Montgomery Avenue, Merion, Pa., 8 p.m.: Vincent C. Kling, A.I.A., Consulting Architect to Philadelphia Planning Commission, "New Views on Suburban Redevelopment." Note change of date from November 15.

22—Second Quaker Lecture in the Fall Series at Orchard Park, N. Y., Meeting House, East Quaker Road, 4 p.m.: Margaret Gibbins of Edinburgh, Scotland, temporary resident at Pendle Hill, "Quakerism, a Faith for Today."

24—Quaker Business Problems Group Luncheon, Room 3, 1515 Cherry Street, Philadelphia, 12 noon. Topic, "Investments: A Challenge to Our Quaker Conscience."

27 to 29—Southwest Friends Conference at Camp Cho-Yeh, Livingston, Texas.

BIRTH

HUBBEN—On October 21, to Klaus and Ann Barrett Hubben of Media, Pa., their second son, THOMAS CARL HUBBEN.

MARRIAGE

FURLOW-KEIGHTON—On October 18, in the Swarthmore, Pa., Meeting House, JUNE KEIGHTON, daughter of Walter Barker Keighton, Jr., and Eleanor Mary Paxson Keighton of Swarthmore, Pa., and JEROME KEPPEL FURLOW, son of Errametta Grace Kepperling Furlow of Conestoga, Lancaster County, Pa., and the late Earl Furlow. The bride and her parents are members of Swarthmore Monthly Meeting. Jerome and June Furlow will reside at 61 Duke Street, Neffsville, Lancaster County, Pa.

DEATHS

CADBURY—On October 15, on his 82nd birthday, DR. WILLIAM WARDER CADBURY of Moorestown, N. J., a member and minister of Central Philadelphia Monthly Meeting. He is survived by his wife, Catharine Jones Cadbury; three daughters, Dr. Jane C. Symonds, Emma C. Burton, and Catharine C. Lamb; twelve grandchildren; a brother, Henry J. Cadbury; and a sister, Emma Cadbury. For forty years he was a devoted medical missionary in Canton, China. Loving appreciation of his service and his Christian life was given

at a memorial meeting for worship at Twelfth Street Meeting House, Philadelphia, and at a memorial service at the Chinese Christian Church, Philadelphia, of which he was a Director.

LAMBERT—On October 15, BERTHA BROWN LAMBERT of Canaan, Conn., in her 80th year. She was the daughter of Thomas K. and Caroline C. Brown of Westtown, Pa. Her husband, Walter D. Lambert, survives her. By birth a member of Twelfth Street Meeting, Philadelphia, she moved her membership on marriage to Florida Avenue Meeting, Washington, D. C. A memorial service was held at her home on October 17.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, Julia S. Jenks, 2146 East Fourth Street; Tucson MA 3-5805.

ARKANSAS

LITTLE ROCK—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-9248.

CALIFORNIA

BERKELEY—Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monday meetings the last Friday of each month, at 7:30 p.m. Clerk, Clarence Cunningham.

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 34th Street.

PALO ALTO—Meeting for worship, 10 a.m., First-day school for children and adults at 11:15. 957 Colorado Avenue.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

CONNECTICUT

HARTFORD—Meeting, 11 a.m., First-day school, 11 a.m., 144 South Quaker Lane, West Hartford.

NEW HAVEN—Meeting, 11 a.m., Conn. Hall, Yale Old Campus; phone MA 4-8418.

NEWTOWN—Meeting and First-day school, 11 a.m., Hawley School.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting, 11 a.m., First-days at 300 North Halifax Drive. Information, Sarah Belle George, CL 2-2333.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 10 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk. TU 8-6629.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

GEORGIA

ATLANTA—Meeting for worship and First-day school at 10 a.m. at Gammon Theological Seminary, 9 McDonough Blvd., S.E. Phern Stanley, Clerk. Phone DR 3-5357.

HAWAII

HONOLULU—Meeting, Sundays, 2426 Oahu Avenue, 10:15 a.m.; tel. 999-447.

ILLINOIS

CHICAGO—57th Street Meeting of Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7:30 p.m., every first Friday. Telephone BUTterfield 8-3066.

DOWNER'S GROVE (suburban Chicago)—Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue; telephone WOODland 8-2040.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

IOWA

DES MOINES—South entrance, 2920 30th Street; worship, 10 a.m., classes, 11 a.m.

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

MARYLAND

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone WA 4-4548.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MINNESOTA

MINNEAPOLIS—Church Street, unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 5-0272.

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-6958.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 6-0429.

NEW JERSEY

ATLANTIC CITY—Meeting for worship,

11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome. Harold De Jager, Clerk.

NEW MEXICO

SANTA FE—Meeting, Sundays, 11 a.m. Olive Rush Studio, 630 Canyon Road. Santa Fe. Jane H. Baumann, Clerk.

NEW YORK

ALBANY—Worship and First-day school 11 a.m., YMCA, 423 State St.; Albany 3-6242

BUFFALO—Meeting and First-day school 11 a.m., 1272 Delaware Ave.; phone EL 0252

LONG ISLAND—Northern Boulevard a Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan Earl Hall, Columbia University 110 Schermerhorn St., Brooklyn 137-16 Northern Blvd., Flushing

3:30 p.m. Riverside Church, 15th floor Telephone GRamercy 3-8018 (Mon.-Fr 9-4) about First-day schools, month meetings, suppers, etc.

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SCARSDALE—Worship, Sundays, 11 a.m. 133 Popham Rd. Clerk, William Vicker. 162 Warburton Ave., Hastings-on-Hudson N. Y.

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FRIENDS JOURNAL

A Quaker Weekly

VOLUME 5

NOVEMBER 21, 1959

NUMBER 40

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He Took God Seriously

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. *by Mary Sime*

A Voluntary Tax for the U.N.

. *by Rachel Fort Weller*

THE best way to rid yourself of hatred is to do your duty, to be imperturbably faithful to the Spirit. For at bottom of hatred and dissatisfaction with others is dissatisfaction with your own self. If you are at peace with yourself, in a living relation to the Spirit, you will have no difficulty in forgiving others, whatever they may do; your forgiveness will be stronger than their baseness, you will overcome all their evil-doing by your serenity and humility, in communion with God. And this is being a Christian.

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ESTABLISHED 1955

PHILADELPHIA, NOVEMBER 21, 1959

VOL. 5 — No. 40

Editorial Comments

Thanksgiving

WHEN the Pilgrims celebrated their first Thanksgiving, they gave a prominent place on several occasions to the singing of the twenty-fourth Psalm, the first verse of which runs as follows: "The earth is the Lord's and the fulness thereof, the world and those who dwell therein." Many centuries earlier the Hebrews had chanted this same passage when they celebrated Israel's unity under the new King David. It expressed their gratitude for the peace and wisdom he brought them; once again the Lord was holding His hand over the chosen people.

In our day certain doubts tug at our hearts when we officially celebrate Thanksgiving. There is, to be sure, ample reason for thanks. Yet more than the farmers are alarmed by our overabundance, while starvation is for millions a daily experience. And food is not all that makes for our abundance. Yet not a single item in the proud statistics of our living standard can be enjoyed again with the naive self-reference of earlier generations. We know too much about those "who dwell in the world" and are poor to consider God's majestic charity still a national privilege. During and after the last war, prosperous Switzerland was surrounded by impoverished nations, and the term *le malaise Suisse* characterized at that time the disturbance which this generous nation felt about herself. We now have our own brand of *malaise*, and other prosperous nations are bound to be equally self-conscious. This is a healthy condition. Thanksgiving must include the will to share and spread the biblical fulness. The sheer magnitude of our overabundance is literally impressing upon us the duty of carrying it beyond our borders. Thanksgiving implies dedication and a promise, lest our fulness become a curse and serve the arguments of those whose political doctrine has no room for Thanksgiving.

Russian Proverbs

When visiting their opponents' respective capitals, Nixon as well as Khrushchev indulged on occasion in the pleasant game of exchanging some Russian proverbs that seemed to raise the conversation at least momentarily to the realm of human wisdom. Russia's treasure of proverbs

has hardly been enriched by additions dating back to the 1917 revolution. In fact, some of the additions are undisguised political propaganda. One proverb read for generations like this: "Without God you can't even step over the threshold." The new version now reads: "Without God, the road is wider."

But hundreds of others have remained untouched. They reflect the shrewdness, patience, and common sense of the Russian people. Some clearly hint at the misery of the Russian peasants under czarism, but most of them will appeal to the plain thinking and the sense of humor of people everywhere. We list a few samples: "A wife is not a guitar that you can hang on the wall after you played on it." "If all fools would wear a white cap, we would look like a flock of sheep." "He is a fool who makes his physician his heir." "The greatest king must at last be put to bed with a shovel." "When you die, your trumpeter shall be buried." "Fear not the law, but fear the judge." "Pray to God but do not offend the devil either." "The bear dances and the gypsy takes the money." "Give your tongue more porridge than liberty." "Do not fear a wise enemy, but fear a foolish friend." "A guest may eat only little but he sees much." "With a hatchet you may go anywhere."

Political leaders who travel to foreign countries might remember the Russian proverb, "You cannot buy wisdom abroad if there is none at home."

Speaking Up

One of our readers calls our attention to the helpful reminder which *The Friend*, London, addresses to clerks. It appeals to them to "speak out clearly, and, when the meeting is large, with a resonant voice." Additional reminders include the hope that the clerk will move on with his agenda items instead of merely dragging along. He also should attempt to speak with an intonation that makes even ordinary facts sound interesting, as is done, for example, in the weather reports of good radio stations. We are inclined to extend this plea for clear and audible enunciation also to Friends who speak in meeting for worship, where it is often difficult for those sitting behind them to hear.

Looking Back

IN 1659, 300 years ago, the first Quakers came to Talbot County, Maryland. Over 290 years ago they built their first meeting house at Betty's Cove near "North Bend," the old Dixon home on Miles River. This was the earliest Quaker meeting house erected in the United States and the first church of any denomination to be built in Talbot County. In 1684, 275 years ago, the present meeting house, Third Haven, stood about completed. Today we are commemorating the 275th anniversary of the first meeting held in this building, which is the oldest frame meeting house in America.

For many years I have studied the history of this meeting house and of the people who worshiped here. As I look back over their long past, I feel that there are three things which have meant a great deal to me and which helped me as I made the religious pilgrimage that led me to Quakerism. For these I feel truly thankful.

I have, first, a deep sense of gratitude for the simple and strong faith of those who built this meeting house, a faith in a God of love who still reveals Himself to those who wait in quietness. This was not a God who had spoken once and for all, whose truth was to be found only within the covers of an ancient oriental book or in a fourth-century creed; but He was a God with whom man could communicate directly rather than through a priest or mediator. And so today we find no pulpit and no altar in this old building, but only a plain room in which we gather in holy expectancy.

The strength of the faith of these early Friends has also expressed itself in the lasting quality of this old frame building, which has withstood the ravages of time. The great storms through the years have passed and have left the building standing. Twice it has been threatened by fire, but both times it escaped with little damage. In the 1820's the Meeting decided to abandon this place of worship and build a new meeting house in the nearby town of Easton. A lot was purchased, and bricks were bought. For some reason the new meeting house was not erected, and the bricks and the lot were eventually sold. Seventy-five or eighty years ago, when the new brick meeting house next door was built, this old place of worship once again narrowly escaped destruction. Only the appeal of an elderly Friend and his offer to provide the much-needed new roof saved the building from being pulled down. And so today it still stands as a reminder of the strong and simple faith of its founders.

I feel, second, very grateful for the lives of many of the early Friends who worshiped here. In the seven-

teenth and eighteenth centuries, generally a time of low morality and religious interest, there were many here who had a glimpse of what true religion involves, a love of God and a love of neighbor. They knew this to be a love which changes or transforms a person so that he is no longer self-centered and selfish but becomes God-centered, loving, and outgoing. The Meeting's minutes, which begin in 1676, are full of concerns for the unfortunate: the widow, the orphan, the insane, the poor, the Indian, and the slave. These were concerns for both the physical and the spiritual needs of their fellow man.

It has been an inspiration to me to discover such men as William Dixon who, 250 years ago, was the first man in this area to free his slaves and give them land and provisions for their new life of freedom. I feel thankful also for the lives of those members who went forth from time to time as "Friends in the ministry," people such as Mary Berry, John Regester, and Susannah Bartlett. These were people who traveled long distances under primitive conditions in answer to the demand they felt placed upon them. Truly these were people who listened to the voice of the One True Shepherd and went forth to do His bidding.

I am grateful, third, for the lives of the many famous traveling Quakers who, through the centuries, have come here to worship. It sometimes helps me to think of those who have waited here in silence as we ourselves have done this morning, people such as Samuel Bownas, Thomas Chalkley, John Churchman, John Fothergill, Elias Hicks, William Penn, Thomas Story, George Whitehead, and John Woolman. Practically every well-known Quaker of ancient or modern times has found his way here at one time or another.

The greatest of these many visitors was John Woolman, who is universally considered to be the most outstanding product of American Quakerism. In my own mind there is no doubt that he is the most significant Christian that America has produced. And I believe that he, more than any other American, was responsible for the ultimate disappearance of slavery in America. John Woolman first visited this Meeting in 1748 and came again in 1766 (when he made his famous first journey through Delaware and Maryland), seeking to awaken Quakers to the evils of slavery.

Whenever I think of John Woolman, it is always in connection with the beatitude "Blessed are the peacemakers, for they shall be called the sons of God." Truly Woolman was a *peacemaker* and a *son of God* (that is, one who shows the moral qualities of God in his own life). Here was a man who sought to awaken the con-

sciences of people to all that separates man from God or from his fellow man. He knew that pride, selfishness, arrogance, desire for selfish profit, and wishing to live at the expense of others are things which creep into the heart almost before we know it. And, having crept in, they take root and grow, crowding out the good that should be within us. Eventually they bring forth their fruit in the form of oppression, slavery, and war. They are, therefore, to be rooted out and eradicated.

Today we need to recover the outlook and spirit of John Woolman. The results of the last war are all around us. While we in America escaped much of the destruction of life and property that the rest of the world experienced, many of the other evils that escaped from this Pandora's box of war have come home to roost: high taxes spent mostly to support past or future wars, increasing immorality, juvenile delinquency, crime, etc. Today the threat of an even greater war is with us.

This past spring there was a very interesting television presentation of "The Human Comedy," a story of a boy of fourteen who is suddenly thrust from childhood to adulthood by the death of his father and the drafting of his brother. As the new breadwinner of the family, he takes a job as a messenger boy for the telegraph company. Delivering news of combat deaths to bereaved families makes him really aware for the first time of the suffering and loneliness in the world. One of the most moving scenes in the entire production is that in which he tells his mother of this discovery and asks the question, "Does the loneliness come from the war?" The mother answers, "No, the loneliness does not come from the war. The war comes from the loneliness."

There is a real truth here. *War does come from loneliness.* Man is a lonely being who has never learned to live with solitude. And so he has tried many ways to escape from his loneliness. He must, however, learn to accept solitude and be alone with God if he is to be at home with his fellow man.

As I look back through the history of Third Haven Meeting, I feel especially grateful—for here were people

who had learned to accept solitude, so that they came to know God and to be at home with their fellow man.

KENNETH L. CARROLL

From Out Our Own Chaotic Lot

By GWYNNE SCHMIDT

Let us speak on behalf of the dying
And those about to die.
Let us profess on behalf of the wordless
And those too spent to cry.

Let us mourn for those who slay their brothers
And also for the slain.
Let us weep for the self-destroyed
Who tomorrow must fail again.

We go with clouds of glory
Mushrooming round our heads,
Or we die instead by inches
On our white enamel beds.

We come, Father Abraham,
We still come home today
With silent hymns and prayers unsaid.
(For how can we presume to pray?)

Desire deferred is bitter,
But desire consumed is worse.
The one recedes forever,
While the other, clutched, is cursed.

Deluded by hope, betrayed by fear,
We fumble, drunk on mortality.
Lord, shatter our swords upon Thy word.
Make us Thy slaves that we may be free.

We will fix our eyes upon the mountain,
Upon the mighty hill,
And over the madness eddying round,
We will hear Thy silence still.

Praised be the Lord.

IT is far easier, though not very easy, to develop and preserve a spiritual outlook on life than it is to make our everyday actions harmonize with that spiritual outlook. That means trying to see things, persons, and choices from the angle of eternity, and dealing with them as part of the material in which the spirit works. This will be decisive for the way we behave as to our personal, social, and national obligations. It will decide the papers we read, the movements we support, the kind of administrators we vote for, our attitude to social and international justice. For though we may renounce the world for ourselves, refuse the attempt to get anything out of it, we have to accept it as the sphere in which we are to cooperate with the Spirit and try to do the Will.

—EVELYN UNDERHILL, *The Spiritual Life as Cooperation with God*,
quoted in the March, 1959, Newsletter of New Zealand Friends

He Took God Seriously

"O GOD, thou art my God," said the Psalmist. "My soul thirsteth for thee, my flesh longeth for thee. . . . I meditate on thee in the night watches. . . . My soul followeth hard after thee."

The singer took God as his own, as a personal possession. He took God seriously, no matter what the difficulties and dangers about him. Do we do the same? This is called a Christian nation. On many public occasions we ask God to bless us. Most Americans belong to some religious organization. "At least," as John Erskine puts it, "they know what church they're staying away from."

But do we take God seriously? Our forefathers did. They emphasized, above all, God's punishment for sin. Ministers preached sermons which made women scream and men faint. "You are hair-hung and breeze-shaken over hell," was one of Jonathan Edwards' mildest sayings.

Hell has lost its horrors in these days, and we lay less stress on the moral law, which still catches up with our misdeeds. Not long ago a small New York boy was sent to buy six bananas. But he cheated. He told his mother that the price had gone up, and the money in his hand would buy only four. A little later the family went to the movies. A newsreel showed a New York street, and in the foreground was the boy himself, eating a banana.

The moral law of the universe catches up with our misdeeds, and no man or nation can outwit it. But that is only a coward's reason for taking God seriously. Too many of us are as casual as the college sophomore at a party. Chatting with a gentleman, she asked him his profession. He answered that he taught astronomy. "How interesting!" said the girl. "We just finished that last semester."

Too frequently a similar attitude is taken toward God. Asked if we believe in God, we say, "Oh, yes," as though we had finished that last semester.

There are some things that we need not appropriate personally. They have been done once and for all. Columbus discovered America; that discovery need not be repeated. Edison invented the electric light; we need not invent it again. But in matters of the spirit each of us must make his own discoveries. All the courage of the past means nothing to the man who cannot say, "My courage." The most moving prayers in the world are only beautiful words to the man who does not say, "O God, my God." We must take God seriously.

That is the uniqueness of Jesus Christ. He took God seriously. In essence, Christ said nothing about God which his forebears had not already said. But what others merely believed in theory, he took in deadly earnest. Jesus started a world revolution, not by invent-

ing the idea of one God, but by taking it seriously: one God; then one human family, all children of God.

God is love. Men had said that before. Well, then, said Jesus, love is the strongest, most durable power in the world, and we must trust it to the utmost. And he did—even to the cross.

God is righteous will. The prophets had long known that. Well, then, said Jesus, God has an eternal purpose, and man's first loyalty belongs to Him, to help bring about that purpose.

God is a personal resource to be reached in quiet prayer. How seriously Jesus took that! "I am not alone," he said, "but I and the Father."

In taking Christ as our leader and model—which is what we claim to do in calling ourselves Christians—the first step must be to take God seriously, so seriously that the world may crucify us therefor. Merely doing good works does not mean at all that we are taking God seriously. You remember the hero of Herman Hagedorn's tremendous poem, "The Bomb that Fell on America." This hero, in setting forth to God his achievements for God, said:

. . . "Lord, I've been fighting your battles
For years and years, a lifetime, in fact, you might
say. . . .

I've run my business on the Golden Rule for thirty
years,

Given talks on Christ in industry, written pamphlet
on Christ in labor,

Been a vestryman in the church, a trustee of hos-
pitals and boys' clubs,

Fought in a dozen good causes, been wounded, and
fought the day after. . . ."

The Lord, in His reply, said that He was not interested in what he had done or in his chosen causes. When the Lord shows him his lack, the man cries out in agony, "I have never been crucified. I have never made people angry enough."

"The world is sick for lack of crucifixions," answered the Lord.

"Men give houses to those who hate them, and country estates to those who spit on them.

They crucify only those who love them.

I tremble for a world that has no crucifixions."

We are all trembling today at the situation of the world, a world in which there have been too few crucifixions, a world which has not taken God seriously. Christ shows us the way back. He took God seriously.

ANNA L. CURTIS

Letter from Northern Nigeria

IT seems almost unreal to be writing a letter from Northern Nigeria instead of from the Middle East, though there is a sameness about the work that I am doing in that it is teacher training. Here, though, it is direct training, while in the UNESCO work in the Arab refugee camps it was training tutors to train teachers.

I find the Nigerian students a fascinatingly different "raw material" from the Arabs. So far as one can generalize, the Nigerians are more humble, more backward, slower of understanding. But they are also so much more carefree and instinctively happy that I find myself more carefree, too. I have been here too short a time to be sure of any of the results of my efforts.

Kano itself is a charming town to live in, except in the hot season, when temperatures of 106 degrees F. right through the long day and of over 90 degrees F. through the night sap one's energy for weeks on end. I was unlucky enough to arrive at the beginning of the hot season (in April) and at a time when the swimming pool at the local club was closed for repair. Now that we have the swimming pool again, temperatures in the 90's, glorious sunshine, and cool nights, life is bliss. Most of my free time is spent in the pool or wandering the old city with my camera.

For hundreds of years Kano has been the southern terminus of caravan routes across the Sahara from Morocco, Algiers, and Cairo, and caravans do, in fact, still come here. The outward trade has always been in indigo dye and in "Moroccan" leather (from the local Nigerian goat!) for resale from the North African coast to Europe. These ancient crafts of tanning and dyeing still play their part in the life of the city. Only yesterday I visited and photographed a colorful scene at the primitive open-air dye pits just inside one of the gateways in the city wall. I avoid the tannery!

The city wall, like all else in this mud-built, dusty, brown, sun-scorched, and somewhat somnolent city, is photogenic, especially now when there are a few clouds to break the monotony of a usually harsh blue sky. The wall is of mud, embellished at the top with huge mud spikes about a yard apart. I am told these spikes are to keep the devil at bay. All the houses along the narrow streets have spikes, too, as has the Emir's mud palace. Most of the houses are of plain brown mud, into which geometrical patterns have been pressed; some, however, have been color-washed in bright blues and greens and pinks, and startling white. The city gateways are white-washed.

The contrast with Jerusalem is very striking. There everything inside the mightily strong limestone wall is

crowded so tightly into a small space that houses overlap each other, and there is not an inch of idling space except in the lovely gardens of the Haram es Sherif around the dome and mosque. Here, in contrast, through streets are narrow, everything else is spacious. The wall surrounds, too, large tracts of open land where shepherds of the past brought their animals for safety for weeks on end. Here all roads are mere dust, except for a few that have been recently tar-maccadamed; in Jerusalem all have been cobbled since ancient times. Here all is flat; there the old-city streets rise and fall in shallow steps over the gentle hills on which the city stands, and the Mount of Olives overlooks all. The only similarity—a strong one—is the central focus of a domed Moslem house of prayer. Here it is the gleaming white mosque, and in Jerusalem it is the utterly lovely dome (beside the mosque) over the rock from which Mohammed is said to have risen to Heaven.

As you will have gathered, Kano is somewhat insinuating itself into my heart. So are the Nigerian people. It is a good place for the two years of my contract, but not, I think, for longer.

MARY SIME

A Voluntary Tax for the U.N.

ON United Nations Day, October 24, 1959, a group of concerned people held a meeting for worship in the Urbana-Champaign Friends Meeting House in Urbana, Illinois. A strong sense of pervading oneness filled the hearts of the worshipers, uniting them into a truly "gathered meeting." At the conclusion of the silence the participants presented in sealed envelopes the payment of their self-imposed taxes to the United Nations and signed a statement.

After careful investigation it had been learned that individual gifts to the U.N. may be made only to the United Nations General Fund and not to special agencies within the total organization. These contributions, therefore, will become part of the U.N. General Fund and will be administered by those who are responsible for the allocation of the fund. It is felt by the donors that the way in which the money will be spent is less important than the demonstration on the part of a small group of world citizens of their conviction that there is a vital, urgent need for world law which transcends all barriers, national or of other nature.

The signers of the document desired to make clear that the money donated by them to the United Nations as a symbol of their willingness to be taxed by a world government in no wise supplants the contributions which they are accustomed to giving to other organizations or causes. These gifts to the U.N. were made voluntarily (for some of the donors with a measure of real sacrifice) over and above all other financial responsibilities to which they felt themselves committed.

"A Message to Our Fellow Inhabitants of This Earth" was signed by 20 Friends. Part of it reads as follows:

"We believe that men must consent to be taxed and governed by a system of world law that can maintain peace in the world community which science has brought into being. We believe this law must be enforceable upon the individual citizen. Further, we believe that if peace is to be accompanied by justice, the grave economic disparities which presently exist between peoples and nations must be reduced and gradually eliminated through generous sharing on the part of the more economically privileged citizens of the world community.

"On this United Nations Day, October 24, 1959, we hereby voluntarily tax ourselves one per cent of our gross income for 1958 and give this tax as a gift to the United Nations, the one tangible symbol of world community, imperfect and incomplete though it may be.

"We wish this self-imposed tax to be a token not only of our willingness to be taxed and governed by a system of world law but also of our desire to share in the economic betterment of other peoples and areas."

This action, taken by individuals, as the statement shows, was warmly supported by the Urbana-Champaign Meeting. A minute passed at the meeting for business in October, 1959, speaks of the action "as being consistent with the Quaker witness," and says, "The meeting recognizes the motivation as growing out of the spiritual experiences of some of its members," and ends by declaring that "The meeting is moved . . . to support the issuance of this statement."

The "Message" is being widely circulated among Friends and other religious groups and is being sent to various persons in public office, as well as to newspapers and periodicals. It is the hope of the signers that the statement will receive publicity. We believe it to be a newsworthy fact that a few inhabitants of planet Earth have felt a desire to express in action their conviction that they are citizens primarily of a complete world composed of every human being in every land, and that this conviction will strengthen rather than diminish their loyalties and responsibilities to their national, state, and local governments. Who knows how many others are ready to share this conviction?

RACHEL FORT WELLER

Ohio Yearly Meeting, Conservative

(Continued from page 630)

the FWCC meeting held in Bad Pyrmont, Germany, last fall. She gave an impressive and interesting report of her experiences there and her visit with the small group of Friends in Fritchley, England.

Charles Harker of the Friends Committee on National Legislation told us of a concern which has arisen among Iowa Friends, "that Friends should meet to consider how we may share the abundance of our food with the world." A meeting on this subject will probably be held sometime this winter at William Penn College in Iowa.

Matt Thomson and William Hayden of the AFSC regional office in Dayton attended some of the sessions. The former gave us three questions to consider: (1) What is our attitude toward war? (2) Toward race relations? (3) Toward living

in relative luxury while two-thirds of the people of the world go to bed hungry every night? These questions should present a challenge to all of us.

The report of the Boarding School included a financial report and a well-written account of the activities of the School. The new assembly room and classrooms are now in use. Enrollment for the school year is 78.

The Board of Managers of the Walton Home for the Aged gave an interesting report. Some generous donations have made possible new equipment in the kitchen. Gifts of another refrigerator and a large freezer have been most welcome. Appreciation was expressed for the work of the new managers, Howard and Edith Holloway, and their faithful helpers. All rooms are occupied, and many inquiries about the Home have been received.

The Spiritual Life Committee gave a report of the retreat or series of meetings held at the School on a weekend during holiday vacation last winter. This retreat was well attended and, our members felt, resulted in a deepening of the spiritual life in local Meetings. The Committee hopes to have another such retreat this year.

We were encouraged by the presence and participation of the younger people of our Society. In them lie the hope and leadership of our Yearly Meeting for the future.

BLANCHE S. THOMAS

Books

A GENUINELY HUMAN EXISTENCE. By STEPHEN NEILL. Doubleday and Company, Garden City, N. Y., 1959. 31 pages. \$4.50

"This," says the author, "is primarily a book about human nature in the light of the Gospel," and with incisive facility he proceeds to cast new light on practically every aspect of man's world, all the way from fear, frustration, and resentment through materialism, sex, and split personality to existentialism, the ecumenical movement, and the anonymity of mass society.

Too ambitious an undertaking? It sounds so, perhaps; yet in the exceptionally capable hands of Bishop Neill it comes off magnificently and with vivid helpfulness throughout.

"Man's real warfare," he writes, "is against himself. I do not know how to live with himself." Yet even while we are struggling with the problem of how Dr. Jekyll is to live with Mr. Hyde, we also "have to live with other people, because other people are so difficult to live with."

It comes as a refreshing surprise to find a bishop of the Church of England declaring that "The rebel in the Church may be as important as the defender of the orthodox faith . . . Harsh and even violent criticism is fully compatible with loyalty to the Church in its true nature and to the eternal truths for which it stands."

He himself is never for an instant in doubt about his significance. "The basic presupposition of this book," he tells us, "is that human existence has value. . . . The worthlessness of life sets free the instinct for creative activity."

... which tends to be inhibited by doubt as to the value of life. . . . Men are happiest when they are nearest to pure creation."

Reading this book is truly a rewarding experience, and one to return to time and again.

FRANCES WILLIAMS BROWIN

THE DEVIL'S REPERTOIRE. By VICTOR GOLLANCZ. Doubleday and Company, Garden City, New York, 1959. 192 pages. \$2.50

Kathleen Lonsdale recently wrote, "I am a convinced pacifist, but I find it very hard to convince other people." Victor Gollancz undoubtedly finds the job equally hard, but makes a good try in this book. To this already convinced reviewer his impassioned eloquence, as he pleads the case for sanity and unilateral nuclear disarmament, is thoroughly realistic and should move even the most "hard-boiled" materialist. That it may not do so is no fault of his, but rather because the human understanding is often so perversely conditioned.

He makes his argument from the spiritual point of view, because he considers it "the only point of view that really matters." Man's spirit is at stake, a much more precious thing than his life and in greater danger of destruction. The incalculable physical ruin which results from the throwing of nuclear bombs is far less serious than the attendant spiritual ruin visited on those who do the throwing.

The last chapter, entitled "The Devil's Repertoire," from which the book gets its name, has a character of its own. It is a compendium of "general apothegms and exclamations" most frequently used at the devil's instigation to rebut spiritual logic "when a show of level-headedness, of sound judgment, of man-of-the-world maturity is above all desirable." They are old familiars and he disposes of them well. The list includes: "You can't apply Christianity to politics," "We don't want emotionalism, we want reason," "Too much sentimentality!" and "It isn't practical."

This book should be read by everyone. A good start would be for all the convinced to lend it to their unconvinced friends.

DUDLEY M. PRUITT

About Our Authors

On September 13, 1959, Third Haven Meeting, Easton, Maryland, commemorated the 275th anniversary of the first meeting held in the old frame Third Haven Meeting House. "Looking Back" was a message given by Kenneth L. Carroll at the meeting for worship that day. Kenneth L. Carroll, Associate Professor of Religion at Southern Methodist University, is Clerk of the Dallas Monthly Meeting, Texas, and has served as Clerk of the Southwest Friends Conference.

A native of Easton, Maryland, Kenneth Carroll published a 45-page article "Talbot County Quakerism in the Colonial Period" in the December, 1958, issue of the *Maryland Historical Magazine*. He spent three months this summer visiting Friends in Europe.

Anna L. Curtis, formerly Secretary of New York Yearly

Meeting, is the author of *Stories of the Underground Railroad*, *Ghosts of the Mohawk*, and *Quakers Take Stock*.

Mary Sime, a Friend, is a London University geography graduate. She has taught in England at three separated intervals and at a college for girls in Egypt; was a member of the American Friends Service Committee reconciliation team which went into Galilee for six months; later went to Jordan for UNESCO as a specialist in a teacher training venture set up for the refugees; and now is a member of the faculty in the Women's Training College, Kano, Northern Nigeria.

Blanche S. Thomas is a member of Stillwater Monthly Meeting, Barnesville, Ohio, and a former teacher and principal of the Friends Boarding School, Barnesville.

Rachel Fort Weller is a member of Urbana-Champaign Meeting, Illinois.

Friends and Their Friends

There are now 13,000-14,000 Tibetan refugees in camps along the northern frontier of India, according to recent information received from that country by the American Friends Service Committee. The Committee reports that money collected last spring for emergency relief to Tibetan refugees was sent to the Quaker Center in Delhi. From there it was channeled through the nonofficial Indian committee existing for this purpose, from which request for aid had come. Since then the Indian government has taken over the running of the camps, leaving the work of rehabilitation to the nonofficial committee. Rehabilitation plans, it is reported, consist of resettling the Tibetan refugees in the Indian hills where the terrain and climate will be far more familiar and endurable to them than the hot, flat plains. It is further hoped that jobs—possibly building roads—may be provided for them.

Randall Malin, a member of Swarthmore Meeting, Pa., who lives in New York City, was selected a member of the 1959 All American Lacrosse team.

A special centennial edition (Autumn, 1959) of the *Religious Education Bulletin* published by Friends General Conference has been issued. An excerpt from an address fifty years ago by Alice Hall Paxson covers the beginning of First-day schools. The story of the second fifty years is told by Amelia W. Swayne, Chairman of the Friends General Conference Religious Education Committee. There is an excerpt from an address on "Fifty Years of Progress" by Jane P. Rushmore and a splendid picture of her and Emma B. Wallace taken during a visit at Swarthmore, Pa., First-day School. The caption under the picture begins: "The clear thinking, wise judgment and high pedagogical standards of Jane P. Rushmore greatly influenced the First-day School Movement during the second half of its first century." All of this, together with a description of new materials, has been compressed by the Editor, Bernard Clausen, Religious Education Secretary, in a leaflet of four pages. It is indeed *multum in parvo*.

The Norwegian Parliament has awarded the 1959 Nobel peace prize to Philip Noel-Baker, 70-year-old statesman of the British Labor Party. Philip Noel-Baker comes of a family with Quaker and pacifist traditions (his ancestors were personal followers in London of George Fox), he attended Haverford College before continuing his education at the Sorbonne and Cambridge University, and last year he climaxed a 30-year struggle for world disarmament by publishing *The Arms Race—A Program for World Disarmament*. Containing proposals for the gradual abandonment of all classes of weapons, nuclear, conventional, chemical, and biological, the book is based on a series of lectures presented at Haverford College in 1954 as a William Pyle Philips guest lecturer.

Philip Noel-Baker has worked for peaceful international relations throughout his life. He was a delegate to the Versailles conference of 1919; remained to help establish and serve in the League of Nations; was a moving spirit in the founding of the United Nations; and was a British delegate to the first and second U.N. General Assembly. Through the years he attended numerous international peacemaking and disarmament conferences.

With the outbreak of World War I he helped to organize the Friends Ambulance Unit, which served with such distinction in France, Belgium, and Italy. For a brief time he was professor of international relations at the London School of Economics. Then came his election to Parliament (where he has served since 1929) and the publication of the first of a long series of books. His political career took him to the highest ranks of the Labor Party, of which he was once Chairman; he is now a member of that group of Labor men who would hold office if the party won control of the government.

Something of the all-around character of his interests is revealed in his athletic achievements and activities. At Haverford College he broke the one-mile record (at an unofficial 4:23), helped Haverford win the mile relay at the 1907 Penn Relays, and played on Haverford's intercollegiate champion soccer team in 1906. Since 1924 he has been a member of the Olympic Games Council. In 1920 and 1924 he captained the British Olympic Teams, and in 1912 he represented Britain as a runner.

Philip Noel-Baker has said that he will use the Nobel peace award (\$42,602) to promote world disarmament.

Moorestown Friends School, in connection with its annual Friendship Fair, December 4, will issue a series of cards and an envelope honoring Rufus Jones as a pioneer peacemaker. Mailings will be made in "Rufus Jones' Country" around China Lake, Maine.

The School earnestly solicits contributions of stamps and covers of all kinds for the mail auction. Auction lists and bid sheets will be sent to contributors.

Collectors may send 25 cents for a cacheted card and envelope to J. T. Lippincott, Moorestown Friends School, Moorestown, N. J. If interested in a set of precancelled cards with cachet or cacheted cards with precancelled stamps, send four-cent stamped envelope for further details, or a set of either will be mailed for \$1.00.

The Work Room of the New York Monthly Meeting, 144 East 20th Street, New York 3, N. Y., is circulating an emergency call for Algerian student refugees in Tunis. More than 500 Algerian refugee students are subsisting on two pieces of bread and two plates of soup a day; on this they are trying to study. They sleep directly on concrete and have one blanket given by the American Friends Service Committee. They have no washing facilities except a well in an open courtyard. In this region the winters are very cold.

The Work Room is appealing for kits containing, in each one good towel and face cloth, one toothbrush (no toothpaste as it would squash out in baling), one bar of soap, one handkerchief, one tie, one large-sized notebook, one reliable ball pen, and a pencil with eraser. These items are to be wrapped up firmly and flatly in the towel and secured with safety pins. Packages are to be marked "Algerian Student Gifts" and mailed *before November 30* (if possible) to the Work Room at the above address, or preferably, directly to the American Friends Service Committee, 23rd and Arch Streets, Philadelphia 3, Pa.

Isabel and W. Carson Ryan left in the latter part of August for Barcelona, Spain, where Carson Ryan gave the opening address at the World Federation of Mental Health. Isabel Ryan reports that the small but active group of Friends in Chapel Hill, N. C., is hoping to build a meeting house shortly. The Ryans are members of Swarthmore Meeting, Pa.

Wilfred V. Jones, a member of 57th Street Meeting, Chicago, who is an executive for the Illinois State Employer Service in Chicago, is the author of *El Servicio Publico De Empleo*, recently published. The purpose of the publication is to explain the state employment service machinery and services to Spanish-speaking unemployed. Wilfred Jones has long been Treasurer of 57th Street Meeting.

The American Rocket Society's 1959 award "for outstanding contributions to the scientific rocket and jet propulsive literature" will be presented to a Northwestern University engineering professor, Ali Cambel on November 18, at the 14th annual meeting of the society. Ali Cambel, a member of Evanston Meeting, Illinois, is Chairman of the Department of Mechanical Engineering and director of the gas dynamics laboratories at the university. He is coauthor of *Gas Dynamics*, textbook, and has written numerous articles on rockets and jet propulsion.

A beautiful, happy little story about a small stove in a meeting house has been written and illustrated by Katherine Hunn Karsner, a member of Central Philadelphia Meeting. *The Stove at Appoquinimink* has been published in a tiny booklet of 12 pages and is available at 30 cents a copy from the author at Westtown, Pa. Though written for small children, it is told with such sensitivity that it will appeal to who value poetic detail. Appoquinimink Preparative Meeting, Odessa, Del., is part of Wilmington Monthly Meeting, Del.

Green Pastures Quarterly Meeting

Nearly 150 Friends overflowed the facilities of Cedar Lake Camp on October 3 and 4 for the fall sessions of Green Pastures Quarterly Meeting. Friends were encouraged by the establishment of an informal worship group at Saginaw, Michigan, and of a vigorous new Preparative Meeting at Birmingham under the care of Detroit Monthly Meeting. Formerly active in various Birmingham churches, most of the members of the new Meeting had originally moved to this area from General Conference Meetings in the East. A series of Sunday afternoon discussions gradually built up the momentum to establish this suburban Meeting under the clerkship of Oliver Rodgers.

Phil Ruopp and Ray Blakeley of Indiana Yearly Meeting, Friends General Conference, Marshall Sutton of Wilmington Yearly Meeting (and the Friends World Committee), and Robert Hinshaw, Principal of Olney Friends Boarding School of Ohio Yearly Meeting, Conservative, brought continued contact with those nearby Yearly Meetings. While continuing to be interested in Yearly Meeting developments, the Quarterly Meeting asked its Committee on Wider Affiliation to explore next the possibility of affiliating directly with the Friends General Conference.

The chief decision of the Quarterly business meeting was to appropriate \$250 to underwrite the travel expenses of Wally Wells, a University of Michigan graduate student, as volunteer staff member of the Michigan College Program Committee of the American Friends Service Committee. For several years this Committee's work camps, institutional service units, and international student seminars have drawn primarily from the Ann Arbor-University of Michigan area. While a small beginning, the Quarterly Meeting's new appropriation almost doubles its budgeted expenditures for the year and establishes a precedent which many Friends hope will pave the way to Quarterly Meeting responsibility for an expanded program of student activities throughout the state.

ROBERT O. BLOOD, JR.

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

For some time I have been concerned about some practices which do not seem to me conducive to worship in various Meetings I have attended. Are the chairs overstuffed, inviting us to slouch and to sleep rather than to an alert and expectant passivity?

My next concern has to do with posture. Who hasn't seen Friends with one leg crossed over the other, having to shift it often, or with a chin resting on one hand? If we do not kneel or prostrate ourselves, let us at least sit with both feet on the floor, our hands in our lap in a relaxed and balanced position which can easily and quietly be maintained.

My third concern is about our vocal ministry. Why have so many of us given up the practice of standing when we

speak? Or why do some of us speak so faintly that we cannot be heard?

Worship is not easy to achieve. Saints and mystics have given us some techniques to help us. We might take them up in our study groups in preference to so many worldly concerns which fill our agenda, for before we *do* we must *be*.

Great Barrington, Mass.

ADELE WEHMEYER

I am anxious to correct a statement in the issue of FRIENDS JOURNAL of November 7, 1959, concerning the office of the treasurer of the AFSC. He is William A. Longshore, who has faithfully served in this capacity for many, many years.

Incidentally, Barbara Hinchcliffe is now secretary in the office of the Middle Atlantic Region of the AFSC.

Philadelphia, Pa.

JOHN H. CURTIS, *Comptroller of the AFSC*

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

NOVEMBER

22—Abington Meeting, Jenkintown, Pa., Adult Class, 10 a.m.: panel of School Committee; Herbert K. Taylor, Jr., Chairman, "Abington Meeting and Friends Education."

22—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Mary Moss Cuthbertson, "Grace and the Spirit of Christ" (Romans 5-8).

22—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Florence Slater Kesson, "Is Sweden Ahead of the United States?"

22—Dedication of the new building by Camden, Del., Monthly Meeting at the Meeting House, Camden, Del., 2:30 p.m. Speaker, Rachel Cadbury.

22—Merion Friends Community Forum at 615 Montgomery Avenue, Merion, Pa., 8 p.m.: Vincent C. Kling, A.I.A., Consulting Architect to Philadelphia Planning Commission, "New Views on Suburban Redevelopment." Note change of date from November 15.

22—Second Quaker Lecture in the Fall Series at Orchard Park, N. Y., Meeting House, East Quaker Road, 4 p.m.: Margaret Gibbins of Edinburgh, Scotland, temporary resident at Pendle Hill, "Quakerism, a Faith for Today."

24—Quaker Business Problems Group Luncheon, Room 3, 1515 Cherry Street, Philadelphia, 12 noon. Topic, "Investments: A Challenge to Our Quaker Conscience."

27 to 29—Southwest Friends Conference at Camp Cho-Yeh, Livingston, Texas.

28—Brethren-Friends-Mennonite-Schwenkfelder Fellowship at the Norristown, Pa., Meeting House, Swede and Jacoby Streets, 4 to 9 p.m. Topic, "The Quest for Peace." Wilmer Young, Jack Rothenberger, Clarence Pickett, Elmer Kolb, Frank Ward, and others expect to attend. Bring a box supper; beverages will be provided.

29—At Abington Meeting, Jenkintown, Pa., brief program concerning the Library, sponsored by the Advancement Committee, 10:30 a.m. Time will be allowed for browsing and learning library procedures.

29—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Richmond P. Miller, "Faith and Other Religious Terms . . ." (Romans 1-3).

29—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: G. Richard Bacon, Executive Secretary of Pennsylvania Prison Society, "Should Capital Punishment Be Abolished in Pennsylvania?"

29—Friends Forum at the Reading, Pa., Meeting House, 108 North 6th Street, 8 p.m.: Rambir Singh, "Nehru's India Today."

30—Annual Meeting of the Friends Historical Association at the Race Street Meeting House, Philadelphia, 8 p.m., in honor of the 75th birthday of Howard H. Brinton, who will speak on "Friends for Seventy-five Years."

DECEMBER

1—Women's Problems Group at the Race Street Meeting House, Philadelphia, 10:45 a.m.: Elizabeth W. Furnas and Frances G. Conrow, a report on the meeting of the United Society of Friends Women held at High Point, N. C., May 2 to 6, 1959. Bring sandwiches and stay for the fellowship afterwards; coffee and tea will be served.

1—Philadelphia Quarterly Meeting at Race Street, west of 15th Street, 4 p.m.

2—DocuDrama, "Which Way the Wind?" at the Media, Pa., High School, 8:30 p.m. Admission, adults, \$1.50; students, \$1.00. The event is sponsored by the Joint Peace Committee of Media and Providence Meetings, Pa.

5—Nottingham Quarterly Meeting at Penn Hill Meeting House, Wakefield, Pa. Ministry and Counsel, 10 a.m.; meeting for worship, 11 a.m.; lunch; business, 1:30 p.m. At 2:15 p.m., conference addressed by Norman J. Whitney of the American Friends Service Committee.

5—Haverford Quarterly Meeting at Radnor, Pa., 4 p.m.

5—Conference on "Latin America" at Friends Select School, 17th Street and the Parkway, Philadelphia, for senior high school and college students, 9 a.m. to 4:30 p.m., sponsored by the Young Friends Movement and the Peace Committee of Philadelphia Yearly Meeting.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

ARKANSAS

LITTLE ROCK—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-9248.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 34th Street.

PALO ALTO—Meeting for worship, 10 a.m., First-day school for children and adults at 11:15. 957 Colorado Avenue.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting, 11 a.m., First-days at 300 North Halifax Drive. Information, Sarah Belle George, CL 2-2333.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 10 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk. TU 8-6629.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

GEORGIA

ATLANTA—Meeting for worship and First-day school at 10 a.m. at Gammon Theological Seminary, 9 McDonough Blvd., S.E. Phern Stanley, Clerk. Phone DR 3-5357.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

MARYLAND

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone WA 4-4548.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MICHIGAN

DETROIT—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. TO 7-7410 evenings.

MINNESOTA

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York

ing. Fee, \$2.25 for registration, lunch, literature. Send \$1 with registration by November 30 to Bruce Busching, Friends Peace Committee, 1520 Race Street, Philadelphia 2, Pa.

BIRTH

HANCOCK—On October 20, at Salem, N. J., to William C., Jr. and Jean Whitaker Hancock, a daughter, SUZANNE WHITAKER HANCOCK. She joins three sisters and a brother. The family holds membership in Salem Monthly Meeting, N. J.

DEATHS

HAINES—On October 29, following prolonged hospitalization in Frederick Memorial Hospital, W. MORRIS HAINES, a birthright member of Pipe Creek Monthly Meeting, Union Bridge, Md. He was the son of the late Joseph and Elizabeth Lupton Haines. His first wife was the late Helen Nourse Haines, who died in 1910. In 1914 he married Lula May Windsor, who survives him, together with a son, C. Lawrence Haines of Moose, Wyoming. Funeral services were held on November 1 at his beloved Forest Home, Linwood Md., with interment in Pipe Creek Friends Burial Ground. He was a member of the first class to graduate at George School. Pipe Creek Monthly Meeting has lost a devoted and valued member.

TONKIN—On October 7, in Underwood Hospital, Woodbury, N. J., after a brief illness, HANNA WHITE TONKIN, aged 73 years. A resident of Mullica Hill, N. J., for 42 years, she was a member of Mullica Hill Meeting. She is survived by her husband, Raymond C. Tonkin; a brother, Wilmer White of Woodstown, N. J.; and three sisters, Mrs. Bertha Miller, Mrs. Elma Haines, and Mrs. Mildred Madara, all of the Woodstown area.

Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-967

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

HADDONFIELD—Meeting for worship, 11 a.m.; First-day school, 9:45 a.m. Midweek meeting, Fourth-day, 10 a.m. Lake Street.

MANASQUAN—First-day school, 10 a.m. meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July-August, 10 a.m.). Visitors welcome. Harold De Jager, Clerk.

NEW MEXICO

ALBUQUERQUE—Meeting and First-day School, 11 a.m., 815 Girard Blvd., N.E. Albuquerque. Marian Hoge, Clerk. Phone ALpine 5-9011.

NEW YORK

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 02

LONG ISLAND—Northern Boulevard Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan Earl Hall, Columbia University 110 Schermerhorn St., Brooklyn 137-16 Northern Blvd., Flushing 3:30 p.m. Riverside Church, 15th floor. Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

Manhattan: at 221 East 15th Street; at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m. **Brooklyn**: at 110 Schermerhorn Street **Flushing**: at 137-16 Northern Boulevard

SYRACUSE—Meeting and First-day school, 11 a.m., YWCA, 339 E. Onondaga Street.

OHIO

CINCINNATI — Meeting for worship, 10 a.m., 3601 Victory Parkway. Telephone Edwin Moon, at TR 1-4984.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

PENNSYLVANIA

HARRISBURG — Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

PHILADELPHIA — Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 10:30 a.m. Frankford, Unity and Waln Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

PITTSBURGH — Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

READING — First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

STATE COLLEGE — 318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TENNESSEE

MEMPHIS — Meeting, Sunday, 9:30 a.m. Clerk, Myrtle Nash, FA 3-6574.

TEXAS

AUSTIN — Worship, Sundays, 11 a.m., First-day school, 10 a.m., 606 Rathervue Place. Clerk, Priscilla Zuck, GR 7-3414.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.

HOUSTON — Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6413.

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With Karoline Solmitz, M.S.W., Bryn Mawr, Pa., call LA 5-0752 between 8 and 10 p.m.

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3 JAN. 1960

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COST \$20—for room and meals.

All sessions are open and without charge.

PROGRAM

Wed. 30 Dec.	4-6	Registration
	6	Dinner
Speakers:	8	Clorence Pickett
Thurs. 31 Dec.	8	Mildred Young
Fri. 1 Jan.	8	Paul Locey
Sat. 2 Jan.	8	James Bristol
Sun. 3 Jan.		Worship—Adjournment

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may be granted in sums up to \$600 per year, and in cases of extreme need, \$700 or \$800 per year.

These grants are offered to students who are entering the tenth or eleventh grade. To be eligible, a student
must be a member of the Society of Friends, or have one parent who is a Friend. There will probably not be
any vacancies in the eleventh grade in the fall of 1960.

The grants are awarded on the basis of character, leadership, and scholarship. Once granted, scholarships may
be retained until graduation, provided the faculty are satisfied with the standard of work and conduct maintained.
Application must be made before the end of the year directly to the school, the deadline being **JANUARY 1, 1960.**

For further information or applications, please write:

DANIEL D. TEST, JR.
Headmaster

J. KIRK RUSSELL, *Director of Admissions*
Box #1000, Westtown School, Westtown, Pa.

FRIENDS JOURNAL

A Quaker Weekly

VOLUME 5

NOVEMBER 28, 1959

NUMBER 41

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*W*E shall steer safely
through every storm as long
as our heart is right, our in-
tention fervent, our courage
steadfast, and our trust fixed
on God. If at times we are
somewhat stunned by the
tempest, never fear. Let us
take breath, and go on afresh.

—FRANCIS DE SALES

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FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

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PHILADELPHIA, NOVEMBER 28, 1959

VOL. 5 — No. 41

Editorial Comments

Conformity in Quakerism

WHEN we read of the sudden death at 34 of Gerard Hoffnung, our English Friend whose exotic musical compositions aroused the wild enthusiasm of London's overcrowded concert halls, we felt sorry for his family, for Friends, and for music lovers everywhere. Not that we are especially interested in the kind of music he composed and directed. We were raised on Haydn, Mozart, Tchaikovsky, and the three B's, and simply will not listen to a symphony in which whining rug cleaners, sharp police whistles, and alarming ambulance sirens contribute essential voices. Nowadays the doctors congratulate us who are of ancestral status upon our youthfulness. But we shall not be fooled: the love for cacophonous music and noise in general sets us off from the young as though they spoke a different language. Gerard Hoffnung was their man. We never saw him and take the liberty of picturing him as a middle-sized, chubby fellow, a little overweight and exuberant. He was most popular with prisoners, for whose welfare he had a sincere concern.

No, Gerard Hoffnung attracted our attention for a different reason: Friends have lost in him one of the few remaining rebels that can be found in our younger generation, another "last Mohican." He was, to be sure, no longer a Young Friend, but only a Friend. Yet he would always have remained young. We have invariably been impressed by English Young Friends as an independent lot long before some of them started to wear fuzzy beards or smoked pipes. And we admit we haven't been at an American Young Friends convention for some time. But we read their letters and articles and take a look at them socially. We assure them solemnly and sincerely that we couldn't wish for better-looking and behaving young men and women. Indeed, we are singularly blessed with cooperative, calm, and remarkably poised Young Friends. They inspire ever so much more confidence than the young folks in magazine advertisements who wear \$180 suits and look at us with that futile stare of aloof boredom. And our young men are ever so much more reliable than the exceedingly well-dressed young executive in the liquor ads who carries a huge bottle of firewater with an air of veiled purpose, as though we didn't know where he is headed.

We are, therefore, not speaking up to accuse our young men and women. But we do have one serious regret about them. Our regret is that they are not rebellious. Young John Wilhelm Rowntree caused new life to spring up everywhere. Reginald Reynolds was another British rebel, whose uncomfortable presence we miss. The rebel Quaker does some bold thinking and unerringly perceives our weaknesses. His language has the tang of salt that has not lost its savor, and he emphatically will not salt it with sugar. He is, as we can easily imagine, not good at writing Yearly Meeting Epistles, of which too many are bound to be monotonous because they often are routinely produced. But he is a distant relative of George Fox, in whose genius for rebellion we take such pride.

What, then, is required for becoming a rebellious Young Friend? If he wants us to list some of the qualifications, he will thereby disqualify himself. He is expected to be caught up in some concern before he realizes it. Every Christian group has enough problems to occupy all its rebellious members usefully. Many of us keenly sense the absence of that lively, irritating, but indispensable factor X, without which a renewal of the spirit in our ranks cannot be expected. It can only be supplied by the young. When selecting our leaders, we seem to ignore them. To quote just one example from many others, our October 31 issue reported seven important appointments for chairing committees of Friends General Conference. (A few more were not listed.) Of these seven men and women, two are well over seventy years of age, three are closer to seventy than sixty, and two must be around fifty. We hasten to assure every one of them how much we admire and love them; they are, indeed, remarkable for their experience, wisdom, and counsel. But their exceptional qualities will not lie idle if younger persons had taken their place. Are you asking us whether the young are ready? Of course, they feel they are. We must, however, give them the chance to prove themselves in responsible positions, just as our present leaders underwent this kind of in-service training long ago. The young will always need the counsel of the old ones.

Monthly and Yearly Meetings ought to keep this concern in mind when making appointments. Even if we would at long last consider the young, Quakerism

will not suddenly become the youth movement it once was. But with people of younger age in positions of trust, our children and young people will find it again believable that Quakerism once was a youth movement. This particular chapter in our history now reads like a mythical tale from the legendary past.

Taking Thought

PRUDENT souls are often puzzled by the words of Jesus, "Take no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." "Consider the lilies of the field, how they grow: they toil not, neither do they spin, and yet I say unto you that Solomon in all his glory was not arrayed like unto one of these." This is obviously a protest against the overeager pursuit of material possessions. "Seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you." But shall one neglect Blue Cross, and life insurance, and provision for the rainy day?

Some modern translators have changed the phrase "Take no thought" to "Be not overanxious," and modern psychologists write whole treatises on the consequences of anxiety. They assert that specific preparation against specific dangers is very different from anxiety, which leads not to specific action but to a vague distress.

When St. Paul said, "I have learned in whatever state I am, therewith to be content," he was not accepting a permanent passivity, for he continued, "I know how to be abased and how to abound." Robert Browning wrote, "All that I aspired to be and was not, comforts me." Many of his modern readers would say, "All that I aspired to be and was not, *dis*comforts me." And again modern psychologists talk of the sense of shame resulting from unfulfilled aspirations as a source of anxiety, until it seems almost as if aspirations should be given up lest they lead only to shame and disappointment.

Jesus and St. Paul and Robert Browning were offering solace to generations before the phrase "age of anxiety" had been coined. When Jesus said, "Take no thought for the morrow," he was not recommending thoughtlessness. He was asking us to turn attention from ourselves to the kingdom of heaven, a vision of man's perfectibility. When St. Paul knew how to be abased and how to abound, it was because he had learned to think of himself as a bearer of a gospel which was much more important than his personal fortunes. And although we may feel that Robert Browning was merely

a congenital optimist, he was able to think of the quality of his aspirations as more important than his individual achievement.

And so we conclude that what may best lift us out of our anxiety is an identification with causes and purposes larger than ourselves. Preoccupation with the self leads to undue depression in periods of failure and to undue exaltation in moments of success. The selfless character who can preserve serenity in abasement or abundance does not need to abandon aspiration, or to renounce the world, or find his fulfilment in the rituals of a peculiar people. He can live his life to the full, as did Jesus, St. Paul, Robert Browning, and the many rebel saints of our Quaker heritage.

EVERETT HUNT

A Living Faith

By LYMAN W. B. JACKMAN

When thought, in which a creed is born,
No longer thrills and fires the soul,
That creed is worthless as faith's gauge.
New truth must fresh expression find
That gears with each advancing age.

Progress or death is nature's rule
For all things living, including man.
When growth is ended, life soon wanes;
No victory more for him who ran;
The race is ended; the record made.

In pilgrimage to truth and right,
To freedom for the soul from fear,
Jesus has shown the winning way.
With him our pattern now and here,
The pathway opens up to God.

They Speak by Silences

For Francis Thompson

By FRANK ANKENBRAND, JR.

"They speak by silences"
And weave their prayers
On the minds' silken looms,
The meek gray folk
Who gather to worship
In unpretentious rooms.
In quiet their silences
Take heavenly flight,
Haloed in the steady glow
Cast by the inner light.

THE COURIER

A Publication of the Friends Council on Education

Fall 1959

Number 15

The Editorial Staff comprises Howard G. Platt, Rachel K. Letchworth, Alexander M. MacColl, James A. Tempest, Mark F. Emerson, and Edwin W. Owrid.

Quaker Schools as Seen by the Exchange Student

By WALTER H. MOHR

THE student exchange program, a very significant part of the School Affiliation Service, has been in progress for over a decade in our schools. The exchange students have been valuable members of our student bodies and have made genuine contributions to the schools. A program of this nature requires periodic study to determine its success and how it can be improved so that it may contribute more effectively to international understanding. This report covers the exchange students in our Quaker schools during the year 1958-1959.

The following questionnaire was submitted to the visiting students, even though some of those who deal extensively with foreign students consider questionnaires a hampering rather than a helpful device. It was hoped that it would be suggestive and that the students would discuss in their essays those topics which seemed important to them.

Questionnaire

The answers you give to the following questionnaire will be of great assistance in helping to improve the Affiliation program. *You may return your answers unsigned.*

(1) If you have observed any differences between the educational program in a Quaker and a non-Quaker school, will you please comment on these differences?

(2) How can you use your experiences as an exchange student in furthering international relations?

(3) Were your opinions of the United States and its people verified or modified by your stay in this country?

(4) Do you think that the people of the United States have a working philosophy of democracy?

(5) Write an essay summarizing your year's experience. Include in this essay what you liked about the students, the teachers, the academic standards, the social and religious life, and the administration of the school. Include criticisms of any or all of these areas. Please feel free to include other topics which you consider important.

As a result of the excellent responses received and the seriousness with which these students took their responsibility, writing this report was a most stimulating experience. All of the exchange students were objective, sincere, and constructive in their statements. The chief difficulty was to select from the wealth of material those topics which would be most useful to the schools.

All of the students agreed that the academic standards of Quaker schools were like those of other good independent schools. It was noted also that Quaker and independent schools catered to a selective clientele, a circumstance which might tend to limit somewhat opportunities for preparing for life in a democracy. In comparing Quaker schools with schools abroad, there was a general agreement that students worked as hard here as in their own schools. Some questioned the emphasis on just a few subjects each year, because it tended to narrow the students' knowledge when compared with the broader courses in European schools. Others suggested that a combination of the best features of both systems would make an ideal school. Some noted the rapid *tempo* in the daily life and in the schools here.

One of the visitors said that under no circumstance would he have preferred to spend a year in a public school, but he greatly appreciated the opportunity for visiting such schools, because it is in the public school that the exchange student can learn about Americans, rich, poor, intellectual, and nonintellectual. Some noted that the equipment of Quaker schools was not as modern as that of the public schools. One of the visitors made this interesting comment, "My experiences as a person

Walter H. Mohr, for many years teacher of history at George School, Pa., retired in 1958 and now lives in Briarcliff Manor, N. Y.

are as important as my experiences as an exchange student. I have never been far away from home before, and I think I am getting to be more mature by being independent."

The emphasis on service projects in some of the schools, the willingness of some of the students to spend time in weekend and weeklong work camps, the attempts to improve understanding of other peoples and religions seemed to the visitors to be a distinguishing characteristic of Quaker schools.

Although not all of the students mentioned meetings for worship, those who did spoke appreciatively of them. A few quotations are included to show this appreciation: "I think such meetings help teen-agers learn to think about their problems and to figure them out for themselves." "Meetings for worship are a fine experience of community togetherness." "I always look forward to these periods when we sit in silence, because it means for me, in the middle of a rushing day, a pause for quiet thinking and evaluating experiences, because those are the times when I feel very much a part of my school, because I am deeply impressed by the fact that individuals share their thoughts and thus create communication with the whole student body." I would doubt whether many of our own students are getting more out of the meetings for worship than are these exchange students.

Teacher-pupil relationships received much attention. The fact that the teachers were interested in the personal problems of the students, were friends to them, and acted as their advisers impressed all of those who reported. The following quotations are samples and express very clearly what the visiting students thought: "Teachers are special, because they are like friends, and I could talk to them and laugh with them about many things." "The relationship between faculty and students in this school is simply amazing, and I feel that I cannot commend them too highly." One very thoughtful student expressed the opinion that in the case of the less experienced teachers, however, informality could be carried to the point of inefficiency in class. One other interesting comment was that a few teachers thought of quantity rather than of quality in their assignments. All of the visitors agreed that the development of more friendly relationships between teachers and students abroad would greatly improve the educational process.

The democratic organization of the schools caused many favorable comments. Student participation in government, the activities of student committees, the organization of seminars and discussion groups, and, above all, the respect teachers had for student opinion were

a source of great satisfaction to all of those reporting.

Outside the School

Concerning the working of democracy outside the school, some of the visitors were impressed by the achievements of Americans with voluntary agencies and in community activities. The question was raised, however: Did not American democracy concern itself with being anticommunist instead of trying to establish a constructive program which would be the best defense against communism and which would also appeal to the newly evolving national states? One student who had helped to take a poll of voters in a middle-class community was astonished at the ignorance of important problems and also at the indifference of voters. Some raised the question whether segregation and restricted housing were consistent with real democracy.

All of the students were greatly interested in carrying on the work of affiliation. They saw it not only as a task to be done in the schools but also as a responsibility of interpreting their experiences in the United States to adults outside the schools. This interpretation is very necessary because of the wrong impressions received from American tourists, movies, and military personnel. The opinion generally expressed was that even though cultures differ, people are very much alike and that in the last analysis cultures have more common than different characteristics. As one student said, "We will never understand each other, if we go on saying difference is synonymous with wrong." Another thoughtful statement was, "In learning to know the U.S.A. I know my own country and myself better."

All of the students looked upon the establishment of international good will as a difficult task. Said one of them, "My own belief is that peace in the world can come only through understanding and resulting tolerance, maybe even love between peoples—and a very good way toward this high goal is the attempt to unite young people all over the world in friendship. I must not give up even if my contribution is a small one." Some of the group proposed making use of their exchange student experience by entering the diplomatic service. The interest of these young people in encouraging international understanding raises the question whether a study of the exchange student alumni should be made to determine what carry-over there has been from their experience in our schools.

Reactions to People

There was general agreement that the American students treated their guests with great kindness and

consideration. Said one of the visitors, "It is very hard for me to think of those to me dear individuals as Americans—they are my friends." It was pointed out that many of the American students were interested in other peoples and places, that they were always in a hurry, that they carried their student government responsibilities very successfully, that some of them were very thoughtful, but that some had a tendency to discuss problems regarding which they were not well-informed. One visitor made this interesting summary, "A typical American student wants to be independent, to earn money, to look much older than he is, to be popular, and to have a busy life with committees and hobbies."

The dating system was deplored because it narrowed the circle of student friendships. At least one of the visitors found it difficult to meet some of the members of his school, because their time was so fully occupied with their "dates." The general opinion of the visitors was that the dating students miss much of the real social life of the school. An explanation offered by the visitors for the interest in dating was that American teen-agers were insecure, because the family was less of a unit here than in Europe, and they therefore sought security both by conformity and by dating.

Great appreciation was expressed by the visiting students for the homes in which they lived. Many opinions regarding the United States were changed, and one of these concerned women. They found the mother of the

house to be an excellent manager both of her home and of her husband. She also did significant work in the community. "Living in families," said one of them, "enables us to know the true American life." The visitors did note that some of our teen-agers lack respect for their parents. These reports underscore the great importance of host parents in helping to round out the students' experiences for the year.

This is probably a sufficient number of topics to indicate what our exchange students think of their experiences in our schools. The real value of a study of this nature is the resulting self-evaluation made by each school. Questions like the following might be included in such an evaluation: Are our schools merely good independent schools, or do they exemplify the great traditions of Quakerism? Are our meetings for worship merely a form, or do they contribute to the spiritual life of the school community? Do we learn all that we can from these fine young people who so greatly appreciate their stay with us? To what extent are we training citizens who can make democracy a positive force? In this period of international tensions, should not efforts be made to include students from Asia, Africa, from Latin American states, and from countries behind the iron curtain in our exchange student program? Finally, should not a study be made of our exchange student alumni to evaluate the continuing effect of their experiences in our schools?

The Dynamic in Friends Education

By HOWARD G. PLATT

IT is a matter of perennial interest for Friends schools to seek to pinpoint areas in which they may hope to develop contributions unique to the American educational scene. As a result of this searching many thoughtful articles have been written, seeking to show what is particularly significant in Quaker education. A very comprehensive study, in fact, is under way at this time, centering around the title "What Is a Friends School?" By its very nature this is a continuing study, and the last word will never be said, as a changing society constantly presents new facets for exploration.

These studies are very necessary and helpful, with findings, in general, that coincide with the concerns of the Society of Friends itself. Such criteria for Quaker education seem to fall into two classes. The cornerstone of everything is a concern for the concept of "that of

God in every man." This finds expression in studies and practical experience, as much as possible, in areas including democracy, peace, race relations, and the social order.

It is interesting, too, that we are more remiss in areas where the efforts to affect social change are not so dramatic. For instance, in what some might consider grade-B criteria we could include simplicity in social life, a more modest approach to competition and the reward incentive in all of its aspects, and the introduction of such a philosophical concept that the means must always be worthy of the ends. It is obvious, of course, that many more criteria of both groups will appear after a little thought.

Now it is a fact that not every Friends school gives serious consideration to all of these areas. Some schools are particularly strong in certain emphases, while others are stronger elsewhere.

Howard G. Platt is Chairman of the Science Department, Germantown Friends School, Philadelphia, Pa.

We have recently been challenged to find our dynamic. What is, in short, the central hard core which makes all of these areas operative? These concerns are not of themselves the dynamic. A dynamic doesn't splinter in such a fashion. We must remember, above all, that an emphasis on the above philosophical and religious concepts simply adds up to good education as we see it and that many schools, indeed, with no Friendly connection lay urgent claim to much the same philosophy.

Our dynamic is the meeting for worship. This is essentially a service with mystical potential in which man makes the attempt to seek contact with something beyond and greater than himself. This is, of course, easier said than done for a variety of reasons. For one thing, the very nature of a particular meeting may hinder this attempt. Often there is too much speaking by adults; even worse, by the same adults. There may be too much speaking by the students. The speaking in either case may be too long and in the nature of an open forum. There may be no speaking at all, giving many the impression that, at best, we are simply taking a needed rest from the day's activities. This last point does have a certain virtue, and it is probably at this point that most of us start our meeting experience. The physical facilities may not be conducive to meditation. A meeting house, of course, offers the best background. This problem is something we can rise above. The poet, after all, has traditionally worked in a garret.

I should like to offer some suggestions for what may be done to make our meetings for worship more effective.

(1) The climate for the meeting must be right, and it is our duty as the faculty to enrich this climate. The task is not too hard. Either there is something in such an experience, or there isn't; and I have yet to find an adult who didn't find something.

(2) The same adult will readily admit there is a good deal more to be gained if he could only reach it. The meeting for worship is a growing process; it is cumulative and has the virtue of accretion. Perhaps the first thing that interests newcomers is the frequency with which a single idea will pervade a meeting long before

any speaking takes place. This is often commented on by the speakers. It is certainly true that many Quakers feel they are unmystical by nature and make no direct contact with the divinity, but all can agree that this time of meditation can lead to a deepening of sensitivity. Might these two things ultimately be the same?

(3) In many schools the majority of the teachers are not Friends. It is an interesting thing to note that this absence of membership in the Society in no way militates against their interest in Quaker practice and worship. It is sometimes hard to tell, in fact, just who are the Friends. This whole pattern of experience seems to complement the work of other denominations.

(4) Many adults look askance at religious practices which apparently appeal to the emotions. We are, after all, college-trained people, and we look to reason and the intellect for guidance. What has been propounded, however, calls forth the whole person. We may approach this problem from where we are. In this connection it is significant that some of our greatest minds—and some from very diverse fields—will synthesize their long experience in books which, at least in part, bear directly on spiritual values. Such names as Homer Smith, Hoyle, Krutch, Muller, Julian Huxley, G. G. Simpson, N. J. Berrill, Jacquetta Hawkes come to mind. There is no softening here but simply an inevitable impulse to find meaning in what they see on every hand. Their work is a synthesis of the highest order.

(5) The Friends meeting for business, which is essentially a meeting for worship, speaks further to the tremendous possibilities of creative synthesis. The fact that two diverse opinions may meet and join on higher ground without a vote being taken has to be seen to be believed. It is democracy without the troubled minority.

(6) In the final analysis our chief interest, of course, centers on the student. But we the faculty are in this picture, too; and to help the student in his relationship to our dynamic we often have first to seek our own growth, for, in essence, our best teaching here is by example. Above everything we should be honest. If we do not support all of the ideas commented on here, that is no irreparable lack. We can at least warmly endorse those which do speak to our condition and not hesitate to let that fact be known. We can also support the thesis that we are all growing and evolving personalities and that there is nothing static or fixed in our thinking. We take this attitude in our subject-matter work. Why not here? Somehow, with this merging of ages, evolution within our dynamic will proceed apace and will give us the growth and vitality we seek.

In Respect to News Items

The next issue of The Courier will feature an article describing new areas in which Friends schools and colleges are contributing to the current educational scene. These will range from explorations in the curriculum to a concern for the larger community.

Internationally Speaking

(Continued from page 646)

Such a system would be expensive but more economical than continuing risk of war. A serious difficulty might be to find competent personnel for a job which at first, except in emergencies, might seem to be chiefly pleasant routine.

The Rights of Opponents: Secretary of State Herter's reluctance, at a recent press conference, to express an opinion about the rights and wrongs of the present border dispute between India and China is another result of the difficulty of obtaining adequate information. It is, also, encouraging evidence of willingness to act as if Communist countries had rights which ought to be respected. It is very important, in the present rivalry for the support of world opinion, that we take pains to make it clear that we respect the rights of our opponents; otherwise we are giving them an unnecessary advantage in the propaganda contest.

November 16, 1959

RICHARD R. WOOD

About Our Authors

Richard R. Wood, who writes "Internationally Speaking" for the FRIENDS JOURNAL, was for many years Editor of *The Friend*, Philadelphia.

Everett Hunt is Dean Emeritus and Professor of English at Swarthmore College and a member of Swarthmore Meeting, Pa.

The title of the poem "They Speak by Silences" by Frank Ankenbrand, Jr, is taken from line 98 of Francis Thompson's "The Hound of Heaven." The year 1959 is the centenary of the birth of Francis Thompson.

Friends and Their Friends

Elwood Cronk, Executive Secretary of the Young Friends Movement, Philadelphia Yearly Movement, has been chosen to present the 1960 William Penn Lecture. His subject will be "Accent on Youth." The announcement comes through Sally Zimmerman, Chairman of the William Penn Lecture Committee.

On November 18 a group of five who had entertained the Hiroshima Maidens while they were in this country flew from Seattle to Tokyo for a month's stay in Japan. They were Delbert E. and Ruth H. Replogle of Ridgewood Meeting, N. J., Anna Rhoads Perera and Ruth Brinton Perera of Scarsdale Meeting, N. Y., and Dorothy Rick of Peekskill, N. Y. They went on a chartered flight as guests of Mr. Albert Gins of New York, impresario, who was taking back to Japan the

"Japanese Opera Girls" who had been singing in the United States. The group of five will visit Hiroshima Maidens in Tokyo and the new dress shop opened by Toyo Minowa, and then go on to Osaka and Hiroshima.

Ruth Perera is an emissary from the Scarsdale Girl Scouts as a follow-up of the Fourth of July Project. She will go from Japan to spend a week in Seoul, Korea. Returning at different times, all will come by way of Hawaii and hope to visit with Friends in Honolulu.

The Quaker-sponsored drama *Which Way the Wind?* is now completing its nation-wide tour. Labeled DocuDrama by its creator, Philip C. Lewis, the play has as a recurring theme man's struggle for survival in the nuclear age. The cast has Albert Bigelow as narrator and three professional actors, Lorraine Ell, Tom Klunis, and Ed Stevlingson.

During the latter part of November the drama has been shown in Atlanta, Ga.; Chapel Hill and Greensboro, N. C.; Westport, Conn.; Boston; Peterboro, N. H.; Washington, D. C.; Baltimore and Easton, Md. The play will be presented in New York City at International House, 500 Riverside Drive, on November 27 and on November 28 at Adelphi College, Garden City, L. I.

During its national tour the drama has won favorable attention from critics. Clark Larrabee, a drama critic of *The Philadelphia Inquirer*, said the play "is guaranteed to jolt any viewer who is complacent about the way in which the world is heading." A writer of the *Seattle Post-Intelligencer* proposed that "someone should sponsor *Which Way the Wind?* at a summit meeting—or on TV as a special."

The Advancement Committee of Friends General Conference has published a leaflet, *The First Motion: Quaker Testimony on Race Relations* by Frank S. Loescher. This is the first leaflet in a series on Quaker testimonies. Frank Loescher, a member of Radnor Monthly Meeting, Pa., is Director of the United States-South Africa Leader Exchange Program, and has had extensive experience in the field of race relations both in the United States and in South Africa. The leaflet is available in quantity at two cents each (single copies free) from the Conference office, 1515 Cherry Street, Philadelphia 2, Pa.

Representatives of the College Entrance Examination Board, convened in New York for their annual meeting on October 28, voted to admit a group of 50 secondary schools to full membership in the Board. Included in this group of fifty was George School, Bucks County, Pennsylvania. This is the first time in the Board's 60-year history that individual secondary schools have been included as members.

The College Board is a membership organization of colleges, universities, secondary schools, and educational associations. Its services include a variety of tests for college counseling, admissions, and placement which are developed by College Board committees of school and college teachers in cooperation with the Educational Testing Service.

Those who feel they have met Gerard Hoffnung too late in life, that finding him was but to lose him, will appreciate the paragraph of comment on him in the *Saturday Review* for October 31, page 54. The page is also illustrated with a self-portrait of Hoffnung. The paragraph opens a feature from London entitled "The Other Side," written by Thomas Heinitz, and reads: "In one respect, also, the coming month will prove less festive than many had hoped: the promised two-night stand at the Festival Hall of the 'Hoffnung Vintage Musical Festival' has had to be abandoned following the sudden death, at the age of only thirty-four, of the maestro himself, Gerard Hoffnung. Genuine eccentrics are rare enough nowadays and, despite the more serious side to his character (which led him to join the Quakers, to become a prison visitor, and to lend active support to the Campaign for Nuclear Disarmament), Hoffnung was a born eccentric whose quaint drawings and bizarre musical activities endeared him to countless music-lovers and, in the space of only a few years, almost turned this German-born artist into one of Britain's national institutions. He will be greatly missed, not least as a corrective influence in an age when so many are inclined to take their musical pleasures far too solemnly."

Ernestine Cookson Milner, wife of the President of Guilford College and Head of the Department of Psychology, is serving as President-Elect of Altrusa International for this year and next, prior to taking over the leadership of this important women's service organization.

When Marion S. Cole's retirement from Lincoln School, Providence, R. I., was announced last October, the Trustees also announced the appointment of Mary Louise Schaffner as her successor. On October 6 of this year about 600 students, faculty, alumnae, and friends of the school gathered to witness the dignified but simple ceremony in which the School Committee of the New England Yearly Meeting of Friends and the Board of Trustees formally charged Mary Louise Schaffner with the responsibility for the school. Speaking for both governing bodies, Willard H. Ware, Clerk of the School Committee, referred to education in a Friends school as an interpretation of the best in modern education, with particular emphasis on what is best for the individual. Mary Louise Schaffner, in her response, spoke of the fine relationships between students and faculty and the friendly spirit of cooperation she had observed throughout the school.

John Berry, a young Californian who has lived in India, is the author of *Krishna Fluting*, a novel which was awarded the first annual \$7,500 Macmillan Fiction Award. The book, published on October 26, is the story of Peter Arjuna Bruff, "half Hindu, half Philadelphia Quaker, who is fighting to reconcile the opposing forces in his nature. Peter's problems are multiplied by three women and a man-killing python. His story is acted out against a vivid, vibrant Himalayan background. The unusual title refers to an Indian god often pictured playing the flute."

Walter Keighton, Jr., Chairman of the Chemistry Department at Swarthmore College and a member of Swarthmore Meeting, Pa., was honored recently by the U.S. Geological Survey for his research work with the water resources division. He was recognized for his "superior performance" in his work on a report entitled "Water Resources of the Delaware River Basin."

Our Friend Frits Philipp, Scheveningen, The Netherlands, writes us as follows about the new quarters of the Ommen Friends School:

The school has moved into new quarters and will open its gates for the pupils on September 12 at the Castle Beverweerd. Living quarters will be ready by then. The hall to be used for musical and theater performances and to include a gymnasium is still in the process of being built; so are two homes for the staff, which will be completed at a later date. Owing to lack of labor, the preparation of a sports field can start only this fall. The official opening will, therefore, be much later. We hope to unveil a bronze plaque of Horace Eaton, made by the well-known sculptor Titus Leeser, in October, when one of his daughters will be present. It will have a place in the Main Hall.

Horace Eaton, for many years Head of the English Department at Syracuse University, gave much of his time and effort to the Ommen Friends School. He died on September 6, 1958.

Friends School, Baltimore

The Educational Committee of Friends School, Baltimore, has announced the retirement of Bliss Forbush as Headmaster in June, 1960. In 1923, while Executive Secretary of Baltimore Monthly Meeting, Bliss Forbush began to teach Bible and Religion in the school. He became Headmaster in 1943. W. Byron Forbush, II, Acting Headmaster of Friends Academy, Locust Valley, Long Island, N. Y., has been appointed to succeed his father. Byron Forbush is a graduate of Baltimore Friends School and of the Johns Hopkins University. He received his Master of Arts degree in teaching from Harvard University and expects to receive his doctorate in educational administration from Columbia University in the near future.

Mr. Frank Shivers, Chairman of the English Department, is spending a year with his family at the affiliated school in Godalming, Surrey, England. His place is being taken by Mr. David Turner, a graduate of London and Oxford Universities. Cathy Felter is back from spending her Junior year at Godalming, and Louisa Buckner has returned from a summer in Turkey under the American Field Service. This year we have as a guest Lis Hohberg from Odense, Denmark.

After an elapse of some years, French is again being introduced into the Lower School. In addition to the course in Russian which Claire Walker has taught the past four years at the school, she is teaching a course in Russian on Wednesday evenings with an enthusiastic group covering a wide range of ages. The enrollment of the school has reached a peak of 664.

The traditional Quaker expression, "to center down," became a living spiritual experience for all Friends who met on October 17 at Shrewsbury, N. J., Meeting to meditate upon "A Psalm for Friends Today." Friends sitting in unity of hearts, searching within for light and guidance, and "waiting upon the Lord," as they center their thoughts on the spiritual essence and power of God's truth can experience the blessings of deep and moving revelations.

What is it that Friends can share with their neighbors here and around the world? Shall we compose more psalms with praise that may sound empty and proud? Shall we sing of our sorrows or our joys and so seem to be looking only at ourselves? Shall we boast of how the Lord has saved us and shown the way to us, rather than to our enemies? Or shall we proclaim the power of humility, meekness, justice, and love, and so bring our message of peace to the world?

Friends came away from Shrewsbury feeling that they had experienced in the weekend meeting something like the spiritual feasts that the Apostles of old or the early Quakers so often witnessed. Everyone was warmed within and reassured in the efficacy of a spiritual centering down. Everyone also hoped that the Shrewsbury experience would "kindle the fires" in many other Meetings and bring more Friends together more often to "center down," with hearts and minds focused on something of weighty concern to all.

HENRY T. WILT

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

The letter by Tom Taylor, Jr., in the November 14 issue prompts me to express concurrence with the article by J. Kennedy Sinclair, "Look Inward, Friends," in the October 31 issue.

Kennedy Sinclair has presented a challenge to all Friends to re-examine their attitudes, both favorable and unfavorable, towards actions and statements of those outside the Society (and, perhaps, of those within it, too, on occasion).

That some Friends have supported Norman Cousins for calling Edward Teller "a liar and a murderer" is regrettable, for he is neither, but just someone with whom Norman Cousins disagrees. The latter has done many admirable and worthy acts, but his unfortunate remarks at the Cape May Conference are not one of them. Friends are, of course, not responsible for what he said, but they are for supporting such a regrettable statement.

Newtown, Pa.

ROBERT A. HENTZ

In reference to some remarks made at the recent annual meeting of the Friends Journal Associates (see page 619 of the issue for November 14, 1959), I should like to make a few comments.

It would be a mistake to think that the *Friends Intelligencer* was begun in a spirit of controversy. The magazine's

first editorial was a moving plea for religious tolerance. Similar editorials followed throughout the years. In 1943, the year of the centennial of the *Friends Intelligencer*, I read through all the preceding issues. In the 100 volumes I found no word of religious or sectarian controversy.

The first editors announced as their purpose "the strengthening of the bond of union" between the scattered membership. What better purpose?

Philadelphia, Pa.

KATHARINE L. SMYTH

One of the interesting concepts suggested by John Sykes in his recent book *The Quakers* is his explanation of the puzzled respect which governments have manifested for the Quakers as pacifists. ". . . they are recognised," the author says, "as a useful outlet for that part of the collective psyche that, even at the most murderous moments, wants to construct something better; and they assuage a little the guilt that accompanies all evil commitments. So they are tolerated, used, even awarded the Nobel Peace Prize; but in the final analysis are thought to be misguided." After developing this thought a little further, Sykes concludes: "Perhaps today, the world drifting wide-eyed to self-destruction, even the toughest politician may be glad that such a faith exists, quixotic though he calls it: because suddenly he may need to turn to it, as offering the last chance."

Toward the end of the book he asks, "To what degree can American or English Friends, indeed any Friends, seek unity with their fellows, in Africa or China, say, if they still show themselves as allied to social privilege and property interests that require force for survival?"

Sykes' comments on Friends schools are forthright: "They are outstanding of their kind, but enormously expensive, and they further social privilege. Would it not be much healthier if all children went to the one national school system, as day pupils, in most parts of the world? If this were accepted for Friends' children (quite apart from the saving in subsidies) the Quaker influence would still be maintained for them in the home . . . and through the local Quaker Social Centres, which could then offer activities for all age groups."

Haverford, Pa.

ADA C. ROSE

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

NOVEMBER

29—At Abington Meeting, Jenkintown, Pa., brief program concerning the Library, sponsored by the Advancement Committee, 10:30 a.m. Time will be allowed for browsing and learning library procedures.

29—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Richmond P. Miller, "Faith and Other Religious Terms . . ." (Romans 1-3).

29—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: G. Richard Bacon, Executive Secretary of Pennsylvania Prison Society, "Should Capital Punishment Be Abolished in Pennsylvania?"

29—Homecoming Meeting for Worship at Wrightstown Meeting House, Pa., 11 a.m.

29—Friends Forum at the Reading, Pa., Meeting House, 108

North 6th Street, 8 p.m.: Rambir Singh, "Nehru's India Today."

30—Annual Meeting of the Friends Historical Association at the Race Street Meeting House, Philadelphia, 8 p.m., in honor of the 75th birthday of Howard H. Brinton, who will speak on "Friends for Seventy-five Years."

DECEMBER

1—Women's Problems Group at the Race Street Meeting House, Philadelphia, 10:45 a.m.: Elizabeth W. Furnas and Frances G. Conrow, a report on the meeting of the United Society of Friends Women held at High Point, N. C., May 2 to 6, 1959. Bring sandwiches and stay for the fellowship afterwards; coffee and tea will be served.

1—Philadelphia Quarterly Meeting at Race Street, west of 15th Street, 4 p.m.

2—DocuDrama, "Which Way the Wind?" at the Media, Pa., High School, 8:30 p.m. Admission, adults, \$1.50; students, \$1.00. The event is sponsored by the Joint Peace Committee of Media and Providence Meetings, Pa.

5—Nottingham Quarterly Meeting at Penn Hill Meeting House, Wakefield, Pa. Ministry and Counsel, 10 a.m.; meeting for worship, 11 a.m.; lunch; business, 1:30 p.m. At 2:15 p.m., conference addressed by Norman J. Whitney of the American Friends Service Committee.

5—Conference on "Latin America" at Friends Select School, 17th Street and the Parkway, Philadelphia, for senior high school and college students, 9 a.m. to 4:30 p.m., sponsored by the Young Friends Movement and the Peace Committee of Philadelphia Yearly Meeting. Fee, \$2.25 for registration, lunch, literature. Send \$1 with registration by November 30 to Bruce Busching, Friends Peace Committee, 1520 Race Street, Philadelphia 2, Pa.

5—Haverford Quarterly Meeting at Radnor Meeting House, Conestoga and Sproul Roads, Ithan, Pa. Clerks of Meeting on Worship and Ministry, 2 p.m.; Quarterly Meeting on Worship and Ministry, 2 p.m.; meeting for worship, 4 p.m., followed by meet-

ing for business; supper, 5:45 p.m., served by Meeting; at 7:15 p.m., panel of college-age Friends, "The Most Pressing Questions in the Minds of Younger Friends Today."

6—Millville-Muncy Quarterly Meeting at Millville, Pa., 10 a.m.

6—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Henry J. Cadbury, "Paul's Philosophy of History" (Romans 9-11).

6—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: James Wolfe, Administrator of Medical Foundation of Bellaire Clinic in Ohio, "New Concepts in Medical Care Organization."

6—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m.: panel discussion, "Can Cooperative Enterprise Really Meet Our Needs Today?" Moderator, Samuel L. Evans; panel, Werner E. Muller, Lois Bye, James Wolfe, Robert P. Marshall, Henry J. Post, William H. French, Tim Lizzi.

7, 8, 9—Quaker Businessman's United Nations Seminar, to broaden understanding of the United Nations in the field of finance and to become acquainted with the Quaker Program at the United Nations. Sponsored by the Friends World Committee. Send registrations to Marshall Sutton, Friends World Committee, Wilmington College, Wilmington, Ohio. Cost will vary with mode of transportation used.

12—Haddonfield Quarterly Meeting at Moorestown, N. J., 3 p.m.

12—Salem Quarterly Meeting at Woodstown, N. J., 10:30 a.m. Frank Laubach will speak in the morning.

Coming: Conference for Meeting Clerks of Friends Meetings in New England and eastern New York, January 22 to 24, 1960, at Woolman Hill, Deerfield, Mass. Cost, \$11, plus an additional 99 cents if reservation is made for supper on January 22. For recommended reading list and further details, write Woolman Hill or the convenor of the conference, Edward A. Manice, 380 Yale Station, New Haven, Conn.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, Julia S. Jenks, 2146 East Fourth Street; Tucson MA 3-5305.

ARKANSAS

LITTLE ROCK—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-9248.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 34th Street.

PALO ALTO—Meeting for worship, 10 a.m., First-day school for children and adults at 11:15. 957 Colorado Avenue.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

CONNECTICUT

HARTFORD—Meeting, 11 a.m., First-day school, 11 a.m., 144 South Quaker Lane, West Hartford.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting, 11 a.m., First-days at 300 North Halifax Drive. Information, Sarah Belle George, CL 2-2333.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 10 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk. TU 8-6829.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

GEORGIA

ATLANTA—Meeting for worship and First-day school at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phern Stanley, Clerk. Phone DR 3-5357.

ILLINOIS

CHICAGO—57th Street Meeting of Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7:30 p.m., every first Friday. Telephone BUTterfield 8-3066.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

IOWA

DES MOINES—South entrance, 2920 30th Street; worship, 10 a.m., classes, 11 a.m.

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

MARYLAND

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone WA 4-4548.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MINNESOTA

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-6958.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 6-0429.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome. Harold De Jager, Clerk.

NEW MEXICO

SANTA FE—Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Jane H. Baumann, Clerk.

NEW YORK

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th floor
Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

Manhattan: at 221 East 15th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m.

Brooklyn: at 110 Schermerhorn Street.

Flushing: at 137-16 Northern Boulevard.

SCARSDALE—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, William Vickery, 162 Warburton Ave., Hastings-on-Hudson, N. Y.

SYRACUSE—Meeting and First-day school, 11 a.m., YWCA, 339 E. Onondaga Street.

OHIO

CINCINNATI—Meeting for worship, 10 a.m., 3601 Victory Parkway. Telephone Edwin Moon, at TR 1-4984.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

PENNSYLVANIA

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.
Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 10:30 a.m. Frankford, Unity and Wain Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

PROVIDENCE—Providence Road, Media, 15 miles west of Phila. First-day school, 9:45 a.m., meeting for worship, 11 a.m.

READING—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Myrtle Nash, FA 3-6574.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 606 Rathervue Place. Clerk, Priscilla Zuck, GR 7-3414.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; JACKSON 8-6413.

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With Annemargret Osterkamp, M.S.W., Philadelphia, Pa., call VI 4-7942 between 8 and 10 p.m.

With Karoline Solmitz, M.S.W., Bryn Mawr, Pa., call LA 5-0752 between 8 and 10 p.m.

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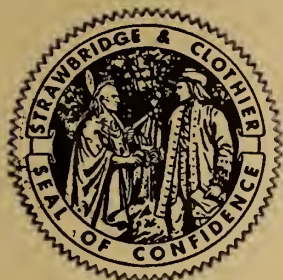
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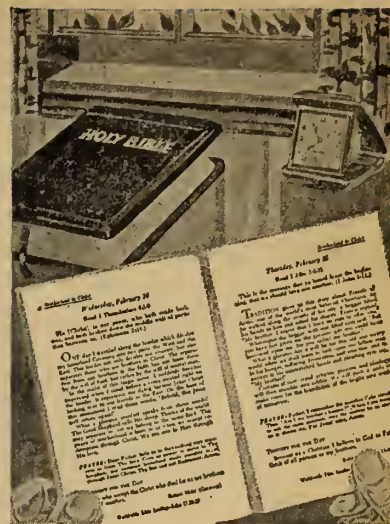
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FRIENDS JOURNAL

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. *Contributions by
Esther Holmes Jones, Roy Heisler,
Nora B. Cornelissen, and Jean S.
Picker*

Books

*YOU must give some time
to your fellow man. Even if
it is a little thing, do some-
thing for those who have need
of help, something for which
you get no pay but the privi-
lege of doing it.*

—ALBERT SCHWEITZER

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Books

BUILDING TOMORROW, A Religious Search for a Better Industrial Society. By DAVID S. RICHIE. Published by the Social Order Committee of Philadelphia Yearly Meeting of Friends, 1959. 100 pages. \$1.00; ten or more copies, 75 cents each

Within the last half century, social changes of profound significance have taken place with breath-taking rapidity. We can hardly afford to be indifferent to the effect of these changes upon the dignity of the individual and the spiritual life of the great human community, for time and space have ceased to be effective barriers to world-wide human intercourse.

The Quaker Business Problems Group of the Social Order Committee of Philadelphia Yearly Meeting has been engaged for several years in a project in group thinking. Expert sociological guidance has helped the group to discover what may turn out to be very important fields of opportunity and responsibility for those of us who have a share in the active organization of industry.

In reality, all of us are deeply interested in these developments and ought to know more about them, for, though we may not have the task of organizing the work of others, we are likely to be numbered among those whose work is organized by some type of business management.

David Richie has been very successful in crystallizing the result of years of discussion into a clear and compact study outline, which is most convenient for the use of small study groups in Monthly Meetings. Friends who have used this material have found it to be extremely interesting and even exciting.

It should be emphasized that the whole approach is from the standpoint of the Christian faith, and the various lines of action suggested are entirely voluntary and nonviolent. An effort has been made to allow for the expression of all possible points of view, and the widest possible range of collateral reading is encouraged.

K. ASHBRIDGE CHEYNEY

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Book Survey

Pictorial History of Philosophy. By Dagobert Runes. Philosophical Library, New York, 1959. 406 pages. \$15.00

This picture book is hardly superior to the amateurish *History of Protestantism*, which the same firm published a year ago. It is uneven in the selection and treatment of the material, and not all pictures are authentic.

Christmas Customs Around the World. By Herbert H. Wernecke. The Westminster Press, Philadelphia, Pa., 1959. 188 pages. \$3.50

This pleasant collection of legends and customs centering around the Christmas festivities will interest especially those desiring to inform themselves and their Sunday school classes about celebrations in other countries. A section on Christmas recipes and suggestions for Christmas programs will find eager readers.

FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

ESTABLISHED 1955

PHILADELPHIA, DECEMBER 5, 1959

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Editorial Comments

Finding God

AN old Indian fable tells of the ambitious little monkey who told his monkey-god that he would go far away to scratch his name on the five pillars that support the world. The wise monkey-god let him go. When the little monkey came at long last to the edge of the world, he found the five pillars upon which the world rests, and with his finger nails he scratched his name upon them. When he later told the monkey-god in triumph what he had done, the old monkey merely smiled and showed him the fingers of one of his hands. And the little monkey saw on them the marks of the scratches he had made with his fingernails.

C. A. Coulson, who tells this story in his booklet *Finding God in Science* (The Upper Room, Nashville, Tenn.), adds to this instructive anecdote the remark that God "is not here or there, to be caught like some rare butterfly in the net of man who has gone far enough to find Him." The scientist will always return to Him and find the origin of all of life's design in Him.

Quaker Publicity

Friends are a small group, and the ignorance about them is widespread. The first superficial impressions gathered by the public often come from the appearance of our meeting houses and the publicity we receive in the press. Our British Friends are offering expert advice for handling public relations in a small pamphlet, *Quaker Publicity*, which Charles Hadfield wrote for the Friends Home Service Committee, London. Among its many helpful suggestions is the one to post an expression of welcome to visitors outside the meeting house. It ought to be warmer than it often sounds and might read like this: "Our meetings are open to everyone. You will be made welcome and our way of worship will be explained." An enlarged photo of the inside might be displayed in a box. A Friend should be on hand twenty minutes before the start of the meeting to receive new visitors and answer questions about our form of worship, which is likely to be new to the visitor. Newspaper publicity should be attended to promptly. A foreign visitor, a forum speaker, a special program for children, and many other occasions lend themselves to a newsnote that

will interest the public. But such items must reach the press promptly. If the outdoor bulletin board has room for posters, then they ought to change every week or two. The name, address, and telephone number of a Friend ready to supply information should be on the bulletin board.

Much of this advice is applicable to American conditions. Perhaps we may need the added reminder that our posters should also stress messages dealing with aspects of our faith other than the peace testimony. We should avoid shopworn phrases like "that of God in every man" or "Publishers of Truth."

Charles Hadfield believes that our faith and the organization of our Society will appeal to many disillusioned seekers in our time, men and women who "want to stand on their own spiritual feet" and who in an age of noise and display like an undemonstrative and quiet form of worship that can be understood by everyone.

In Brief

Nearly 400,000 children in the U.S. under 12 have to care for themselves while their mothers work, and 138,000 of these children are less than 10 years of age. These figures, released by the National Family Service, also revealed that among those under 12, one child in 13, whose mother holds a job, must look out for himself for long periods during the day. Among youngsters aged 10 and 11, one in five goes without care while the mother is at work. The number of mothers in the labor force of the United States with children under 18 has more than doubled since 1950.

According to *The Reporter for Conscience' Sake*, Washington, D. C., German military authorities encountered severe difficulties when calling up men born in 1922 for a few weeks of training. In several cities and towns protest meetings were held, and hundreds of men refused to serve. At Konstanz the men protested, with the reminder that as prisoners of war in Russia or the United States they had had to sign a declaration that they never would bear arms again. One man who was called up sent his crutches with which he had returned from World War II.

The Great Commandment

JESUS' great commandment, love of God and love of neighbor, rests on worship and service. We may think of our worship as corporate, but we have only to enumerate the varied concerns of Friends to realize how individualized is the service of our membership. It need not follow, however, that our works will be dissipated through diversity; for true service is a custom-tailored, individual, personal matter. And why should this be so?

The major religions of the world, Christianity included, are predicated on some concept of apostasy. Man at the instant of his spiritual creation was a whole being, but he has somehow divided himself and must seek to be restored. Each of us is expected to make as much progress as possible toward that goal during this life. Thus service is a very personal affair, involving individual progress, and the only true criterion of the worth of our work is whether it aids us toward our goal.

We must, then, labor toward spiritual ends, each according to his special abilities. As we are reminded in the parable of the talents, we are expected to use our spiritual endowments in our Master's service. By judicious use his treasures are increased; by productive use of our innate wisdom we gain greater wisdom. The fearful servant was rebuked for not putting his share to the exchangers. He could have contributed to those who were doing the Master's work. So can we. But putting our talents to usury is not really a substitute for using them ourselves. It does not gain us any extra talents. It benefits the Master, who receives the talent back with usury, but it does not produce in us the changes for which we hope.

Jesus once said that if we have not loved our brother, whom we have seen, we cannot love God, whom we have not seen. How better can we express love of brother than through service to him? How better can we express love of God?

The Last Supper, oldest of Christian sacraments, celebrates the fellowship of believers, drawn together in remembrance of the fellowship of Jesus. But the Last Supper has still another aspect, the foot washing. In doing the job of a servant, Jesus set an example to his followers. "Inasmuch as ye have done it unto the least of these my brethren. . . ." This strange assortment of men were Jesus' brethren because he loved them.

We who would now wash Jesus' feet are not without opportunities. We do not have far to seek him, for he has told us that he can be found among the naked, the sick, the imprisoned. He has also told us that by receiving a child in his name we also receive him. Why did

he specify a child? Children are symbolic of helplessness. Their needs are obvious and urgent.

In the story of the Good Samaritan an unidentified man was robbed, wounded, and left to die by the roadside. The Samaritan, on seeing him, immediately took the situation in hand. He did not stop to find out who the man was or whether this human being in need had anything in common with himself. It made no difference whether the unfortunate victim was friend or foe. Loving enemies means serving them. The Samaritan recognized and acted upon a need, as must we in defining our social concerns.

We are warned explicitly that we must not let our right hand know what our left hand is doing. Our help should be given so unconsciously that we are not even aware of it. This definitely rules out service from a sense of duty because we are very much aware of the service we render through obligation; and we realize that others are aware of it, too.

Love is the motivating factor of true service. Why was the widow's mite more blessed than the rich man's contribution? It was given willingly in the spirit of love, not to gain prestige.

The practice of love, both love of God and love of neighbor, is demanded by the great commandment; practice, however, may necessitate alternate emphasis on the two parts of that commandment—alternate periods of worship and service. Such was characteristic of Jesus' life. Take, for example, the lengthy withdrawals prior to his ministry and the time when he sent out the twelve to preach. He sometimes separated himself from his disciples for communion and prayer. So our service needs to be interspersed with worship to keep alive the love which we seek to express through service.

Spiritual growth has sometimes been compared to a spiral: worship, service, worship, service in never-ending ascent. Where does this spiral begin and end? Where can one break into it? The starting point is not nearly so important as the fact that one has started. If the concern is valid and the seeker alert to opportunity, a way will be opened. We cannot excuse our inertia by calling ourselves unworthy servants. We must not be overawed by our own imperfections. We must remember that we mortals are only the tools of the Immortal, broken and rusted though we may be.

As a loving parent who provides for our needs, God expects us to contribute our efforts to His work. He does not, however, promise His servants special treatment, recognition, or privileges. Jesus describes a mas-

ter whose servant comes in from the field. The master does not invite him to sit down and eat but to serve the meal to his lord. "Doth he thank that servant because he did the things that were commanded him? I trow not." Service is an inherent responsibility.

Service is indeed an inherent responsibility; yet it is not a burden. Father Flanagan's youngster who said, "He ain't heavy; he's my brother," had learned that the needy are not so cumbersome if they are our own loved ones. "Take my yoke upon you . . . for my yoke is easy and my burden is light." What lightens it? Love.

DORIS K. BAKER

A Meeting with Pierre Ceresole

YOU go *tout droit*, straight ahead," the stationmaster at Grandvaux had said. "Then you turn right and go on climbing until you hit a crossroad. After that, take the first steep path to your left, and you practically fall on Monsieur Pierre Ceresole's house."

On a hot day last summer two of us were humming the Service Civil song to make the way seem shorter as we marched along the road winding its way like a wide grey ribbon between vineyards and wheat fields. I thought of the American Friends Service Committee work campers scattered over Europe who were singing the same song. Had we missed the steep path on the left? A woman with a flowery dress and wide straw hat appeared out of nowhere, Lise Ceresole, Pierre's widow. She led us to the house hidden from the road by the little wood.

Here Pierre had spent the last four years of his life. It was an ideal haven for the founder of Service Civil International, the great wanderer. He had enjoyed sitting on the terrace and observing the stars, for he knew well their ordered courses; he had taken long walks in the countryside, knowing each flower by its botanical name and marveling at the miracle of nature.

The bungalow is built of brick and wood. Its large windows overlook the lake below, and the terrace opens into the field. The quiet seems in tune with the man who lived in this house and is still ever-present. Inside, over the doors, along the walls, and over couches and beds the bookshelves groan under the weight of the books Pierre loved: philosophical writings, history, biography, and poetry, in French, English, and German. Almost all the works of Emerson are on the special shelf where Lise keeps Pierre's favorites. He never tired of rereading the practical philosopher who spoke to his condition. Annotations in the margins and underlined words give precious insight into the thinking of Pierre Ceresole himself. Huxley's *Ends and Means*, *La Philosophie de l'Esprit* by Professor Miéville, a friend of Pierre's, keep company

with the favorites. But all the scientific books have gone; after Pierre's death they were sold for the benefit of Service Civil.

Lise showed us the shelf with the 120 notebooks in which Pierre used to jot down his thoughts, intermingling them with formulae he had discovered of higher mathematics and physics, since verified by contemporary science. I leafed through one booklet, then another. Each, ascetic-looking and black, is of a size that fits into a man's pocket. Pierre would pull one out in the middle of work and scribble in it in ink or pencil, according to the place and time. Later he underlined in red whole sentences or words. The material for the book *Vivre Sa Vérité*, translated into *For Peace and Truth*, came from these little notebooks, harvested by Lise with the help of Pierre's old friend, Hélène Monastier.

Now the black notebooks are waiting on the shelf for somebody to write a more complete biography of Pierre, which will do justice not only to the pacifist and founder of Service Civil but to the brilliant intellect of the man of science. A letter of his, written when he was not quite thirty, indicates that he foresaw Einstein's greatness. "I have just read a little thing by one named Albert Einstein," he wrote. "He will be known as one of the great intellects of our time." The more I listened to Lise, the more I discovered Pierre as one who saw things first with his mind and then with his heart, so that his actions were prompted by a heart illumined by reason.

As we sat on the terrace of Pierre Ceresole's bungalow, we mentioned his friends who had given such a moving testimony to him at the recent Swiss Yearly Meeting. Hélène Monastier, anxious that a new generation should know him, gave a talk on Pierre, based on a faithful study of the notebooks. Paraphrasing the prophet Amos, she had Pierre say, "I was no prophet, neither was I a prophet's son. I was concerned with the calculus of probabilities, but the Lord took me away from higher mathematics and said unto me, speak to my people!" Obedient to the spirit of God, he was led into a life of adventure, traveled to distant lands, and paid the price of his convictions in numerous prison sentences. He gave up a promising academic career, his father's inheritance, to devote his life to fighting against war, the preparation of war, and the spirit of war, and in 1920 he founded the Service Civil International, the furthering of which became his practical ministry.

Encouraged by Hélène Monastier, others had added their memories. One remembered Pierre's unique sense of humor, his hearty laugh, his humility. Did he not often in a camp perform the menial tasks and let others be the leaders? Another friend told with gratitude that Pierre had once rebuked him for always saying *no* to

people and to opportunities. One who had recently, with a handful of pacifists, marched to Sion, the Swiss miniature equivalent of Aldermaston, said he had found strength in the thought that under the present circumstances Pierre would also have been among the marchers.

During that afternoon in the bungalow overlooking the lake and amid a unique landscape, gentle in its sloping fields and vineyards and strong in its dark mountains across the blue water, I realized that Pierre Ceresole lives on. He lives in the devoted women who decipher his notebooks; in those who worked with him in Service Civil camps in Bryn Mawr, in Liechtenstein and the Bihar; in those who now through their speaking and their writing and their very lives share with others those unforgettable experiences. And he lives in the hundreds of young people who each year wield a pick and shovel in the work camps of the world.

As we left the little house, I noticed Pierre Ceresole's battered work-camp hat hanging on a hook, a sign that he is just around the corner.

BLANCHE W. SHAFFER

Sandy Spring Friends School

UNDER the title "A New Venture for Quakers," a brochure describing the proposed Sandy Spring Friends School is on its way to Monthly Meetings across the country. Conscious of a need for another Friends secondary school, a group of Friends in the Sandy Spring, Maryland, Monthly Meeting (United) has courageously undertaken the planning and establishment of such a school. At their sessions in August, 1959, the Baltimore Yearly Meetings, Homewood and Stony Run, accepted officially and cordially the sponsorship of the School.

The Committee working on the School project is as follows: from Sandy Spring Monthly Meeting (United), S. Brook Moore, Mary Lillian M. Moore, Charles H. Ligon, Ludwig Carminita, Patty Stabler, Beth C. Tyson, Jean O. Coulter, C. Thornton Brown, Lawrence Shuman, Elizabeth Shuman, Esther W. Scott, Samuel F. Ashelman, John M. Bancroft, Alan F. Thomas, Jean T. Ladson, William W. Moore, Howard Wriggins; from Baltimore Monthly Meeting (Stony Run), L. Emerson Lamb; and from Baltimore Monthly Meeting (Homewood), J. Brownie Newman.

In long-term hopes and plans, Sandy Center looks forward to the development of the School as part of a Quaker Center in an area near both Baltimore and Washington and within easy reach of Friends activities in those cities and in Philadelphia. As a location for work camps, retreats, seminars, and committee meetings, and possibly of a Friends Home, the whole enterprise merits the support of Friends throughout the country. A Friends Center Committee has been set up and is functioning. It consists of S. Brook Moore, William J. Evans, Alan F. Thomas, Charles H. Ligon, J. Brownie Newman, Esther W. Scott, and C. Edward Behre.

A Headmaster, Sam Legg, who is at present Assistant Principal of Oakwood Friends School, Poughkeepsie, N. Y., has already been chosen. With his wife Edna, a former Clerk of Baltimore Yearly Meeting, Stony Run, and his two children, he hopes to be in residence on the School property early in the autumn of 1960. He will then devote full time to publicity, the further raising of funds for the School, overseeing the erection of buildings, and the securing of the staff. It is hoped that the School might be ready to open in 1961 with the 10th and 11th grades.

Many Friends have turned their thoughts and prayers and a goodly amount of hard work into the Sandy Spring School project since the idea first began to take shape early in 1958. It is indeed a venture in faith, as no one minimizes the enormous task of financing, staffing, and organizing even a small school of this type. In the best of Quaker tradition, however, starting from a concern to provide another Friends secondary school, for which there seems to be a need, a growing group of Friends is proceeding with the project. They feel that it is in right order and that many Friends and non-Friends will want to share in its support and make this educational dream a reality for the young people of our Society. They hope for the prompt and generous support of Friends everywhere—in the tangible ways of fund-raising and seeking personnel, and in this early stage perhaps most of all in a sense of being upheld in their faith that this School will come to be and to take its place among the visible evidences of Friends' desire to bring to young people a training in the wholeness of life.

Inquiries concerning the School may be addressed to Sam Legg, at Oakwood School, or to S. Brook Moore, Sandy Spring, Md., from whom additional copies of the preliminary brochure may be obtained. Contributions to the fund-raising (deductible for income tax) may be made payable to Sandy Spring Friends School and sent to S. Brook Moore.

EDNA P. LEGG

On Walking

By ELSA BAILEY

Whenever I have bared my feet to grass,
a hundred, hot assaulting rocks amass
that had not shown before. And though the fine
and lissome green is like a throat of wine
to abstinent skin, there is no place I've known
whose purity forbids the spurious stone.

Should I, in time, discover where there lies
in insular content a pliant rise,
I wonder if I would not find too sweet
An uncontested silk beneath my feet.
It will not ease obstruction any more,
If rocks are roughage careful feet abhor.
So would it lighten passage any less,
If I should stop a stone for a caress?

news of the U.N.



FRIENDS GENERAL CONFERENCE
1515 CHERRY STREET, PHILADELPHIA 2

VOL 3—NO. 4

From Our U.N. Representative

Three years ago, at a General Conference of UNESCO (United Nations Educational, Scientific and Cultural Organization), the decision was made to carry out a major project, entitled "Mutual Appreciation of Eastern and Western Cultural Values." It was stated that cultural values are not the exclusive property of any one people; the resources of all are none too many for the spiritual equipment of a person today.

In carrying out this project, UNESCO has undertaken a variety of activities: exchange of persons, fellowships to scholars for the study of cultural regions, cooperation among libraries and museums, and action in the teaching field.

The UNESCO National Commissions of the Member Governments have set up special committees for the implementation of the East-West project. For example, India and the United States have arranged a series of parallel discussions on "Traditional Values in Modern Life in India and in the United States of America." A panel of experts in each country has attempted to identify these values. Asian studies have been increased in Western universities, and vice versa.

"The Treatment of the West in Asia's Textbooks" was the subject of a meeting of educators from 25 countries, organized by UNESCO and held in Tokyo in 1958. In the discussions at this conference we observed the remnants of an emotional bias against the West because of centuries of colonialism. It was stated that this attitude should be replaced by a more objective study of the West in Eastern textbooks.

In Tokyo, September, 1958, a symposium was held under UNESCO's East-West project in connection with the Ninth International Congress for the History of Religions, which we were privileged to attend. Over 200 scholars from 29 countries discussed the importance of a thorough knowledge of different religions as a means for better understanding of the cultures in the East and West.

It was recognized that it is hardly possible to understand the Orient without the study of religions. Further, "it appears necessary to correct the misunderstanding often found in Eastern countries, that the concept of Western civilization

is barren of religious value." For the purpose of fostering mutual appreciation, "Religion should be interpreted not as dogmatics or as the expression of peculiar churches or sects . . . but it should be considered as an essential factor of a great many cultural manifestations, giving them a typical character, determining ways of thinking, living, and creating values in both individuals and peoples."

The characteristic differences in Eastern and Western culture were discussed by eminent scholars in the science of religious history. Indian tradition has assimilated various ethnic and cultural elements of the East and cumulatively exhibits most of the Eastern characteristics. The Indian does not think "in terms of mutually exclusive compartments, like religion, philosophy, and culture. For him these three together constitute an integrated whole." "Indian philosophy springs from the unrest of the soul rather than from any metaphysical curiosity. In the West, philosophy is a kind of scholastic occupation." In India interest is concentrated on ideas; in the West, "man is the measure of all things." "However, in recent times, Western individualism has been stoutly challenged by the new ideas of collectivism and socialization. And therein we see one aspect of the present crisis in the West." (The above notes are from an address at the symposium by Dr. Dandekar of Oriental Research Institute, Poona, India.)

Among the influences of the West on India were said to be the universality of education and the concept that service to society was important as well as service to God. Thoughts expressed by speakers included the following: (1) Judaism, Islam, and Christianity, springing from a common historical root, have a tendency toward exclusivism and intolerance (Arnold Toynbee). (2) Gandhi believed in the mysterious unity of divine revelation in all high religions. (3) The deeper one's experience in religion, the more the entire religious world appears an indivisible whole.

UNESCO was asked to plan other symposia on world religions as a means of mutual understanding. A wealth of most interesting material is available on these subjects from the UNESCO office at the United Nations, including the valuable periodical *The Courier*.

ESTHER HOLMES JONES

The Quaker U.N. Program and the General Assembly

The Quaker United Nations Program, jointly sponsored by the Friends World Committee and the American Friends Service Committee, brings together at the General Assembly Quaker leaders from overseas to join with members of the regular Program staff. The Quaker Team this year consists of Sigrid H. Lund (Norway), John Corsellis (United Kingdom), Denis Barritt (Ireland), and, to arrive after this writing, Margaret Gibbins (Scotland) and Emile Cortas (Lebanon).

Elmore Jackson, Director of the Program since 1948 (on leave of absence in 1952 and 1953 to serve with the U.N. Mediator for Kashmir, and in 1958 in the Middle East for the AFSC), gives these highlights of the 14th General Assembly:

"In the 14th session of the United Nations General Assembly we have witnessed once again the combined effort of 82 nations to cope with the immense problems with which the world is faced. This year's session was held in the shadow of arrangements for the exchange of visits between President Eisenhower and Chairman Khrushchev and of proposals for a variety of summit meetings. But the United Nations (recently referred to as the summit meeting of the small powers) has a vitality and resilience of its own. Its activities must be judged not only by the way it deals with major crises, such as Korea, Suez, or civil strife in Lebanon, but equally by the steady effectiveness of the 'parliamentary diplomacy' through which it handles the many questions which come before it.

"This year for the first time all 82 members of the United Nations joined in sponsoring a resolution which set the goal of 'complete and general disarmament under effective international control.' Increased funds were pledged for United Nations programs of economic development. The Assembly frankly faced the problems involved in the continued financing of the United Nations Emergency Force in the Middle East. It established the framework within which the Southern Cameroons would achieve their independence and in which continued aid would be provided to the Palestine refugees.

"As at previous sessions, the Quaker group working at the Assembly has found delegates very receptive to Friends concerns."

Joining the Quaker Program this year as Associate Director is Tartt Bell, a member of New Garden Meeting at Guilford College, North Carolina. Tartt Bell brings to his work as Friends World Committee representative, accredited to the Economic and Social Council, a background of economics from the University of Chicago, and, as Director of the Southeast Region of the AFSC, wide experience in the field of racial relations and discrimination. Tartt's concerns are the economic and political developments in Africa and economic programs for underdeveloped areas, including Technical Assistance and the Special Fund.

Tartt commented, "I am much impressed by the relevance of Friends religious experience, concerns, and insights to the issues before the United Nations. There are so many Friends across the United States who are not now relating themselves in any way to international concerns, who are not interested in the Quaker peace testimony. Far too few carry the burden.

As many of the international issues come to focus in the United Nations, this is a good place for Friends to take hold of them. And for Friends at the U.N. to have a more effective voice, all Friends should help earn the right to be heard, and not rest on past history."

Also on the Quaker Program staff this fall is Henry Thiagaraj from Madras, India, formerly a student interne at the U.N. Virginia W. Lemmermann continues with the program of seminars, and Beth Jackson as hostess at Quaker House.

Sigrid Lund, a member of Oslo Monthly Meeting, Norway, is Executive Chairman of the European Section of Friends World Committee and has traveled throughout Europe to bring a world-wide perspective to smaller groups of Friends. Comparing the United Nations now and at the time of her last visit in 1952, Sigrid Lund sees a decided change in the atmosphere: "It is more relaxed now; there is a more moderate use of words in the disarmament discussions." Sigrid and Friends in Norway are vitally interested in disarmament and in the important role of Africa. They recognize the need to help the indigenous people of Africa develop themselves. There is a particular interest in Quakers in Kenya and in the next meeting of the Friends World Committee, to be held in Africa in 1961. Norway's contribution to UNEF in Gaza is widely supported by its people, though Friends are concerned with the military aspects of this Force. Sigrid Lund sees the universality of U.N. membership as a prerequisite for world disarmament. And she believes that while Friends in many countries are working to support the United Nations, they must all realize their personal responsibility for what happens in the world and keep uppermost their interest in neighbors as fellow human beings.

Denis Barritt and John Corsellis both brought valuable experience in the reconciliation of peoples in areas of tension. From Northern Ireland, Denis Barritt is Secretary of the Ireland Yearly Meeting Peace Committee. An economist, he has been making a study for The Irish Association of how to reconcile the religious, economic, and political differences among the Irish people.

John Corsellis, a member of Westminster Meeting, London, is particularly concerned with East-West relations. He serves on the East-West Relations Committee of London Yearly Meeting and is secretary of two private, national organizations, The Educational Interchange Council and the Great Britain-U.S.S.R. Association, which has wide support, including both Conservative and Labor Parties. At the United Nations John Corsellis observed, "I am more impressed than I had expected by the great amount of quiet, unpublicized work that is done, and see more clearly the value of senior governmental representatives being together on a regular basis. I believe the constructive tone of the General Assembly has strengthened the atmosphere for the ten-nation disarmament group which will meet in early 1960."

The Quaker Program at the United Nations will continue to give strong support to efforts at conciliation and for international economic development through the United Nations

ROY HEISLE

Is Community Development the Answer to Peace and Progress in Africa?

The future of the African continent is a matter of serious concern to all of us. If we can set aside for a moment the political aspects and consider the indigenous population as a whole, we may find out what the people really need and want. If we may judge by a recent report of the newly-created United Nations Economic Commission for Africa, there may be a reassuring answer.

The Workshop on Planning and Administration of National Programs of Community Development, convened by the Economic Commission in Addis Ababa, Ethiopia, from September 14 to 25, has stressed the increasing impact of a new economic and social approach based on self-help, known as Community Development. Professor W. Arthur Lewis, in his book *The Theory of Economic Growth*, describes Community Development as follows:

"In these schemes, villages are encouraged to give their labor freely for works of special benefit to the village, such as building roads, or schools, or wells, or community centers, or other public property. . . . In Ghana, for instance, I traveled on a road connecting several villages with the main road from Accra to Kumasi. Labor for this road was freely given by the villages. This brought down the cost from 100,000 Ghanaese Pounds estimated by the Public Works Department, to 14,000 only. . . . In Ghana . . . 1,023 self-help projects were completed in 1958. . . . At the village level, informal village development committees have been formed in over 1,700 villages. . . . In Uganda . . . village self-help schemes ranging over bridges, roads, schools, swamp crossings, spring protection, fish ponds and club houses, were completed. . . . Village self-help schemes have been in operation for over ten years and have now gained wide acceptance in all communities."

The Executive Secretary of the ECA, Mr. Makki Abbas, did not hesitate to declare that ". . . the vast majority of its [Africa's] population lives in scattered villages in the rural areas. If the development of these villages is to be left for local and central government initiative and expenditure, centuries will pass before the standard of living of the African peoples can be improved."

In Kenya, where live the largest single group of Quakers in the world, the central responsibility for the direction of Community Development lies with the Ministry of African Affairs, through its Community Development Department. Specialized Community Development officers are posted in most districts, to initiate and maintain Community Development programs on behalf of District Teams. The central government provides the funds for the salaries and other expenses of the Community Development officers, while the local authorities meet the costs of subordinate staff, usually receiving a 50-per-cent grant in aid from the central government toward these salaries. The central government provides funds for the purchase of materials and equipment to assist in the promotion of the projects and the establishment of training centers. In the majority of schools training is free. District home-crafts training centers are financed partly by

the government, which provides the supervisor, partly by the local authorities, and partly from fees paid by the trainees.

The largest contribution, of course, comes from the people themselves, who through their voluntary work, or through local contributions in money and kind, provide a support which cannot easily be evaluated.

Having determined by consultations what the community feels it needs most to raise its standard of living, the Community Development staff suggests how such objectives might best be achieved if all join together and help each other. This is no more than a revival of the old tribal solidarity whereby neighbors help one another.

Community Development has been greatly welcomed by the people in the communities concerned, who have felt that it is not only a very practical method of achieving rapid material results but one which brings them great enjoyment: the work is usually accompanied by singing and drumming and every sign of enthusiasm.

A wide organization of women's clubs has been set up, since it is the women who are primarily concerned with the material problems of home and village. These clubs number at the present time 1,101, with a membership of 31,248. Lectures are given on matters of health, agriculture, and animal husbandry to large groups of women.

Youth clubs help the boys and girls who fail to find a place in the schools. The clubs have adopted a broad educational program, including agriculture on the holdings attached to each club and classes in carpentry, metal working, tailoring, shoemaking, and many other subjects. The program also includes sports and recreation.

Substantial assistance has been obtained from the United Nations Children's Fund, the International Cooperation Administration of the U.S.A. (Point Four), the U.N. World Health Organization, the U.N. Food and Agriculture Organization, and the International Labor Office, which is concerned with the promotion of cooperatives and has started this year a center for the training of cooperative personnel. Voluntary agencies, in particular the churches, have also contributed to Community Development projects, but the major burden rests with the government and the local Community Councils.

At present Community Development schemes are found in five districts of Kenya, totaling one and a half million inhabitants. The major part of this progress has taken place during the last two years, and it is likely that in the near future the maintenance of Community Development will be accepted throughout Kenya as a normal practice.

We have stressed the success of this constructive formula in a country where recently violence and fear prevailed, in order to show what it can achieve and in the hope that this approach may be encouraged throughout all of Africa. Such an approach may well be the direct or indirect solution for many difficult problems all over the world.

Constructiveness, developing self-respect and solidarity, and promoting spiritual as well as material development is the most Christian way to solve the world's problems.

NORA B. CORNELISSEN

Items on Disarmament before the 14th General Assembly

On October 28, 1959, a new precedent was set at the United Nations. The entire membership of the General Assembly joined in sponsoring a resolution referring the proposals for global disarmament of Premier Khrushchev and others to the ten-nation Disarmament Committee that will meet in Geneva early next year.

Although several resolutions on disarmament have been adopted unanimously over the years by the General Assembly, this resolution is believed to be the first sponsored by all the member nations.

The ten-nation Disarmament Committee, composed of France, the U.S.S.R., the U.K., the United States, Bulgaria, Canada, Czechoslovakia, Italy, Poland, and Romania, was approved by the U.N. Disarmament Commission in September of this year. Its purpose is to consider disarmament matters, and it is hoped that "the results achieved in these deliberations will provide a useful basis for consideration in the United Nations."

Although there had been some belief that the question of disarmament would not figure prominently in the 14th session of the General Assembly, the setting up of this ten-nation Committee and Mr. Khrushchev's speech before the GA once again placed the issue in the forefront of the GA's agenda.

In all, five individual items on disarmament have been included in that agenda:

(1) *General and complete disarmament* (proposed by Mr. Khrushchev). This plan is "to rule out the very possibility of wars being unleashed." Over a period of four years all states should effect complete disarmament and should no longer have any means of waging war. Armies, navies, and air forces should cease to exist. General staff and war ministries would be abolished. Military bases in foreign territories would be abolished. All atomic and hydrogen bombs at the disposal of states would be destroyed and their further production terminated. Military rockets would be liquidated, and rocket facilities would remain "only as a means of transportation and harnessing outer space to the benefit of all mankind." States should have at their disposal only strictly limited contingents of police and militia, agreed upon for each country. An international control body, comprising all states, would be established to ensure that no state violated its obligations. The Premier also stated that this program should not hold up the solution of such acute questions as that of the discontinuance of nuclear weapons tests.

(2) *The question of French nuclear tests in the Sahara* (item proposed by Morocco). This item has been separated from other disarmament matters at the request of the Afro-Asian group. France has announced her intention to test in the Sahara, and the Africans have officially protested this as being contrary to safety. France claims she will not be bound by a nuclear ban from the Geneva Conference.

(3) *Prevention of the wider dissemination of nuclear weapons* (item proposed by Ireland). Ireland has been worried

about the problems involved if many countries started either buying or developing nuclear weapons. The item was submitted to the GA last year and in principle received fairly large support. The object has been to make public opinion aware of the problem.

(4) *Suspension of Nuclear and Thermonuclear Tests* (item proposed by India). This issue has been pressed by India since 1954 at every General Assembly. For the past year there has been a three-power (U.S.S.R.-U.K.-U.S.) conference of technical experts in Geneva working on the details of banning nuclear testing. Its job is to draft a treaty for discontinuance of tests and work out control agreements. The GA has urged that while these Geneva negotiations were in progress, neither side should test any weapons. This moratorium has been agreed to by both sides so that in effect there has been a ban on nuclear weapons testing without a treaty.

The three-power conference in Geneva convened again on October 13, with several problems to be ironed out. One is the composition of the control posts which will have the job of detecting the tests. The issue is not the principle of control posts but how many foreigners versus nationals should be assigned to various spots.

The other major problem is how many on-site inspections are to be allowed. The West does not want to limit the number of observations. The U.S.S.R. claims this is a political and not a technical problem.

(5) *Report of the Disarmament Commission*. This report actually consists of a letter from the Chairman of the Commission to the Assembly, welcoming the decision to form a ten-nation Disarmament Committee.

It seems likely that all these items dealing with disarmament will be referred to the ten-nation Disarmament Committee, and that it is to them we must look in 1960 for some major breakthrough on this problem.

JEAN S. PICKER

"Disarmament in itself is most desirable and would mean an enormous benefit to mankind, but to secure an ideal society of men, the human race would have to be enlightened and inspired by the highest ideals of our different religions. We would have to proclaim not only down with the weapons in the respect of armaments, but also down with the weapons of evil in the minds of men, and in their pursuit of injustice and wrongdoing."

THOR THORS (Iceland),
First Committee, October 28, 1959

"The work of today within and for the United Nations is a work through which the basis may be laid for increasingly satisfactory forms of international cooperation and for a future international system of law and order, for which the world is not yet ripe."

DAG HAMMARSKJOLD, *Secretary General*,
Introduction to 14th annual report to
the General Assembly

NEWS of the U.N. is issued four times a year. Editors: Gladys M. Bradley, Nora B. Cornelissen, Esther Holmes Jones, and Jean S. Picker. Art Editor, Gaston Sudaka.

About Our Authors

Doris K. Baker is a member of Hockessin Meeting, Delaware.

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Edna P. Legg, a former Clerk of Baltimore Yearly Meeting, Stony Run, is Editor of the *Round the World Quaker Letters for Children*.

Friends and Their Friends

"A bit of Philadelphia's historical past is on its way to Tunisia this week, to warm a refugee from the Algerian war," says the November 13 issue of *Focus*. "A horse blanket belonging to Robert McGowan, who operated a teamster's business at Seventh and Cherry Streets [Philadelphia] during the 1850's, has been lovingly preserved by his family all these years. But over last weekend McGowan's great-granddaughter, Grace Perkinson, a writer on the information staff of the American Friends Service Committee, looted her family home in Glenside, Pa., to add some blankets to the shipment the Quakers will make this week. She finally persuaded her relatives that world brotherhood was more important than family sentiment, and great-grandfather's horse blanket is in the AFSC warehouse, waiting to go—minus its handsome leather straps and metal buckles."

The American Friends Service Committee, Philadelphia, has issued an urgent appeal for 100,000 blankets (or money for the purchase of blankets), to be sent to the 250,000 Algerian refugees in Morocco and Tunisia, 85 per cent of whom are women and children. Blankets should be shipped to the AFSC Clothing Warehouse, 23rd and Arch Streets, Philadelphia 3, Pa.

The Lanthorn Friends Meeting has recently been organized in Indianapolis. This is a self-constituted Meeting. It hopes soon to be established under the Friends World Committee, until a decision is reached as to the Yearly Meeting with which it wishes to affiliate.

This Meeting is located at 1040 West 42nd Street in a residence hall owned and used during the week by the Christian Theological Seminary near Butler University. The location borders a neighborhood with a changing racial pattern, with all its accompanying challenges. The group hopes to give testimony to the beliefs traditionally held by the Society of Friends on the equality of all people before God.

These Friends in their seeking for what is vital in religious experience have come to feel that the simple worship as conducted by early Friends meets their needs. A regularly established unprogrammed meeting for worship has never existed in Indianapolis. This new Meeting hopes to fill a need for those who seek this form of worship.

There are some 15 families who meet at 10 a.m., and after 15 minutes the children leave the meeting room for their

First-day school. The adults have coffee and discussion following the worship period.

Cyrus H. Karraker, well-known for his work on behalf of migrants and the children of migrant laborers, is the author of an eight-page pamphlet illustrated with photographs, *Sweden's Farm Day Nurseries*. Printed by the Pennsylvania Citizens' Committee on Migrant Labor, Lewisburg, Pa., the pamphlet is being widely distributed in the hope that child welfare officials in the various states having migrant laborers will set up nurseries for migrant children on the model provided by Sweden. Cyrus Karraker is a member of Millville Meeting, Pa.

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

DECEMBER

6—Millville-Muncy Quarterly Meeting at Millville, Pa. Meeting for worship, 10 a.m. Arthur W. Clark of the Prison Service Committee and Francis G. Brown, Associate Secretary of the Philadelphia Yearly Meeting, expect to be present. Lunch at noon. Business meeting, 1:30 p.m.

6—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Henry J. Cadbury, "Paul's Philosophy of History" (Romans 9-11).

6—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: James Wolfe, Administrator of Medical Foundation of Bellaire Clinic in Ohio, "New Concepts in Medical Care Organization."

6—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m.: panel discussion, "Can Cooperative Enterprise Really Meet Our Needs Today?" Moderator, Samuel L. Evans; panel, Werner E. Muller, Lois Bye, James Wolfe, Robert P. Marshall, Henry J. Post, William H. French, Tim Lizzi.

7, 8, 9—Quaker Businessman's United Nations Seminar, to broaden understanding of the United Nations in the field of finance and to become acquainted with the Quaker Program at the United Nations. Sponsored by the Friends World Committee. Send registrations to Marshall Sutton, Friends World Committee, Wilmington College, Wilmington, Ohio. Cost will vary with mode of transportation used.

12—Haddonfield Quarterly Meeting at Moorestown, N. J., 3 p.m.

12—Salem Quarterly Meeting at Woodstown, N. J., 10:30 a.m. Frank Laubach will speak in the morning.

13—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.; Henry J. Cadbury, "Church Unity" (Ephesians).

13—Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia, Conference Class, 10 a.m.; Richmond P. Miller, "The Society of Friends and the World Council of Churches."

13—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m. Six members of the class will discuss chapter 12, "The Role of Labor Unions and the Role of the Worker" in David Richie's *Building Tomorrow*.

13—Fourth Lecture in the series "What It Means to Be a Quaker," at Stamford, Conn., Meeting House, 4 p.m.: Tarrt Bell, Associate Director of the Friends United Nations Program. Tea and refreshments preceding the lecture. To get to the Meeting, turn south at Exit 33 on the Merritt Parkway to Den Road; shortly

thereafter turn right on Roxbury Road. The meeting house is just beyond, at the junction of Roxbury Road and Westover Road.

DEATHS

BORTON—On November 2, suddenly, in Burlington County Hospital, Mt. Holly, N. J., C. WALTER BORTON, in his 93rd year. Born in Rancocas, N. J., the son of George B. and Susan Wills Borton, he was a member and Elder of Moorestown Monthly Meeting, N. J. In 1895 he married Sarah C. Carter of Germantown, Pa. A birthright Friend and graduate of Westtown School, he was an active member of numerous committees of Philadelphia Yearly Meeting. He was especially interested in the work of the Peace

Committee, Westtown School, the Japan Committee, and the American Friends Service Committee.

REYNOLDS—On October 2, EDNA E. REYNOLDS of Oxford, Pa., aged 78 years, widow of the late A. Elwood Reynolds. She was an active member of Nottingham Monthly Meeting, Pa. Surviving are two sons, Horace E. Reynolds, with whom she resided, and A. Elwood Reynolds of Friendsville, Pa.; and two grandchildren.

WHITFORD—On August 18, in Paterson, N. J.; EVERETT T. WHITFORD, aged 79 years, husband of Mary Thorp Whitford. He was a member of Montclair Meeting, N. J., and a charter member of Ridgewood Meeting, N. J.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

ARKANSAS

LITTLE ROCK—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-9248.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 34th Street.

PALO ALTO—Meeting for worship, 10 a.m., First-day school for children and adults at 11:15. 957 Colorado Avenue.

PASADENA—526 E. Orange Grove (at Oak-land). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting, 11 a.m., First-days at 300 North Halifax Drive. Information, Sarah Belle George, CL 2-2333.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 10 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk. TU 8-6629.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

GEORGIA

ATLANTA—Meeting for worship and First-day school at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phern Stanley, Clerk. Phone DR 3-5357.

ILLINOIS

DOWNERS GROVE (suburban Chicago)—Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue; telephone WOODLAND 8-2040.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

INDIANAPOLIS—Lantern Friends, 1040 W. 42nd Street. Meeting for worship and First-day school, 10 a.m. Telephone LI 6-0422.

KENTUCKY

LOUISVILLE—Meeting and First-day school, 10:30 a.m. Sundays, Neighborhood House, 428 S. First St.; phone TW 5-7110.

MARYLAND

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone WA 4-4548.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Long-fellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-8883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MICHIGAN

ANN ARBOR—Meeting at 1416 Hill, 10:30 a.m. to 11:30 a.m.; Adult Forum from 11:45 a.m. to 12:30 p.m. each Sunday.

DETROIT—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. TO 7-7410 evenings.

KALAMAZOO—Meeting for worship, 10 a.m., discussion, 11 a.m., Friends' Meeting House, 508 Denner. Call FI 9-1754.

MINNESOTA

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

HADDONFIELD—Meeting for worship, 11 a.m.; First-day school, 9:45 a.m. Midweek meeting, Fourth-day, 10 a.m. Lake Street.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome. Harold De Jager, Clerk.

NEW MEXICO

ALBUQUERQUE—Meeting and First-day School, 11 a.m., 815 Girard Blvd., N.E., Albuquerque. Marian Hoge, Clerk. Phone ALPINE 5-9011.

NEW YORK

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan Earl Hall, Columbia University 110 Schermerhorn St., Brooklyn 137-16 Northern Blvd., Flushing

3:30 p.m. Riverside Church, 15th floor Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

Manhattan: at 221 East 15th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m.

Brooklyn: at 110 Schermerhorn Street, Flushing; at 137-16 Northern Boulevard.

SCARSDALE—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, William Vickery, 162 Warburton Ave., Hastings-on-Hudson, N. Y.

OHIO

CINCINNATI—Meeting for worship 10 a.m., 3601 Victory Parkway. Telephone Edwin Moon, at TR 1-4984.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

TOLEDO—Unprogrammed meeting for worship, First-days, 10 a.m., Lamsol Chapel, Y.W.C.A., 1018 Jefferson.

PENNSYLVANIA

DUNNINGS CREEK—At Fishertown, 1 miles north of Bedford: First-day school, 10 a.m., meeting for worship, 11 a.m.

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for worship at 11 a.m.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

MEDIA—125 West Third Street. Meeting for worship at 11 a.m.

PHILADELPHIA—Meetings, 10:30 a.m. unless specified; telephone LO 8-4111 for information about First-day schools.

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AUSTIN — Worship, Sundays, 11 a.m., First-day school, 10 a.m., 606 Rathervue Place. Clerk, Priscilla Zuck, GR 7-3414.
DALLAS — Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.
HOUSTON — Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6413.

VIRGINIA

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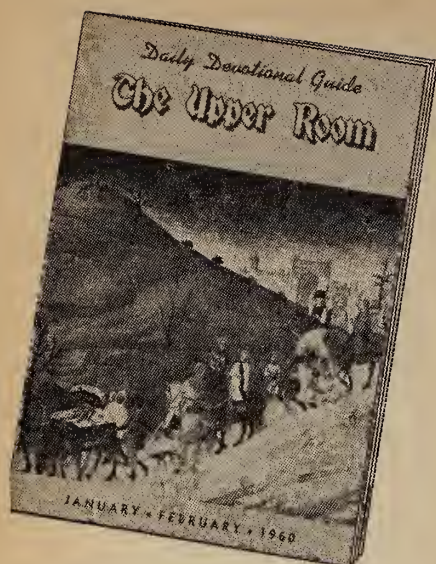
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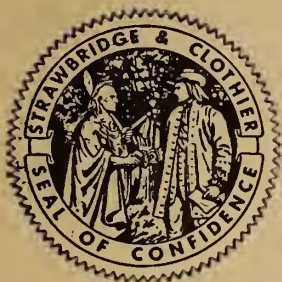
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FRIENDS JOURNAL

A Quaker Weekly

VOLUME 5

DECEMBER 12, 1959

NUMBER 43



We Three Kings

*SAY, love, how wise are we to bow to you?
Unarmed, we face the mythics of the stars;
To serve their peace, we've ventured such desires
As unking kings. We who should review
Realm's land and troops, watch foreign waifs pursue
Our unpoliced caravan. When a king aspires
To dip his standards in eternal fires,
Flags tatter, fade. Old truths become untrue.*

*Dark hills would hide from view the marvelous,
But questing angels of our joy lift up
Our early promise. Starburst spills delight!
God's glory—if for any, why not us?
Search ends. He grants an overflowing cup,
And kings are shepherds, shepherds kings, this night.*

SAM BRADLEY

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ESTABLISHED 1955

PHILADELPHIA, DECEMBER 12, 1959

VOL. 5 — No. 43

Editorial Comments

The Wise Men

THE artistic cover drawing which Gerard L. Negel-spach has so generously contributed to this issue speaks in contemporary terms of a famous biblical incident. The three Wise Men are seen against the background of a modern city, with skyscrapers and the deep canyons of city streets. This is a meaningful fusion of symbols from two eras remote in space and time. We now can overcome the separation of space more easily than ever, but we are denied the bridging of time. We cannot step back into past ages; nor can we fully gauge the minds of men and women of past days.

There is one exception to this immutable law: the realm of the spirit is above such restrictions. The seeker and the worshiper may experience the grace of a union that rises above space and time to God Himself. Yet how slow we ought to be ever to call ourselves finders. The Wise Men are therefore kinsmen to the modern seeker. He, too, lives under the uneasy spell of an unanswered question. A former English translation was more than suggestive when it rendered a Bible passage concerning the Wise Men thus: "And they received an answer in their dreams." No question of theirs had been mentioned; yet we need no further explanation. The question is still with us. Wise men of all ages are asking the same question. And, no doubt, they are even more ready than the Wise Men in Bethlehem to offer precious gifts. Their perplexities are more intricate, their anxieties are more oppressive, and their sense of urgency is becoming more imperative by the hour.

Can we imagine Eisenhower, Macmillan, and Khrushchev arranging for a summit meeting at the manger? Or, for that matter, Adenauer, de Gaulle, and Tito? There would be appalling diplomatic disturbances, and more than one treacherous Herod would lie in wait to practice sabotage. And yet, who will presume to know the best dreams of these men? Who in our day would not want them to carry precious symbols of peace, to go any distance and to any effort to forego further atomic explosions and the production of atomic weapons? What more precious gift is possible than sincere steps toward continued disarmament?

Jerusalem is now less than one-sixth Christian. The four different dates for the Christmas celebration in Bethlehem and the neighborhood reflect the sad state of a divided Christendom. Who remembers that Iran is traditionally considered the home of the Wise Men? For us moderns Iran has become the home of that unwise trio, unrest, strife, and political crime.

Christendom never had an uncontested cradle wherein to rest. The seekers have been on the road for thousands of years. The wise men of all ages have sensed the One answer in their prayers and dreams. We are, indeed, contemporaries of the three Magi, whether dwelling in Iran, Jerusalem, or New York. Our fears have outgrown our globe. Our dreams must equally rise above city, nation, and continent to embrace the salvation of all mankind. There need be no fear that we may not receive "the answer in our dreams." Our one care must be to keep the question alive in our hearts. The answer will come, as did the Great Promise. We must not cease wondering, hoping, and preparing our gifts.

The makeshift cradle, the seekers from afar, the unconsolated ones everywhere—they are in the heart of modern city man. He must know that skyscrapers and cathedrals cannot be "an answer to our dreams."

Re Santa Claus

We are in the happy position of correcting a current rumor that is obviously being spread with evil intent. From our usually well-informed sources we have just learned that it is absolutely untrue that Santa Claus has joined the Teamsters Union. His seasonal shipping business has grown beyond anything in the past; yet so far he has refrained from taking this fateful step. There is, of course, no telling what the future may hold. Age is no safeguard against foolishness or outright wickedness. Neither is the prosperity he seems to enjoy more than what becomes his semispiritual status.

In Brief

Malaria has been eliminated completely from British Guiana, Chile, Cyprus, Greece, Italy, Mauritius, Puerto Rico, the United States, Venezuela, and Yugoslavia; and

from parts of Brazil, Mexico, and Guinea—thus freeing from exposure some 52 million people living in formerly malarious areas. In 53 additional nations, eradication programs are under way.

The Near East Christian Counsel Committee for Refugees received this summer from the Heifer Project the gift of 1,000 Rhode Island chickens, shipped from Holland.



A Heavenly Chorus—and No Tape Recorder

THE shepherds were never again quite the same. The Song of the Angels filled their imagination. They said little about it, for their occupation was a wordless business. The story of the Angels got about, nevertheless, till people in the market talked more about the Heavenly Chorus than did those whose experience it was. City folks thought shepherds strange: they were hermits from their fellows, unsophisticated. Urbanites spoke romantically about the bucolic nomads with their flocks, but they were not quite sure whether their social aloofness brought them nearer to God or only nearer to their animals. So it was that the Song of the Angels, significant to those who heard it, became in the market place just another conversation piece. To some it was a legend that spread pleasantly through the mind. To some, of course, it was merely another focus for cynical jokes.

So when a certain shepherd came to market, one said to him, "In what language did those angels of yours sing their ditty?" He made no reply. Unlike city people, when the stolid rustic had nothing to say, he kept honest silence. But the skeptic's question would not leave his mind. Though his work made him an alien to society, he could not live in that country without frequent reminder that his own speech was peculiar. He spoke Aramaic of the heavy, Nabataean sort, slow and throaty; the men in the market chattered, running their words together and omitting many of the guttural sounds. Neither readily understood the other. Furthermore, in the city many spoke Greek, some Latin, and a few pedants pompously attempted the ancient Hebrew.

Now the shepherds had readily understood the heavenly song, but, come to think of it, was it exactly in the hoarse speech with which they talked to one another? That cynical question about the Language of the Angels irritated. The mind kept ineffectually returning to it, much as a man's tongue continues uselessly to feel of a broken tooth. The Angels did not seem like Nabataeans, any more than they seemed like tradesmen, or Greeks, or Pharisees. How could humans understand the Language of Heaven?

Many days later—for shepherds think a while before they speak—the troublesome question was broached in the circle of those who had shared the experience. There were among them no doubters: the message had been of Glory and Good Will and Peace. But the actual words escaped their memory. Among them was no skilled man like the Apostle Paul, who could with long sentences extract from religious experience some clear statement of value. The words and the music were gone, but their souls still burned within them.

Many centuries later we read the story. In our private thought our mind wavers between the feeble skepticism of tradesmen and the credulous acceptance of shepherds. What a pity, thinks the prosaic doubter, that we could not have a tape recording of all that transpired in Bethlehem of Judea!

Friends, like shepherds, have a reputation, only partially deserved, for fewness of words. We have silently accepted the experience of the Light and the Glory, but have always been reticent to describe it in the discursive words of theology, or in ritual and liturgy. What is the Language of Heaven? Is it not irreverent to discuss the question? Are there any adequate symbols of truth by which we may communicate the closeness of the divine Singing together, or reading Scriptures? Eating together or washing one another's feet? Christmas greetings, with gifts to those nearest to us? What, indeed, is the Language of Heaven?

Every word and act and gesture is in its way symbolic. It is characteristically human to use symbols. Good words and worthy acts we think form some slight translation of the heavenly language. The experience of the Good Will and the Peace that passes all understanding may quite evaporate if we find no deeds and words for their expression. But the mischief of symbols is that they are *habit-forming*.

Friends have always been, though not quite consistently, concerned that words and acts be lively symbols of experience, not cliché-substitutes for its reality. To repeat a creed is wrong, not because it is deemed false, but

because it is fossilized rather than living faith. To participate in sacramental rituals is to deceive, for ceremonies do not apply faith to contemporary need. Giving a cup of water to a child is a symbol of love, provided the child is thirsty. Sharing food and drink is a symbol of our faith only if we are sharing generously with the needy.

To some, Friends' reluctance to enter into forms of faith that seem to have lost their freshness has seemed unduly scrupulous. And now comes Christmas, about whose celebration Friends in the past have been so uneasy. It is one day in the year. But is Christ born only then? It turns attention to Bethlehem. But why not to Philadelphia and New York? Its stories are filled with nostalgia of the past. What of the Light that should shine in present darkness? The early Christians did not celebrate Christmas. Their Christ was indeed born again, but the timeless experience had nothing to do with the calendar. It is well, of course, that we look critically at the external and the repetitious, for in the repetition of the symbol comes the gross sin of idolatry. When at Christmas the wrong of outward show that replaces inner meaning is yoked with the eager summons of retail trade, the need for sharp criticism is increased.

The Song of the Angels did not reveal truisms that everybody knows; nor was the heavenly melody to be recalled only as another piece that is sung on Sunday. Now in America, however, multitudes celebrate the season with conventional repetition. Stores are filled, traffic is congested with holiday travel, houses are attractively lighted. Some of our acquaintances, we find, are counting their incoming Christmas cards, for even when we are merry our minds are impressed with statistics. Altogether, though it is winter, we forget the cold, for the brightness and the hurrying of the crowds bring a pleasant warmth.

These symbols of Christmas may have been good, but they have become habit-forming! That is what we fear in the creeds and the ceremonies of the churches. Obviously, it is *Christmas* that should be the habit, not its symbols.

Angels surely must be smarter than humans. Who would want them stodgy like ourselves? Why should they

not put on a concert every night in the year? If we talk of angels, we may as well let our imagination go its farthest limit. Anyhow, we imagine that a nightly heavenly chorus would be a very good thing, and that we should eagerly sit out in the fields to listen. And our imagination persists in thinking that every chorus would be about Glory and Good Will and Peace, though the same words would never once be repeated; and every time we heard the refreshing new words, we should say to one another, "We are just beginning to understand what this Good Will really means!" And night after night, hearing the new celestial music, we should understand more fully "that of God" in our neighbors, near and far.

The Glory of God has never yet been tamed and confined in human speech. Earnest people with metaphors and parables have tried to tell of the Glory: it comes as Light, as Good Seed, as King of Kings, Divine Fire, Daughter of a Voice, Son of the Heavenly Father. . . . And as for man, he says that he reaches toward the Supreme by sinking into his Spirit, by lifting his eyes to the hills, by losing and so finding his life, by partaking of mystic food. . . . Every metaphor in its freshness inspires, in its repetition—like all other mundane riches—is consumed by moth and rust, broken into by thieves.

Christmas packages we are advised to insure against breakage and loss. Pretty Christmas trees, shedding their needles, are soon discarded, to be remembered only by the brittle debris sucked through the vacuum cleaner far into 1960. Christmas symbols, like wooden idols, may become a fire hazard. All such need to be covered by insurance—all creeds and rituals and ceremonial paraphernalia. For all symbols are desiccated by repetition, to become idols of nostalgia. New, imaginative symbols, ever fresh like the manna in the wilderness, must be continually discovered.

With what words does the Heavenly Host sing today? The Angels are to sing in meeting for worship this very coming First-day. We'll want to report it widely and imaginatively, for there'll be no tape recording.

MOSES BAILEY



IT was not accidental that shepherds and magi took notice of God's breakthrough into history; both were outside the stream of pious, orthodox Judaism. Wise men saw the star and its meaning from a great distance: in geography and ideas. Religious leaders in Jerusalem were much closer in both space and ideas—but were not stimulated to see. Always the advantages gained by proximity and expertness are accompanied by liabilities. So the veteran and the expert should listen with eager interest when an amateur or stranger earnestly advocates a novel idea.—WEBB B. GARRISON, Sermon Seeds from the Gospels (Fleming H. Revell Company)



Every Day Is Christ's Birthday



DURING the month of December followers of Jesus celebrate the birthday of the Christ child. Customarily, birthdays call for gifts. Do we bring gifts to Jesus? Many of us try to do so by recalling, as we give our material presents to those we love, that Jesus is himself a divine gift. Christians are so firmly convinced that Jesus is the greatest gift ever sent to man by God that through many centuries they have felt impelled to share him with all who have not yet known him.

How generous is a man's joy when he discovers a great blessing which transforms his life! A noble impulse seizes him, a burning longing to make everyone see the beauty and wonder of his discovery and accept it as truth, that they also may be blessed by it. Yet all too often Christians have attached strings to their giving, saying in effect, "If you would know how to love divinely, if you would really find God, you must become a Christian, for the way can be found only through Jesus."

This attitude has been a great stumbling block to the universal appeal of Christianity. Vedantists, Buddhists, Jews, Moslems, too, believe that they have supreme gifts to share. Gandhi, who loved the Sermon on the Mount, was deeply moved by the teachings of Jesus. He had long, sympathetic talks with his Christian friends, who wished to convert him. But never could he get past their insistence that the only way to salvation lies in acceptance of Jesus as our only Savior.

Once in a Friends meeting for worship a young woman out of heartfelt emotion spoke of "Christian love." In the gathering was a Hindu girl, who an hour earlier had told an adult class about the universal attitude of Hinduism and of how the followers of Vedanta believe that *all* the incarnations of God in human form have been true manifestations of divinity, and that Jesus is believed by them to have been such a one and is treasured as such along with Krishna, Buddha, and others. This young woman did not refer to the highest form of man's devotion as "Hindu love," but rather as "divine love," which belongs to all, can be known by all, and is not the exclusive property of any specially favored group.

When Christians speak of Christian love, do our non-Christian friends feel drawn to Christ or excluded from him by those who bear his name? On a religious radio program a year or so ago an earnest young speaker talked of the Christian student, including the Christian athlete. What was the effect, one wonders, upon the Jewish students, the Hindus, or Moslems who might have been among her listeners? Both she and the worshiper who

spoke in meeting of "Christian love" were devoutly sincere and unselfish in their desire to bring compassion and enlightenment to everyone around them.

The difficulty lies, perhaps, in a confusion of the universal Christ with the individual man, Jesus, who was a Christ on earth. Is it not entirely possible that Christians throughout the ages have given too literal and therefore too narrow an interpretation to Jesus' words, "No man cometh to the Father but through me"? Does not the *me* of this statement refer to the Christ spirit, which has dwelt since time began in many men with many names, rather than only to the person of the man named Jesus?

George Fox wrote in the seventeenth century, "Now consider, was not here something of God in these heathens, that learned them to know God though they had no written gospel?" Early Friends believed that the light of Christ in the spiritual sense has appeared to men of all religions both before and since the birth of Jesus. This Christ is "that of God in every man," spirit eternal and omnipresent. It flowered fully in Jesus. Other faiths too, have Christs to give.

A part of the joy of giving is the blessing of receiving; giver and receiver alike delight in both aspects of this act of love. Christians would give Jesus to others, hoping to bring joy to all. But even when the devotees of Jesus are willing to accept a portion of truth and goodness from Hindu, Buddhist, Jewish, Islamic, or Bahai teachings rarely are they willing to accept Krishna, Gautama, Moses, Mohammed, or Bahauallah as Christs along with Jesus. By this lack of acceptance on the part of Christians the followers of the other great faiths are deprived of the joy of having their gifts received fully.

Ramakrishna, the God-conscious master of Vivekananda and other Vedantic teachers of our era, once said to his disciples, "He who is described in the Vedas as Absolute Existence, Intelligence, Bliss, or Brahman is also described in the Tantras as Shiva, in the Puranas as Krishna, in the Koran as Allah, and in the Bible as Christ. Yet the various sects quarrel with one another. The worshippers of Krishna say that nothing can be achieved without worshiping Krishna. Similarly, the Christians say that no one can reach heaven except through Christ. Christianity is the only religion; all others are false. This narrow-mindedness. To say, 'My religion is true while that of others is false,' is not right. It is not our business to correct the errors of others. He who has created the world will correct them in time. Our duty is in some way or other to realize *Him*. God can be reached by man

paths. Each of these sectarian religions points out a path which ultimately leads to divinity. Yes, all religions are paths, but the paths are not God. I have seen all sects and all paths. I do not care for them any more. People belonging to these sects quarrel so much! After trying all religions, I have realized that God is the Whole and I am His part. That He is the Lord and I am his servant; again—I realize He is I, I am He.” Thus spoke Ramakrishna.

Each form of life on earth from the lowest unconsciousness to the highest self-consciousness seeks to know the transcendent God-consciousness. This search is the one religion which always has been and always will be.

The different sects which point the way have given to mankind their Christ gifts, whether through one individual or through collective teaching. The disciples of Ramakrishna, to whom this saint is as much God as Jesus is to Christians, celebrate the nativity of Jesus on Christmas eve with worship of him as Christ, remembrances of his words, and singing of hymns in his praise. The members of the Bahai World Faith accept all the great incarnations of God as equally divine.

Should Christians fall short of this understanding of love as capable of embodiment eternally and universally—on any day at any hour? Should *we* claim sole knowledge of truth? Surely Jesus did not expect that only those who hear the message in his name can “become perfect, even as our Father in heaven is perfect.” Jesus could never have believed that divine light would hide itself from any who long for it. God is our one goal, and that light which took form in the person of Jesus dwelt also in Krishna, in Buddha, in Mohammed, and in others whom we have not yet fully recognized.

We celebrate the birth of Jesus on December 25. But *every* day is the birthday of the Eternal Christ. The gift of light belongs to all, is eternally manifesting itself *in* all. Let us not fail to receive it and to give it increasingly and wholly from all and to all.

RACHEL FORT WELLER

Notice to Our Readers

As announced on the masthead of every issue, Volume 5 of the FRIENDS JOURNAL will terminate with the publication of the next issue, dated December 19, 1959, which will contain the Index for 1959. There will be no December 26 issue. The first issue for 1960 will be dated January 2.

The Board of Managers, the Friends Journal Associates, and the staff of the FRIENDS JOURNAL wish all our readers Happy Holidays. Your continued support has been most gratifying.

Call It Christmas

By DOROTHY M. WILLIAMS

Hold heaven in your hands
And call it Christmas.

Papier-mâché Mary,
And a painted baby;
Chipped lamb hiding
Under this plastic manger.

Ye shall come as little children,
Come kneeling, kneeling.

Listen: the baby is breathing.
Touch his snow-apple cheek.
In your fingers, his fingers curl,
Strong as wild grape tendrils.

Call it Christmas. In your hands
Hold the bright grapes of heaven.



Deck the Hall

By ANN DIMMOCK

Bring in the spirit of the wood
With branches that keep ever green,
And offer sheltering calm and food
To furred and feathered folk between
The wintry storms, the snow, the chill
Harsh winds that blow and bode them ill.

Growth marks the spirit of the wood,
Growing toward heaven straight and tall
In quiet peace, and doing good
With no distinction, but to all
Alike who, seeking, come. Each brings
A sacrifice in fire that sings.

Christ showed the spirit of the wood,
In wisdom and in stature grew,
Spent his brief lifetime doing good,
Showing the beautiful, the true,
And, finally, on Calvary's tree
He sacrificed for you and me.

Let us recall these meanings now
As we in gladness deck our homes
With wreath and garland, fragrant bough
To cheer and comfort each who comes,
And, reverently, in candlelight
That shines on holly berries bright,
May we enjoy their gifts *his* night.

Books

MEDITATIONS ON THE GOSPELS. By J. CALVIN KEENE. Abingdon Press, New York, 1959. 96 pages. \$2.00

"The art of mental prayer, as the practice of meditation and contemplation used to be called, is largely a lost art," Dr. Keene says. It is to revive and renew this art that he has written this collection of 80 meditations on the Gospels of Matthew, Luke, and John.

Dr. Keene's approach assumes a contemplative reading of a scripture passage, presents a few guiding statements on the important points, and then poses the kind of thought-provoking questions that can lead to new levels of awareness. In this manner, the reader can find stimulation for self-examination and an increased insight into the significance of Jesus' words and actions for contemporary times. The book would be especially valuable for group meditation or discussion.

Dr. Keene is Head of the Department of Religion at St. Lawrence University, Canton, New York. He has also served on the faculties of American University, Beirut, Lebanon; International College, Izmir, Turkey; and Howard and Colgate Universities. He is an active member of the Society of Friends. One of his chief interests is leading religious retreats both for his own denomination and for several nondenominational groups.

FRANCES RICHARDSON

LOVE IS NOT WHAT YOU THINK. By JESSAMYN WEST. Harcourt, Brace and Company, New York, 1959. 38 pages. \$2.50

In *Love Is Not What You Think* Jessamyn West has pointed at a very important difference in the emotional structure of the sexes. A woman is not objective about men; it is only the one man in her life that counts. How well she points out the different ways women have of showing their love!

"One's own half of the world is meaningless when it cannot be shared," and when in marriage the sharing of little, everyday feelings is lacking, it is a bleak union indeed. The author criticizes Rilke's attitude and use of women, but was he not a product of the old difference in the way males were reared?

The "solitude" to which Jessamyn West refers is, I believe, deeply resented, and I think we are all forever seeking (and seldom finding) that complete acceptance of ourselves (as *loving* parents accepted us even before birth).

On page 37 is a definition: "There is a duty of loving kindness toward all; this has nothing to do with that complete turning of a woman toward a man. When that turning is met by the like turning of a man toward her . . . it enters the mysteries. . . . The union goes beyond the sum of the two of them. They build, without trying, meanings of which neither alone is capable. Each is needed in the creation of an edifice which amazes both . . . the insight of one functions as key to open the insights of the other; both face outward to a landscape neither ever saw so lighted and hospitable alone. . . . Woman feels that in truly loving she is nearest heaven."

How I wish I could have been the author of that description!

DOROTHY EDGERTON RIDGWAY

JONATHAN EVANS: AND HIS TIME, 1759-1839. By WILLIAM BACON EVANS. The Christopher Publishing House, Boston, 1959. 159 pages; 33 illustrations. \$3.75

Two different types of men, equally valuable, influenced the continuing life of the Society of Friends. One was the ministers whose teachings, exhortations, and inspiration nurtured the spiritual life. The other was the organizers who manned the committees, managed the institutions under the care of Friends, and sometimes sought to correct or curb the ministers. Jonathan Evans belonged to the latter group. Jonathan Evans was a Philadelphia Friend of Welsh stock, a lifelong member of Southern District Monthly Meeting. After serving as a carpenter's apprentice under his uncle, he followed the trade of a carpenter-builder for 28 years. Then he established his own lumber yard.

Jonathan Evans was well thought of, a man of integrity and executive ability. He was the type of man needed in the Society of Friends to chair its committees, invest its funds, and develop new services. When a young man, Jonathan Evans was appointed a reader of marriage certificates and an Overseer of the Friends School for the Black People. At 23 he was named an Overseer of his Monthly Meeting, and 22 years later, in 1794, he was designated an Elder. His wife Hannah was recognized at about the same time as a minister. In 1795 Jonathan Evans was made Clerk of Philadelphia Yearly Meeting, an office he occupied for 16 years. When he relinquished this clerkship, he was appointed Clerk of the Yearly Meeting of Ministers and Elders. This position he held for 21 years. For 48 years he was a member of the Meeting for Sufferings. He was associated with Westtown School.

The later chapters of the book deal with the Separation as seen from the Orthodox point of view, the side strongly held by Jonathan Evans. As Howard H. Brinton writes in the foreword, "Light on the Separation is welcome from whatever angle it may come." The author points out that the division between Friends came about because of the growing disunity between city and country Friends, the activities in America of English ministers of a marked evangelical turn of mind, and the doctrinal cleavage which was spreading through many American denominations. Among the Friends, as William Bacon Evans writes, "One side emphasized a mystical, or even rational conception of religion; the other stressed salvation brought to mankind by Jesus Christ on the cross. One side preached the example and teaching of Christ; the other his sacrifice and atonement. Each found in Scripture abundant confirmation for its point of view."

BLISS FORBUSH

ABIGAIL. By MARY LOUISE ASWELL. Thomas Y. Crowell Company, New York, 1959. 306 pages. \$3.95

This is a fascinating and revealing novel, set against a background which will prove intriguing, especially to Quakers. The heroine is a dynamic, provocative, and rebellious woman who lives from her birth into a Philadelphia Quaker family in the year 1700 until her death 75 years later. For the greater part of these years she detests and rebels against the "rigid tenets" of

the Society of Friends of that time and longs for and obtains the friendship of "worldly" people, "their graces and their gaiety." Abigail Harrison was a "man-killer." Her relations with the men in her life—Andrew Hamilton, Benjamin Turner, and Sir Henry Carstairs—make an exciting tale, shot through with the "sparkling allure" of Abigail's brown eyes and her devastating self-will. The book, evidently based on old diaries, gives many fascinating glimpses into life and conditions in old Philadelphia and is full of names familiar to Philadelphians of long-standing.

The author is from a Quaker family prominent in Philadelphia and in the South since the middle of the eighteenth century; her father is Thomas Raeburn White.

FRANCES RICHARDSON



About Our Authors

We are indebted to Gerard L. Negelspace for the unusually strong drawing reproduced on the cover of this issue, symbolizing the fusion of the journey of the three Wise Men with the seeking of modern city men. He also contributed the vignettes in these pages.

A free-lance artist, Gerard Negelspace has already had the distinction of receiving the Mexican Government Grant for advanced study in Mexico (in 1956). He is teaching in the Philadelphia area and currently preparing his third one-man exhibition, to be held in Philadelphia. He and his wife, Nancy K. Negelspace, are members of Central Philadelphia Monthly Meeting.

Moses Bailey is Nettleton Professor of the Old Testament at the Hartford Seminary Foundation and a member of Hartford Monthly Meeting, Conn.

Rachel Fort Weller is a member of Urbana-Champaign Meeting, Illinois. In December of 1958 she presented "Every Day Is Christ's Birthday" over the "Student Churches" program of WILL, radio station of the University of Illinois.

Robert O. Blood, Jr., is Associate Professor of Sociology at the University of Michigan. During the academic year 1958-1959 he was in Japan, carrying on research at the Tokyo University of Education through a Fulbright award.

Friends and Their Friends

The December *Quaker Bulletin*, published by the New York-Westbury Quarterly Meeting, has an item on the Riverside Friends Meeting of New York City, as follows: "The Friends Room' is the name that has been given by the Riverside Church to a room in the new wing which is set aside for small worship services and special meetings. It is on the fourth floor and looks out on the lawn to the west. The name was suggested because of their appreciation of the Friends Meeting held there since the erection of the church and because of

Dr. Fosdick's long friendship with Rufus Jones. The name was accepted by the present group on behalf of all those who through the years have maintained the Meeting and for the Society of Friends, which is being honored in this way.

"The new wing of the church will be dedicated on December 6, and on December 13 the meeting for worship will be held in 'The Friends Room' for the first time. A cordial invitation is extended to attend at 3:30 p.m." Following the meeting for worship there will be a carol sing. Tea will be served.

Trans World Airlines loaded an emergency shipment of 1,000 pounds of bedding bound for Tunis, at 10 a.m., Tuesday, November 24, at Philadelphia's International Airport, to coincide with Mayor Dilworth's proclamation later that day of Philadelphia World Refugee Day. Present at the Airport were Peter Schaffler, Mayor Dilworth's representative; Mrs. Fred G. Krivonos, Executive Secretary of the Greater Philadelphia Committee for World Refugee Year; and Colin W. Bell, Executive Secretary of the American Friends Service Committee.

TWA Flight 980, which left New York's Idlewild Airport on Thanksgiving morning, was received in Tunisia by Frank Hunt of Moylan, Pa., AFSC Director of Foreign Refugee Programs. The emergency airlift was sent, because of the emergency need of the blankets, at no cost to the AFSC.

The October *Interchange*, newsletter of the two Baltimore Yearly Meetings, announces that it is "to have a new contemporary, the Baltimore Young Friends newspaper, *BYFN*, and pronounced 'Biffen.' . . . It is to be published three times a year . . . and the tentative publication dates are December 15, April 15, and August 15. Peggy Grey of Sandy Spring Meeting is the Editor, and the Editorial Board consists of Marian Griest, Jerry Miller, Mary-Caroline Green, Eva Sue Wright, Kathy Mikesell, Curtis Gifford, Jeff Broadbent, Grafton Barbsen, Lee Hirsh, and two others yet to be named."

The Central Committee for Conscientious Objectors, located at 2006 Walnut Street, Philadelphia 3, reported last month that it had handled 700 C.O. cases during the preceding year, and distributed 40,000 copies of *News Notes*, 2,500 copies of the *Handbook for Conscientious Objectors*, and more than 10,000 copies of *The Conscientious Objector and ROTC*. George Willoughby is Executive Secretary of the CCCO.

In Copenhagen Dr. Albert Schweitzer, celebrated philosopher and medical missionary in French Equatorial Africa, was presented with the Sonning Peace Prize for his outstanding contributions to European culture. With it went a gift of \$14,300 for Dr. Schweitzer's hospital work in the African jungles. At another ceremony held later at Christian Christinaborg Castle, Danish Prime Minister Hans Christian Hansen presented the 84-year-old Alsatian-born humanitarian with a check for \$140,000. This was part of the receipts from a Danish film depicting Dr. Schweitzer's work in Africa.

The Council of the Society for Social Responsibility in Science has passed the following resolution, a copy of which was sent to President Eisenhower:

"The impending French nuclear tests in the Sahara lend immediate urgency to the question of nuclear disarmament. Jules Moch's statement that France will desist from these tests if the nuclear powers relinquish their nuclear armament should be accepted as a challenge to remove the threat of nuclear warfare once and for all. We hope that the governments of the United States, Union of Socialist Soviet Republics, and Great Britain will give careful and serious consideration to this step, removing a danger to the survival of the race."

Copies of this resolution were also sent to Premier Khrushchev for the U.S.S.R., Prime Minister Macmillan for Great Britain, and President de Gaulle for France.

The Society for Social Responsibility in Science is an international association of some 500 scientists, engineers, and physicians. Among the Nobel prize-winning members are Dr. Linus Pauling, Max Born, and Hideki Yukawa.

Martin Luther King, Jr., (for his book *Stride toward Freedom*) has been named cowinner, with George Eaton Simpson and J. Milton Yinger (for their book *Racial and Cultural Minorities: An Analysis of Prejudice and Discrimination*) of the \$2,000 Anisfield-Wolf Award sponsored annually by the *Saturday Review* and given by Mrs. Edith Anisfield Wolf of Cleveland, Ohio. The judges were Ashley Montagu, Pearl Buck, Lillian Smith, and Oscar Handlin.

The new address of the Amsterdam, Holland, Quaker Center is 20 Vossiusstraat. This Center was formerly located at 2 Raphaelplein.

A widely representative group from the Monthly Meetings of Philadelphia Yearly Meeting met at Race Street Meeting House, Philadelphia, on October 24 to study the problems of world peace. The conference served as the "kickoff" for this Yearly Meeting's efforts in conjunction with the Nation-wide Program of Education and Action for Peace sponsored by the National Council of Churches. Simultaneously with other churches and communities across the nation, persons in attendance at the conference will conduct in their own Monthly Meetings and communities study groups on world peace from January to June of 1960.

The morning session was addressed by three main speakers who highlighted some of the world's great dilemmas. Dr. Darrell Randall, Associate Secretary of the Department of International Affairs of the National Council of Churches, gave an over-all picture of the Nation-wide Study Program. E. Raymond Wilson, Executive Secretary of the FCNL, commented on the Fifth World Order Study Conference held at Cleveland last year under the sponsorship of the National Council of Churches, out of which the present program was launched. The subject of the address by F. Hilary Conroy, a Friend,

Associate Professor of Far Eastern History at the University of Pennsylvania and former correspondent in Japan of the *FRIENDS JOURNAL*, was "Toward an Adequate United States Policy on China."

In the afternoon the conference divided into small round tables under the following leadership: "Religious Foundations for Peace," Dudley M. Pruitt; "Institutions of Peaceful Change," Dorothy H. Hutchinson; "Alternatives to Retaliation and Deterrence," Charles C. Price; "Development of Underdeveloped Countries," E. Raymond Wilson; "Toward an Adequate United States Policy on China," Richard R. Wood.

When the conference reconvened in a plenary session, George Hardin spoke of ways whereby communities might engage in these studies. The conference closed with a challenging message by Dorothy H. Hutchinson, in which she emphasized the responsibility of the individual in solving world problems.

FRANCIS G. BROWN

Young Friends Committee of North America

The Young Friends Committee of North America held its annual fall meetings at Earlham College, Richmond, Indiana, October 30 to November 1. Friends were encouraged by the large number (57 guests and approximately 30 Earlham Young Friends) in attendance, who had traveled from Kansas, Minnesota, North Carolina, Pennsylvania, Ohio, and Canada, and from diverse backgrounds in Quakerism. They met with Earlham Young Friends for an opening social event sponsored by Earlham Friends Fellowship. James Perkins, Kansas Yearly Meeting, and Barbara Wildman, Indiana Yearly Meeting, presided at the business sessions on Saturday. To investigate the interests and possibilities for service, a clearing-house program is being established by which interested Friends can be informed regarding presently available opportunities. Jane Jackson, Iowa, Five Years Meeting, is the chairman of this group. Other subcommittees and their chairmen are the Inter-visitation Committee, Joseph Miller, Baltimore Yearly Meeting; East-West Contacts Committee, Wilmer Stratton of Earlham College and David Rhoads, Philadelphia Yearly Meeting; and the Periodical Committee, with Michael Ingerman, Philadelphia Yearly Meeting, as Editor.

Woolman Hill Activities, 1958-1959

During the year ending September 30, 1959, Woolman Hill, Deerfield, Mass., has been host to 61 different groups and 1,515 attenders. Compared with any of the three previous years, when attendance stood at about 1,000, this is a marked increase. Part of it was due to nonrecurring use by one group, but if that amount is subtracted, the remaining basic gain of 200 is encouraging.

About half the gatherings were held under Quaker auspices and included the following, among others: four family weekends, on which Friends Meetings brought four or more families for fellowship, fun, and worship; a faculty-student conference from Oakwood School; four AFSC conferences, including one for peace leaders, one for international students,

and two for peace education discussions; five Woolman Hill Conferences, covering student government, social work, prison reform, education, and mental health and religion; a Woolman Hill Seminar with Richard Gregg and Morris Mitchell; a Woolman Hill Craft Week; and various Yearly Meeting committees and related groups, including Young Friends and the Beacon Hill Friends House.

Of the eleven churches of other denominations which brought groups to Woolman Hill last year, four held young people's retreats; two, retreats for Sunday school teachers; and the others, devotional retreats for men and women, respectively.

Eighteen college and community groups met here last year, including several ministers' associations. Generally these gatherings were about equally divided between planning retreats and devotional meetings, but also included are a grammar school picnic and a family reunion.

Just as there has been an appreciable increase in the use of our facilities, we have made significant gains in maintenance work and development. The main house has been repainted, and the lawns and gardens extended. The hay fields have been reseeded under a long-term arrangement with a local farmer. Final plans have been made for the pond, which we hope may be built at the foot of our hill, and additional work has been done in clearing the woods and trails. The blacksmith shop has been renovated and improved so that it is now ready for practical use as a craft building. New oak tables have been built and finished for our living room. And best of all, a beginning has been made on our barn project, which, it is hoped, may move forward with next summer's program.

During this year we have been able to add a staff member in the person of Kenneth Meister, who stays in the main house. Through his efforts this summer a good deal of the work outlined above has been accomplished. Most helpful, too, has been an automobile which was given to Woolman Hill at the time he joined the staff.

It is a real satisfaction to observe the sturdy soundness and beauty of the facilities we have and to report that these premises are genuinely appreciated by those who come here.

RUSSELL D. BROOKS, *Executive Director*

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

With absolute faith that God's goodness resides in all others, the true Friend looks for "that of God" in each one. This expression of divine love is the only way to convert enemies into friends. It is the higher way of life, the only cure for thoughts and acts of turmoil, war, and revenge which continue until the true principle of divine peace and friendship is applied. This is the principle that Jesus applied when he prayed for those who were crucifying him, "Father, forgive them; for they know not what they do." We may not be called upon to make the supreme sacrifice of giving up our earthly life, but the daily opportunities that come to each one of us provide

many ways to prove our friendship to all by worthy deeds in what may be a longer although less spectacular life.

Los Angeles, Calif.

CLIFFORD NORTH MERRY

My attention has been called to two misstatements of fact in the recently published book *Jonathan Evans and His Time*. Ferrisburg is not in New York, but in Vermont. Thomas Jefferson did not die in 1825, but in 1826. Also there are at least six misprints.

All this is regrettable. I shall be very grateful for additional corrections. In addition, if Friends have portraits or silhouettes of Samuel Bettle, Sr., Benjamin Ferris, Abraham Lower, or any other Friend of the period, I would gladly be informed of it.

*765 College Avenue
Haverford, Pa.*

WILLIAM BACON EVANS

There is a matter of great importance which many Friends ignore. It is singing. Early Friends associated singing with children's games or trivial affairs of some kind.

God gave us a singing voice. We should be thankful and use it. A family that sings together often cannot be easily torn asunder. Friends who sing in meeting will be drawn to one another in thought and feeling, with a family spirit. We will reach the depths and at the same time be lifted up.

The organ is the instrument of worship. Other instruments can be used, but it is singing that is most important. "Praise the Lord with joyful lips." In Colossians we read: "Let the word of Christ dwell in you richly . . . in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." "Sing aloud unto God our strength" (Psalm 88:1).

Thanksgiving and Christmas songs have special appeal. We must not let the birds do all the singing.

Mattapoisett, Mass.

HELEN M. HILLER

BIRTHS

FINGESTEN—On November 1, to Peter and Faye Fingesten of 36 West 86th Street, New York City, a daughter, ALEXANDRA FINGESTEN.

REEDER—On September 2, to W. Rodman and Marie Hoyle Reeder of Abington Monthly Meeting, Pa., a son, ALLEN RODMAN REEDER. His paternal grandparents are William K. and Grace P. Reeder of Middletown Monthly Meeting, Langhorne, Pa.

STABLER—On November 19, to Charles N., Jr., and Laura McKnight Stabler of San Francisco, Calif., a son, CHARLES NORMAN STABLER, 3RD. The baby is the ninth grandchild of C. Norman Stabler and Elizabeth Miller Stabler. He has two great-grandmothers, Mary Roberts Miller of Newtown, Pa., Meeting and Ida Palmer Stabler of Swarthmore, Pa., Meeting, of whom he is the thirty-second great-grandchild.

STEWART—On September 29, to Omar W. and Marilyn Doner Stewart of 2933 Ashby Road, Midland, Michigan, a son, MARK ELLISON STEWART. The grandmother, Mary W. Stewart, is a member of Woodbury, N. J., Monthly Meeting.

MARRIAGE

WEIERBACH-COOPER—On November 26, at the Coatesville,

Pa., Meeting House and under the care of Bradford Monthly Meeting, Pa., IDELLE BRATTON COOPER, daughter of J. Arthur Cooper and the late Idelle Cooper, and DONALD LLOYD WEIERBACH, son of Russell and Pearl Weierbach of Pleasant Valley, Pa. Idelle and Donald are living at 313 East Chestnut Street, Coatesville, Pa.

DEATHS

APP—On November 15, following a long illness, at Mercer Hospital, Trenton, N. J., ELMER M. APP, aged 77 years. He was a member of Chesterfield Monthly Meeting, Trenton, N. J., for over thirty years. Surviving is his wife, Kathryn Klenk App. Funeral services were held according to the Society of Friends at Ewing Cemetery Chapel, Trenton, N. J.

HOWELL—On November 17, suddenly, SUSAN ATKINSON HOWELL, widow of the late George Howell. Susan Howell was a birthright member of Buckingham Monthly Meeting, Pa., was educated at Friends schools, and attended Swarthmore College. Surviving are two daughters, Catherine Howell and Phoebe Taylor, and six grandchildren. Her life was a constant example of gentleness and goodness, and was lived in helping others. She was long a member of Orange Grove Meeting, Pasadena, Calif., where a memorial service was held on November 22.

JONES—On November 20, at his home in Pottstown, Pa., DAVID TODD JONES, aged 95 years, a member of Valley Monthly Meeting, Pa. He was born in Chester County, Pa., the son of David Todd and Elizabeth Gest Jones. Surviving are his wife, Marion Rakestraw Jones; two daughters, Elizabeth Gest Barnard of Westfield, N. J., and Mary Hobson Gilbert of Winterport, Maine; a son, Henry Rakestraw Jones of Wilmington, Del.; three grandchildren and four great-grandchildren. Following funeral services in Pottstown, interment was in the Birmingham-Lafayette Cemetery near West Chester, Pa.

ROE—On November 7, at Fitkin Memorial Hospital, ARTHUR H. ROE, SR., aged 79 years, a resident of Neptune, N. J., and a member of Manasquan Monthly Meeting, N. J. Interment was in the Friends burial ground adjoining the meeting house. Surviving are his wife, Catharine Miller Roe, and two sons, George W. and Arthur H. Roe, Jr.

TOMLINSON—On November 15, HANNA WILLIAMS TOMLINSON of Chalfont, Pa., a member of Abington Monthly Meeting, Pa. Surviving are her husband, Carroll M. Tomlinson; a son, Robert W. Tomlinson; two daughters, Elizabeth T. Dahl and Cynthia T. Evans; six grandchildren; a brother, J. Walker Williams, and a sister, Elizabeth S. Roberts. Hanna Tomlinson was the leader of a sewing group in Abington Meeting, another in Gwynedd Meeting, and a third of Chalfont neighbors, all of which renovated used clothing for the needy through the American Friends Service Committee. Loving appreciation of her service and friendliness was given at a memorial meeting at Abington.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, Julia S. Jenks, 2146 East Fourth Street; Tucson MA 3-5305.

ARKANSAS

LITTLE ROCK—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-9248.

CALIFORNIA

BERKELEY—Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monday meetings the last Friday of each month, at 7:30 p.m. Clerk, Clarence Cunningham.

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 34th Street.

PALO ALTO—Meeting for worship, 10 a.m., First-day school for children and adults at 11:15. 957 Colorado Avenue.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

CONNECTICUT

HARTFORD—Meeting, 11 a.m., First-day school, 11 a.m., 144 South Quaker Lane, West Hartford.

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

DECEMBER

11, 12—Weekend Conference on "War and the Mind of Man," arranged by the American Friends Service Committee, in Cambridge, Mass., at the Stebbins Auditorium of the Unitarian Church, Massachusetts Avenue and Church Street. Lectures, panels, and group discussion. Participating, Gordon Allport, Jerome Frank, Norman Gottwald, H. Stuart Hughes, Lewis Mumford, and Robert Pickus.

12—Haddonfield Quarterly Meeting at Moorestown, N. J. Worship, 3 p.m., followed by business and a report by James F. Walker on the "Crime and the Treatment of Offenders" Conference; supper served, 5:30 p.m.; at 7 p.m., Christmas reading by Mrs. Paul Canton and Mrs. Haines Fenimore, Jr., and a report by James E. Bristol, "India and the United States."

12—Salem Quarterly Meeting at Woodstown, N. J., 10:30 a.m. Frank Laubach will speak in the morning.

13—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.; Henry J. Cadbury, "Church Unity" (Ephesians).

13—Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia, Conference Class, 10 a.m.: Richmond P. Miller, "The Society of Friends and the World Council of Churches."

13—Frankford Meeting, Unity and Waln Streets, Philadelphia. Conference Class, 10 a.m. Six members of the class will discuss chapter 12, "The Role of Labor Unions and the Role of the Worker" in David Richie's *Building Tomorrow*.

13—Green Street Meeting, 45 West School House Lane, Philadelphia, Adult Conference Class, 10 a.m.: Barbara Hinchcliffe, "The Symbols of Christmas."

13—Fourth Lecture in the series "What It Means to Be a Quaker," at Stamford, Conn., Meeting House, 4 p.m.: Tarrt Bell, Associate Director of the Friends United Nations Program. Tea and refreshments preceding the lecture. To get to the Meeting, turn south at Exit 33 on the Merritt Parkway to Den Road; shortly thereafter turn right on Roxbury Road. The meeting house is just beyond, at the junction of Roxbury Road and Westover Road.

20—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Jane Ramsey Thorp, a review of *What We Must Know about Communism* by Harry and Bonaro Overstreet.

27—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Gladstone Akpanah will tell of his native Nigeria.

30 to January 3—Midwinter Institute at Pendle Hill, Wallingford, Pa. To be centered on the present longing of Quakers to be used more fully in whatever way the need of this generation demands. Participating, Clarence Pickett, Mildred Young, Paul Lacey, and James Bristol.

NEW HAVEN—Meeting, 11 a.m., Conn. Hall, Yale Old Campus; phone MA 4-8418.
NEWTOWN—Meeting and First-day school, 11 a.m., Hawley School.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting, 11 a.m., First-days at 300 North Halifax Drive. Information, Sarah Belle George, CL 2-2333.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 10 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk. TU 8-6629.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.
PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.
ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

GEORGIA

ATLANTA—Meeting for worship and First-day school at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phern Stanley, Clerk. Phone DR 3-5357.

HAWAII

HONOLULU—Meeting, Sundays, 2426 Oahu Avenue, 10:15 a.m.; tel. 999-447.

ILLINOIS

CHICAGO—57th Street Meeting of Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7:30 p.m., every first Friday. Telephone BUTterfield 8-3066.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

INDIANAPOLIS—Lanthorn Friends, 1040 W. 42nd Street. Meeting for worship and First-day school, 10 a.m. Telephone LI 6-0422.

IOWA

DES MOINES—South entrance, 2920 30th Street; worship, 10 a.m., classes, 11 a.m.

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

MARYLAND

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone WA 4-4548.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MINNESOTA

MINNEAPOLIS—Church Street, unprogrammed worship, 10:15 a.m., University Y.M.C.A. FE 5-0272.

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-6958.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 6-0429.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

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DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome. Harold De Jager, Clerk.

NEW MEXICO

SANTA FE—Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Jane H. Baumann, Clerk.

NEW YORK

ALBANY—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan Earl Hall, Columbia University
 110 Schermerhorn St., Brooklyn
 137-16 Northern Blvd., Flushing
 3:30 p.m. Riverside Church, 15th floor
 Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

SCARSDALE—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, William Vickery, 162 Warburton Ave., Hastings-on-Hudson, N. Y.

SYRACUSE—Meeting and First-day school, 11 a.m., YWCA, 339 E. Onondaga Street.

OHIO

CINCINNATI—Meeting for worship, 10 a.m., 3601 Victory Parkway. Telephone Edwin Moon, at TR 1-4984.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

PENNSYLVANIA

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.

Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m.

Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 10:30 a.m. Frankford, Unity and Waln Streets, 11 a.m.

Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

PROVIDENCE—Providence Road, Media, 15 miles west of Phila. First-day school, 9:45 a.m., meeting for worship, 11 a.m.

READING—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Myrtle Nash, FA 8-6574.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 606 Rathervue Place. Clerk, Priscilla Zuck, GR 7-3414.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; JAcKson 8-6413.

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3 JAN. 1960

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COST \$20—for room and meals.

All sessions are open and without charge.

PROGRAM

Wed. 30 Dec.	4-6	Registration
	6	Dinner
Speakers:	8	Clarence Pickett
Thurs. 31 Dec.	8	Mildred Young
Fri. 1 Jan.	8	Paul Lacey
Sat. 2 Jan.	8	James Bristol
Sun. 3 Jan.		Worship—Adjournment

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FRIENDS JOURNAL

A Quaker Weekly

VOLUME 5

DECEMBER 19, 1959

NUMBER 44

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First Step or Dead End?

. *by A. J. Muste*

New Light on Historic Concern

. *by Richmond P. Miller*

The City

. *Editorial Comments*

*E*TERNAL Lover of Thy children, bring us into Thy life, make us sharers in Thy love and transmitters of it. Help us to become serene and patient in the midst of our frustrations, but at the same time make us heroic adventurers, brave, gentle, tender, but without fear and with radiant faces.

—RUFUS JONES

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Index to Friends Journal, 1959

FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

ESTABLISHED 1955

PHILADELPHIA, DECEMBER 19, 1959

VOL. 5 — No. 44

Editorial Comments

The City

THE city has frequently been the symbol of man's community-hope. As such, it has been joyously hailed by great minds as diverse as those of St. John, Marcus Aurelius, Walt Whitman, Wordsworth, and others. Harboring the wealthy and the poor alike, it offers the greatest challenge to the Church to transform and enrich the relationships among its inhabitants.

Nowadays we read a great deal about the population explosions expected in various parts of the world. In the most concentrated form the city brings home to us such aspects of modern life, as well as the instability of our environment. Approximately twenty per cent of our total population changes residence each year, but in certain sections of any city this mobility affects as many as fifty per cent. As a city's population increases, its income decreases, because those who move in are usually poorer than those who leave. Not only do slums, with their inevitable social and racial tensions, complicate city life in general, but the enormous complexity of the web of life is increased by the mere agglomeration of people. And the city does not seem satisfied with its own territory; it reaches out into the country and often defaces its neighborhood.

Spiritual Problems

The man of the city is apt to become an anonymous face in the crowd. Often he does not know his neighbor living across the hall, and Herman Melville's heartless expression of a hundred years ago comes to mind, that the crowd is a "mob of unnecessary duplicates." The proximity of wealth, its proud display in show windows, the offer of liberal credit, and the rapidly increasing power of labor organizations are strengthening our tendency to become a class-conscious society.

Traditionally, the orientation of the Protestant Churches has been rural and personal, whereas the Catholic Church has much better adapted itself to city life. Many Protestant Churches have become middle-class. Labor and sublabor groups, who sense and resent exclusiveness, either have become indifferent to organized religion or have taken refuge in small sectarian groups with salvationist theologies that give them a claim to the distinction which the community denies them.

There have been enough prophets of doom who condemn the city as the nurse of decay and degeneration. Cain was, after all, the first city builder. Rousseau, Tolstoy, and Thoreau exalted life in primitive nature or in rural communities. But the number of churchmen is increasing who see in the existence of the city a rare opportunity to make it a City of God and, as an English clergyman wrote in the *Manchester Guardian*, to fill the Church with "high and low, rich and poor, one with another." Needless to say, this is an enormous task.

Do Friends realize their own position within this complex problem? Have we, too, been shaped by a predominantly rural past and by middle-class thinking? Are we, like most Protestant groups, in need of revising our concepts about the "mob" and of becoming sensitive to the plight of the lonely, the spiritually unconsolated, and the mentally starving who fill the teeming alleys of our cities?

The Poet and the City

Modern fiction and poetry probably have sensed this concern more intensely than has modern theology. Eliot, Joyce, Hemingway, and Faulkner express despair of the city's ability to give unity to the men and women it harbors. The work of W. H. Auden, saturated with the image of the city, shows that the poet's thinking is moving away from a negative judgment about the city to an affirmative attitude. In his early poetic works the city is still built by "the conscience-stricken, the weapon-making" (again we remember Cain as the first city builder). Auden's later poetry is strongly imbued with a sense of Christian responsibility, and he invests the city with a God-given desire to make it a true community. It ought, first, to be a Just City, then one "based on love and consent." There is no use escaping from the city. The "lying, self-made" city has a claim to "my historical share of care." It must be, like the city of St. Augustine and Juliana of Norwich, a City of God. But it tends to be first a "rational," then a "glittering" city with "lawless spots." This imperfect temporal city is, nevertheless, the symbol of the Eternal City.

In Auden's poetry appears that rare blending of a profound Christian faith with modern artistic thought at

its best. *The Age of Anxiety* and *Nones* contain some of the most striking passages of the city of man and the City of God. But Auden has made use of the city image in many other poems, as, for example, in his "In Memory of W. B. Yeats." Here death is described as the invader of the city. The landscape, the city, man's soul, and Yeats' departure merge in one prophetic voice of sorrow, power,

and beauty. (Joseph P. Clancey's searching essay "Auden Waiting for the City" in the September, 1959, issue of *The Christian Scholar* will interest the discriminating reader.) But we need to remember that the problem is not one primarily for the artist. It affects all of us, whether we live in the city or outside. The city of man must become the City of God.

The Quaker Epistle

AMONG the many emphases in which Friends differ from other Christians is the responsibility they place upon the individual to serve the larger organization of which his local Meeting is a part. Each individual has the responsibility of attending and participating in the sessions of Quarterly and Yearly Meetings as well as in the affairs of his local Meeting. Friends take this responsibility seriously, and in New York Yearly Meeting as many as one tenth of the members of the constituent Meetings have attended the annual sessions.

When Friends look beyond their Yearly Meeting, their organization becomes indeed tenuous. Until this century no Friends body existed even in a consultative or advisory capacity beyond the Yearly Meeting level. Yet Friends recognized their kinship with others bearing the name—in spite of variations in beliefs, practices, and methods of worship.

Like the earliest Christians they preserved the autonomy of their local "churches" and relied upon visitation and correspondence to hold them together. Such an organization was inextinguishable. Stamp it out in one area; hamper, restrict, and persecute it in another; and it would flourish in a third, or scorch the heel of the oppressor at the point where it was being most severely harrassed.

Authoritarians, trying to find the authority and the centrality—whether a Roman emperor attacking the early Christians, or a modern German dictator trying to stamp out Quaker opposition—found only letters and visitors. Truth could carry its own authority with a persuasiveness that could endure whatever bedevilment was meted out.

Friends now have several bodies beyond the Yearly Meeting level to advise and assist in fostering a sense of wider fellowship and kinship. But they still place primary emphasis upon the exchange of visitors and exchange of epistles to make them feel as one, regardless of nationality, form of worship, and the distances which may separate them.

Visitation needs no explanation. Everyone knows

how differences can melt when people meet face to face and discuss their daily lives, particularly the matters that concern them most.

A personal letter is almost as revealing. Sham, so well constructed that it can be self-deceptive, becomes transparent to the impartial reader. Truth, sincerity, and warm humanity almost breathe their message of joy, and hope, and good will.

Uniquely among Christian groups, Friends still exchange epistles. They cling to the older term with its more serious implications even though some Bibles now call the epistolary portion of the New Testament "letters," and the epistle as a literary form is currently out of fashion. Roman Catholic epistles have evolved into papal encyclicals, with a specially weighted language and scholarly research as their mode of conveying unity and authority to the followers of the Holy See. Protestant pastoral letters have largely disappeared.

The Quaker epistle, quaint as it may at first glance seem, has—at its best—somehow managed to retain the warmth of a personal letter, and the compellingness and literary quality of truly inspiring religious literature. With the informality of the ties between scattered groups, the epistle carries a responsibility and an opportunity for fellowship between them that should not be neglected.

There is no set form for a Quaker epistle. No particular style. No required subject matter. No correct phrasing or clearcut literary tradition. Some are chatty accounts of the doings of a Yearly Meeting. Others resemble summary annual reports. Some resemble messages in an unprogrammed meeting for worship; they are directly addressed to a particular subject, avoiding the topical or journalistic and seeking broader spiritual emphasis.

There are those which are so compelling that they are quoted after several centuries. Others make an indelible impression even though of more recent writing. A London epistle of 1804 which stated, "It is an awful [a solemn] thing to stand forth to the nation as th

advocates of inviolable peace," still sounds the very depths of our being. Those simple words in the starkness of their sincerity can quicken a sense of prophetic mission.

In a quieter vein, a simple statement swept of all ecclesiastical terminology, citing no chapter or verse for authority, becomes memorable as a fresh statement of an old truth or the epitome of the Christian message. None could miss the meaning or resist the appeal of the London epistle of 1920 when it states: "To each of us however small our opportunities may seem, some part of God's work will be given to do, a part greater than our fears or even than our present faith. We shall find that our hearts are made strong in prayer and joyful in praise, our eyes are kindled to see the truth, our feet can go on God's embassies, our hands can help to heal, our lips and lives can speak His love. And, through us, men in their need may again see God in the face of Jesus Christ."

There is no substitute for living experience to bring forth convincing words. The framing of epistles can be improved, however, by examining what they seek to accomplish. London Yearly Meeting speaks of the epistles as dealing with the "exercise" of the meeting, and that is certainly an inspired use of the English language. It conveys both the sense of activity of the slangier phrase "to get excited about" and a deliberateness and steadfastness of purpose which we generally associate with calisthenics. That's a heap of conveyance for one word! An epistle, too, should be so well stated and edited that every word contains a heap of conveyance.

To make it do so, there is no better method than wrestling—if the athletic vein may be continued—with the exercise of the Meeting. What is it that unites all of those thousands of words that have been uttered in the course of a Yearly Meeting? Sometimes nothing does! When that is so, the epistle should mirror that sense of lacking, failure, disunity, or whatever is at fault. This reflection does not mean a pharisaic donning of sackcloth and ashes or a beating of the breast; it does mean a simple but restrained statement of the fact. Last year New York Yearly Meeting wrote: "We feel the breath of God in our Meetings but have yet to hear His voice speaking clearly." In other wording, there was a sense of mission but a lack of direction. The more religious phrasing is not hypocritical, has an inspiring tone, and suggests the crux of the problem.

Some have questioned how the epistle differs from the final minute for the Yearly Meeting, and why the Clerk's minute could not be substituted. In some instances it could. Some Clerks have a divine leading that may well express the exercise of the Meeting better than

a week's work for the entire membership of the Epistle Committee. On the whole, though, there should be the same superiority in the group process for the framing of the epistle that there is in the collective judgment of the business meeting, or perhaps the mystical influence which can gather many participants into a true meeting for worship.

When each member of the Epistle Committee has offered his own contribution, and the individual efforts have been combined through a process of weighing, borrowing, and discarding, the result may be the exercise of the Meeting, or it may be necessary to try again the next day. This is not a minuting procedure; nor is it a reporting of so many steps that have been taken. The result should offer perspective and orientation.

Strive with all of the quiet patience and thorough preparation in preliminary thinking and seeking that goes into a meeting for worship. Take what has been produced. Seek to displace pride of authorship with a uniform humility pruned of all affectations and surplus adjectives. Weigh the relevance of every statement to the actual proceedings of the Yearly Meeting. Write in sincere, simple, and straightforward language. When that has been done, if it has been done well, the results should inspire and direct the seeking of all who read or hear the contents.

DEAN FREIDAY

First Step or Dead End?

THE occasion for discussing the idea of universal and total disarmament down to internal police level is the Khrushchev address at the United Nations. This statement by the head of one of the two superpowers is now one of the "facts of life" in the international field, regardless of what one's general attitude toward Soviet policy may be or one's analysis of Khrushchev's motives.

For the United States to try to bury the proposal, to divert attention from it, will accomplish nothing except to leave Khrushchev in the enviable position of being able plausibly to claim that Russia wants disarmament and the United States does not. The proposal is there, will remain there, as long as the threat of nuclear war hangs over mankind. It *has* to be reacted to by the U.S. government. It is incumbent on us as pacifists to urge that the reaction be positive.

The idea of general and total disarmament is not, however, Khrushchev's private property or invention. Attention should be focused on the idea itself and its implementation, not on whether or not one likes Khrushchev.

The immediate objective is to have the United States by executive and congressional action unequivocally adopt general and total disarmament as the firm basis of its policy, urging all other nations promptly to do likewise.

It is my firm conviction that governments as governments hitherto have never adopted total disarmament as their goal. They have not believed it was possible or desirable. They did not want the kind of disarmed world in which the nature of government would be so fundamentally altered. In terms of political realism, government policy has been *not* to seek total disarmament but at most only such reduction of certain types of armament as would not essentially alter military-power relationships and would not open the way to total disarmament. The first steps were definitely not to be followed by last steps.

It is in this context, I suggest, that the perpetual difficulties over inspection and control must and can be understood. Governments which were in effect committed *not* to achieve thorough disarmament could not afford to permit the so-called disarmament discussions to develop to a point at which a serious breach in the military establishment and in the development of military technology would be made; such a development could only lead to total disarmament, if not blocked. Consequently, whenever it appeared that a fairly significant agreement was about to be consummated, one or another government saw to it that discussions bogged down over details of inspection and control. Moreover, if there were serious reduction in one sector of military development, in a context of power struggle and where genuine disarmament was not the goal, each side would be more eager to maintain secrecy in the other sectors and to spy into the secrets of the other, a tendency which would prevent any real relaxation of basic tension.

Certainly peace must be structured; there will have to be controls, a rule of law. And there are pacifists who have an emotional bias against controls, just as in my opinion there are pacifists who place an exaggerated emphasis on legal structure as against resolution of political and economic problems and the creation of a new psychological and moral climate. But the whole matter of inspection and control will be presented in a different atmosphere and context, once governments have seriously accepted total disarmament by agreement as the goal. If this happens as a result of a realistic evaluation of the catastrophe that threatens mankind and a determination to avert it, then the constant aim will be to *avoid* getting bogged down over details, to insist a way through *must* be found, rather than welcoming—

though not openly admitting it—the stalling of negotiations. Moreover, if governments once truly adopt disarmament as a policy, there is bound to be a considerable dissipation of mutual suspicion. A first step which leads toward a clearly defined last step is a very different thing from a first step which is actually a dead end.

All kinds of tough questions will no doubt arise about general and total disarmament, its implications and effects. But the rise of these questions does not alter the desirability of having it once for all established whether or not, in the nuclear age, disarmament is the goal of political policy, not a mere distant ideal. To realize this truth, one need only think for a moment what it will mean if once it becomes clear that disarmament is not taken seriously and the nuclear arms race *is* the fixed goal of policy.

We have here an issue on which it seems to me “unilateralists” and “universalists” can unite. The former should recognize that general and total disarmament will not happen in one stroke, will take time, will involve negotiation, etc., and also recognize, as I have already suggested, that it will be negotiation in a drastically altered context and atmosphere. Those among what are sometimes called “realists” should on their part, it seems to me, now accept the necessity of going “whole hog” on the proposition that it is disarmament, not reduction, we must work for; that we must have a last step clearly accepted before we can believe that first steps lead somewhere.

To put it another way, might we not all be a bit more relaxed about the issues of control, world government, etc.? Those who have been dubious or lukewarm about the world-government approach should clearly recognize that there has to be some sort of structure, order, law (whatever the precise form). Others who are specially concerned about the legal and structural approach may in turn recognize that we must not fall into the trap of the people who do not really believe in disarmament, world order, etc., and who get away with their position by always declaiming, “Sure, everybody wants disarmament in the long run, as an ideal, but first let Russia accept controls.” To paraphrase the biblical saying about the Sabbath being made for man, surely controls are made for the sake of disarmament and peace, not the other way around. Disarmament is the ball on which we must now try to fix the eyes of the American people. That is the job to be done now.

The struggle to get disarmament accepted as the firm basis of policy is far from being won, has barely begun and should command our utmost effort and earnest prayer.

A. J. MUSTE

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Christmas Rose

By DOROTHY M. WILLIAMS

I remember the Christmas a late rose bloomed
In the garden where chickweed starred the stone flags.
Our child running, bare-armed, in the blackened garden—
On the cold crucifix of winter earth
She knelt to marvel where one white blossom
Transfixed dry skeletons of marigold.

"The Christ child's own remembrance of his day,"
She whispered. "Surely he can't be far away."

In Community of Miracle

By SAM BRADLEY

Long since the stars are dim, the wise men dead,
And reaching wonder, save in a child's wide eyes,
Crowded out: man's birth is no surprise,
No foretold miracle to praise or dread.
Yet is this true? Why have we blundered, bled,
And borne all things beneath these hard-cursed skies?
Tell me: is there some peace, some prayer that lies
Beneath the drab of words? What's yet unsaid?

Say further then. This tinselled turn of year
When God is humbled, even as a child,
He gives His love, made lowly, to our care.
O legend, stir like light! If a star leaps clear
In skies, creative still, where He has smiled,
Then self I'll give, and fear no love I share.

New Light on Historic Concern

(Continued from page 694)

periodically. A press release was prepared and given to all the representatives present to take home to their local newspapers.

Social progress stems from an enlightened minority. Sensitivity to one social concern results creatively in sensitivity to all other evil. The rise of Quakerism coincided with the rise of modern penology. This conference was an evidence of the ground swell in concern for the treatment of offenders and of new visions required for solution of what can be done about crime.

RICHMOND P. MILLER

About Our Authors

Richmond P. Miller is Associate Secretary of Philadelphia Yearly Meeting.

Dean Freiday, a member of Shrewsbury, N. J., Monthly Meeting, is Chairman of the Epistle Committee of New York Yearly Meeting and Clerk of Ministry and Counsel for Shrewsbury and Plainfield Half-Yearly Meeting.

A. J. Muste, a member of Croton Valley, N. Y., Monthly Meeting, is Secretary Emeritus of the Fellowship of Reconciliation and Missioner for the Church Peace Mission.

Friends and Their Friends

There will be no issue of the FRIENDS JOURNAL dated December 26, 1959. The next issue will be that for January 2, 1960.

The 1959 Guilford College Founders Day Convocations on November 5 and 6 honored women graduates of Guilford College. The Tenth Annual Ward Lecture, "Quakerism in Fiction and Poetry Recently Written by Women," was given by Dorothy Gilbert Thorne, for many years a teacher at Guilford. Copies of this Ward Lecture, like the others still in print, are available free on request from Guilford College, North Carolina.

Anna Langston, according to the fall *Newsletter* of New York Yearly Meeting, after a two-year furlough has returned as Principal of Friends Girls School in Ramallah, Jordan. Annice Carter of Russiaville, Indiana, who served in her absence, has gone to teach in the Africa Mission. The American Friends Board of Missions, Five Years Meeting, reports that the Logan Smith family from Indiana has gone to serve as counselors for East Africa Yearly Meeting.

Anita Pettit of Woodstown Meeting, N. J., is the new assistant 4-H agent in Camden County, New Jersey. A graduate of Drexel Institute last June, she was listed in *Who's Who Among College Students in America*.

Carroll L. Pettit, Jr., a member of Woodstown Meeting, received the dairy industries' top-level production award at the annual award banquet held at Rutgers University, the culminating event of the state-wide June Dairy Month activities.

J. Kirk Horner, also of Woodstown Meeting, has received the State Farm degree and placed second in the Dairy Establishment Contest at the 30th State FFA Convention at Columbia, N. J. He is a past president of the Woodstown FFA Chapter.

A. J. Muste, according to a letter received from the Church Peace Mission, Washington, D. C., "departed for Accra, Ghana, West Africa, on November 23, in response to an urgent summons from the international team—African, English, French, American, etc.—which is gathered there in preparation for an attempt early in December to trek to the French testing-ground in the Sahara Desert. The team includes the well-known Father Michael Scott and Bayard Rustin, Secretary of the War Resisters League of the United States and organizer of the Prayer Pilgrimage to Washington, D. C., and other nonviolent projects in support of integration in the United States. As reported in *The New York Times*, November 20, the Sahara project has the strong support of Prime Minister Kwame Nkrumah of Ghana and other leading Africans.

"Mr. Muste was urged to drop other matters to be on hand

in Accra, and perhaps elsewhere, to help coordinate certain aspects of the Sahara project and of supporting actions in many parts of Africa, to counsel on problems of strategy, etc. He is not expected to be a member of the team which seeks to penetrate the Sahara.

"The men and women on the scene in Accra felt that with the open backing of African leaders the project was developing tremendous potentialities and that they required Mr. Muste's presence as a veteran with experience in nonviolent action. The powerful sentiment against the French tests recently expressed in the United Nations gives further reason to think that this whole matter is at a crucial stage and that there may actually be a chance, if an aroused world sentiment expresses itself, to stop the disaster of French insistence on joining the 'nuclear club' at the very moment when the present nuclear powers seem to be making a great effort to reach an agreement to end tests."

It is expected that A. J. Muste will be absent from the United States for several weeks.

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

John Sykes's comment about Friends schools, quoted with apparent approval by Ada C. Rose (FRIENDS JOURNAL, November 28, 1959), is misleading. It implies that, if Friends schools were discontinued, the resources now used to support them would be available for other Quaker projects. This is only partly true. Most of the current income of Friends schools comes from parents who wish their children to receive the sort of education offered by these schools. Friends Meetings make a relatively small contribution to Quaker education. Philadelphia Yearly Meeting, for example, only appropriates a total of \$10,800 to both Westtown and George School.

It is not even self-evident that the endowments which now benefit Friends schools would be available for other Quaker uses. They were given for education, and it might prove impossible to divert them to other purposes.

The existence of vigorous and respected independent schools probably makes a considerable contribution to the intellectual freedom of teachers and pupils in public schools. Independent schools serve also to encourage due attention to academic studies in the face of tremendous popular enthusiasm for worthy but noneducational instruction in such matters as household budgets and automobile driving.

Riverton, N. J.

RICHARD R. WOOD

Your editorial of November 28 on "Conformity in Quakerism" touched upon a concern which I feel strongly. The climate of most of our Meetings is not conducive to the rebellious spirit. In the long-established Meetings the atmosphere is often that of respectability, with all its philanthropic and social concern and respect for tradition. There is little room there for the adventurous spirit, even when socially concerned, and the rebel just doesn't fit. In the newer Meetings there is often a

large number of rebels of sorts who have rejected much of organized religion but who, unlike the rebel of your editorial, have no convictions and prefer the tenuousness which Quaker freedom offers them. Here the rebel *with convictions* is squelched, perhaps even more forcefully than in the staid Meeting. Younger Friends are not entirely responsible for Quaker conformity among themselves, but also older Friends who discourage any marked deviations from the expected among us youngsters.

In churches where leadership is formalized, there is a training program to help young people take leadership. In our Society we want leadership to be spontaneous, but it often becomes almost rigidly dominated by the older, rather cautious Friends. Young Friends who are encouraged to lead are those who fit reasonably well into the old patterns.

If we are to recapture the sense of adventure that characterized the early Church and the early Society of Friends, we must somehow change the climate of our Meetings, for Quaker freedom should not be an excuse for vagueness or smugness but rather a means to personal conviction. The interaction of personal convictions, within the framework of love, gives to the Meeting not discord but strength.

Madison, Wis.

EDWARD BEALS

The issue of November 14 contains a review of *A Brief History of Ohio Yearly Meeting (Conservative)* by Charles P. Morlan, but no price is listed. The price per copy (paper-bound) is \$2.00, plus 15 cents to cover additional costs. I have a number of copies on hand for sale. Gilbert E. Thomas of Bethesda Street, Barnesville, Ohio, also has copies.

Columbiana, Ohio

LOUIS J. KIRK

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

DECEMBER

20—Frankford Meeting, Unity and Waln Streets, Philadelphia Conference Class, 10 a.m.: Jane Ramsey Thorp, a review of *What We Must Know about Communism* by Harry and Bonaro Overstreet.

27—Frankford Meeting, Unity and Waln Streets, Philadelphia Conference Class, 10 a.m.: Gladstone Akpanah will tell of his native Nigeria.

30 to January 2—Young Friends Retreat at Friends House, Toronto, Canada. Theme, "Our Responsibility to God, Man, Society."

30 to January 3—Midwinter Institute at Pendle Hill, Wallingford Pa. To be centered on the present longing of Quakers to be used more fully in whatever way the need of the generation demands. Participating, Clarence Pickett, Mildred Young, Paul Lacey, and James Bristol.

JANUARY

3—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: "Introduction to World Order Study Program." The series will continue through May.

3—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m.: Frank C. Laubach, who has worked on literacy project in 95 countries, "America, Wake Up or Blow Up!"

5 to 9—Australia General Meeting at Cromwell College, Brisbane, Queensland, Australia.

10—Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia, Conference Class, 10 a.m.: K. Ashbridge Cheyney, "The Activities of Lucretia Mott."

12—Friends Forum at the Reading, Pa., Meeting House, 108 North 6th Street, 8 p.m.: Dr. Alfred Farrell and panel of four African students, "Africa Today."

DEATH

Rebecca Norris Watson

May 3, 1878–October 16, 1959

The following memorial was approved by Little Falls Monthly Meeting, Fallston, Md., at its regular meeting held at Little Falls on December 6, 1959:

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

ARKANSAS

LITTLE ROCK—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-9248.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 34th Street.

PALO ALTO—Meeting for worship, 10 a.m., First-day school for children and adults at 11:15. 957 Colorado Avenue.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting, 11 a.m., First-days at 300 North Halifax Drive. Information, Sarah Belle George, CL 2-2333.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 10 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk. TU 8-6629.

MIAMI—University, Wesley Foundation, Sundays 7:30 p.m. Clerk, MO 1-5036.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

GEORGIA

ATLANTA—Meeting for worship and First-day school at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phern Stanley, Clerk. Phone DR 3-5357.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

INDIANAPOLIS—Lanthorn Friends, 1040 W. 42nd Street. Meeting for worship and First-day school, 10 a.m. Telephone LI 6-0422.

MARYLAND

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone WA 4-4548.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MICHIGAN

DETROIT—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. TO 7-7410 evenings.

MINNESOTA

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

HADDONFIELD—Meeting for worship, 11 a.m.; First-day school, 9:45 a.m. Midweek meeting, Fourth-day, 10 a.m. Lake Street.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome. Harold De Jager, Clerk.

NEW MEXICO

ALBUQUERQUE—Meeting and First-day School, 11 a.m., 815 Girard Blvd., N.E., Albuquerque. Marian Hoge, Clerk. Phone Alpine 5-9011.

NEW YORK

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—First-day meetings for worship:

"Rebecca N. Watson, an esteemed member of Little Falls Monthly Meeting of Friends, was born near Fallston on May 3, 1878. She was the daughter of William Thomas Watson and Elizabeth Amoss [Watson] and was one of a family of five sisters and one brother. She became a convinced member of the Little Falls Monthly Meeting on March 1, 1914, and remained active in the affairs of the Meeting the rest of her life. She was affectionately known as 'Aunt Beckie' to her many friends and was always a devoted and faithful friend to the Meeting and all its members.

"She passed away on October 16, 1959, and is survived by her brother, James O. Watson of 'Bon Air,' and seven nephews. Her bright and always cheerful presence will be missed by her associates in the Little Falls Meeting."

HERBERT R. HOOPES, Clerk

11 a.m. 221 E. 15th St., Manhattan Earl Hall, Columbia University 110 Schermerhorn St., Brooklyn 137-16 Northern Blvd., Flushing 3:30 p.m. Riverside Church, 15th floor Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

SYRACUSE—Meeting and First-day school, 11 a.m., YWCA, 339 E. Onondaga Street.

OHIO

CINCINNATI—Meeting for worship, 10 a.m., 3601 Victory Parkway. Telephone Lucile Knight, Clerk, at EA 1-2769.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

PENNSYLVANIA

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 10:30 a.m. Frankford, Unity and Wain Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

READING—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Myrtle Nash, FA 3-6574.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 606 Rathervue Place. Clerk, Priscilla Zuck, GR 7-3414.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6413.

AVAILABLE

BOARD CERTIFIED PEDIATRICIAN, FAAP, Jean Jennings, woman Friend with daughter in college, wants to re-enter practice in group association, preferably including another pediatrician, in West among Friends, though any area will be considered. Grad. Univ. of Penna. Available Sept. 1960, on completion of full-time appointment at Children's Hospital, 1740 Bainbridge St., Philadelphia, Pa.

WANTED

SPEND WINTER in Friend's private residence. Seasonal, weekly or monthly rates. Cooking privileges. Centrally located in St. Petersburg, Florida. Box S-134, Friends Journal.

SENIOR COUNSELORS: positions open for Outdoor and Canoe trip Camp. Applicants must be 19 or older and have had camping and canoeing experience. D-Arrow Camp for Boys, c/o Oakwood School, Poughkeepsie, New York.

HOUSEKEEPER to take complete charge of motherless home with three children, ages 3, 8, 10. Box B-136, Friends Journal.

HOMEMAKER (age 45-60) for General Electric Engineer (age 40) and two sons (age 12 & 15). Live in friendly small town in beautiful Shenandoah Valley. Private apartment in modern home with lovely view of Blue Ridge Mountains. Salary open. Other benefits. Contact Lowell L. Holmes, 2450 Cortland St., Waynesboro, Va., WH 2-8571.

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